THE

SACRED BOOKS OF THE HINDUS

Translated By Various Sanskrit Scholars.



EDITED BY

Major B. D. BASU, I. M. S.

Retired.

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THE MÎMÂMSÂ SÛTRAS OF JAIMINÎ

CHAPTERS I—III.

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PREFACE

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The translation of Jaimini's Pûrva Mîmâṃsâ is now published and placed before the learned readers. The translator knows how difficult it was to understand the Mîmâṃsâ in interpreting the dead Vedic rituals of the ancient Aryans and is still not sure whether he has correctly explained them. It is for the public to judge it.

The Vedic rituals which were once the be-all and end-all of the Aryans have fallen into desuetude and the study of the Pûrva Mîmâṃsâ is completely neglected.

In my old age, I took to the study of the Hindu philosophy and I found solace in it. In the course of my study, I found the Mîmâṃsâ system of philosophy to be the most difficult of all. I took Dr. Ganga Nath Jha's translation published in the series of the Sacred Books of the Hindus; but the translation stops short at the end of chap. iii. Mr Kuṇṭe who, I am informed by Major B.D. Basu, is the brother of Dr. Annâ Moreśwar Kuṇṭe, the demonstrator of Anatomy, Grant Medical College, Bombay, was one of the distinguished graduates of the Bombay University and belonged to the school of Ranade and Bhandarkar. He was a school master and undertook to publish the translation and annotation of the Sûtra works of the six schools of the Hindu philosophy at the end of seventies of the last century, in his well known periodical publication called षड्दर्शनचिंतनिका. This useful publication to the students of Hindu philosophy, came to an abrupt end by the premature death of Mr. Kunte in the early eighties. His traslation of the Jaiminî's Mîmâṃsâ stops short at sutra 10 of pâda vi of chap vi. It appears that a limited number of the journal was published from Poona from time to time and was distributed amongst the subscribers. Here only one copy of it was available in the valuable library of Major B. D. Basu.

standing it. I can not discharge the debt due to him. I have got help from several other writers in this heavy and onerous undertaking and have mentioned their names in the introduction of this work.

I must thank Major B. D. Basu the learned editor of the series of the Sacred books of the Hindus for rendering me help by placing his valuable library at my disposal and making important suggestions in order to enhance the utility of the book to the readers and the subscribers of his valuable series. In a word his was the head and mine was the band in bringing out this big volume before the public.

I must also thank Mr. Ram Nagina Pande of the Allahabad collectorate for arranging the word meanings of the sûtras from my manuscript from chapters vii to xii and the staff of the Pâṇini Office for going through the proofs of this publication.

In conclusion I must thank Pandit Raghunath Sahai Pathak, the Manager and the staff of the Union Press, who very kindly and courteously did their utmost to bring out the big work as early as possible.

I know what short comings and defects there can be in a big undertaking like this and, therefore, crave the indulgence of the learned readers to overlook them and inform the translator who will, if he lives to see the second edition of the work, correct them.

THE TRANSLATOR.

ALLAHABAD.

3-3-25.

Dedication.

हे नाथ सर्वेश्वर सर्वपूज्य,
सर्वांतरात्मन्नरराजराज ।
गृहाण संसारपते मदीयं
पुष्पोपहारं रचितंत्वदर्थं ॥ १ ॥
शांडिल्यगोत्रोद्भवब्राह्मणेन,
हारीतवंशाब्जदिवाकरेण ।
नाम्ना प्रसिद्धेन च मोहनेन,
देवप्रसादाय कृतांजलिर्ते ॥ २ ॥
जैमिनीयस्य शास्त्रस्य टीका:वह्व्य: कृता:पुरा ।
तासांसारांशमुद्धृत्य मयाभाषांतरं कृतम् ॥ ३ ॥
क्षितिवसुनवचंद्रे विक्रमाब्दे च देशे
सकलभुवनपूज्ये तीर्थराजे प्रयागे ।
विदितमिहपुराणं जैमिनीयं प्रसिद्धं,
तवकरकमलेऽहं प्रह्वया देव रामि ॥ ४ ॥
श्रीमद्दिवोदासपिता ममासीत,

तातप्रभावेन करोमियत्नं,
मीमांसितुंवादरिशिष्यशास्त्रं ॥ ५ ॥
पितामदीयो 'भवमोद' ग्रामे,
स्वजन्मना भूमिमलंचकार ।
तद्वंशजाः विष्णुमुपासमाना
स्सिंहावतारं सततं भजंते ॥ ६ ॥
तातस्य पुण्येन कृतिर्मदीया,
पूर्तिंगता क्लेशयुता विशाला ।
तस्यात्मजोऽहं वहुशास्त्रवेत्ता,
तत्पादपद्मौ शिरसा नमामि ॥ ७ ॥

THE TRANSLATOR.

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Addenda Et. Corrigenda.

Page.	Line.	
31	2	Omit "it."
47	2	Insert "of" between संनिधिः and proximity.
47	2	Delete, after संनिधि:
47	2	For 'Proximity,' read 'proximity.'
47	20	For 'माहेन्द्र' read 'महेन्द्र,'
52	2	For गातिषु read गीतिषु
52	18	For उभ्रनिगदेन read उच्चैर्निगदेन
53	32	For "apply स्रुक्" read "apply to स्रुक्"
54	24	For "split" read "split of."
58	29	For sutras 8 read sutra 9.
58	29	Read Adhikaraṇa. IV after २।२।८॥
60	30	For repitition read repetition.
63	22	For बर्गिभ्यो read बर्हिभ्यो.
79	8	Delete 'in.'
82	5	For 'considered' read 'presumed.'
82	5	For 'presumed' read 'completed.'
82	17	For 'put' read 'but.'
105	15	For 'diety' read 'deity.'
108	18	For 'dieties' read 'deities.'
120	11	For 'is to be' read 'is not to be.'
123	15	For 'diety' read 'deity.'
127	28	For 2.3 read 3.4.
127	29	For 4. read 2.
127	30	For (2) (3) read (3) (4).
127	31	For (4) read (2).
185	9	For 'pruduce' read 'produce.'
188	35	For 'lief' read 'life.'
191	4	For 'subject' read 'subject.'
196	17	For 'Tho' read 'The.'
202	4	For 'cups' read 'pans.'
203	33	For 'are' read 'is.'
218	34	For 'securing' read 'throwing.'
226	7	For 'अग्निषोमोय' read 'अग्नीषोमीय.'
267	32	After 'author' add and called "successive performance of the sacrificial acts."
272	20	After 'butter and' add 'अनुयाज of clarified butter and.'

Page.	Line.	
283	31	For ' Ist ' read ' Its.'
294	25	For ' soeond ' read ' second.'
295	11	For ' dieties ' read ' deities.'
295	25	For ' dieties ' read ' deities.'
297	23	For ' porformance ' read ' performance.'
298	15	For ' wheather ' read ' whether.'
301	26	For ' primtive ' read ' primitive.'
345	8	For ' Adhikaraṇa X ' read ' Adhikaraṇa V.'
347	13	After ' says ' insert that.
356		For ' dicties ' read ' deities.'
357		For ' dicties ' read ' deities.'
361		For ' आश्मारथ्य ' read ' आश्मरथ्य '
374	9	For ' उद्गाता ' read ' प्रतिहर्त्तर'
374	9	For प्रतिहर्त्ता read उद्गातर
374	10	For ' प्रस्तोता ' read ' उद्गाता '
374	11	For ' first ' read ' the first.'
374	30	For ' प्रतिहर्त्ता ' read ' a प्रतिहर्त्ता simply.'
375	27	For ' गांगारि ' read ' गाणगारि '
388	10	For ' Sûtras 37-38 ' read ' Sûtras 6-9.'
390	24	For ' Adhikaraṇa III ' read ' Adhikaraṇa II.'
394	11	For ' Sûtras 14-20 ' read ' Sûtras 14-17.'
419	15	Insert तै० सं० 3.2 after " जुहोति"
426	21	Insert ' with अंगविधि,' after ' अर्थवाद '
426	30	For ' वैश्वकर्म ' read ' वैश्वदेव '
436	35	For ' षडाह ' read ' षडह '
437		For ' षडाह ' read ' षडह '
438	5	For ' ransferenc9 ' read ' transference.'
440	10	For ' or ' read ' to.'
446	9	For ' aer ' read ' are.'
453	11	After ' द्रप्स्वतीं मांसं ' insert ' द्रप्स्वत्स्विष, द्रप्स्वत्स्वजय '
457	11	For ' to ' read ' of.'
458	21	For ' not ' read ' not a.'
465	22	After ' Adhikarna XVI.' insert ' Sutras 27-31.'
478	33	Read ' from ' for ' for.'
483	15	Read ' अग्निहोत्रमुख्यानि ' for ' अग्निहोत्रमुख्वनि '
493	29	Read ' a ladle is used ' for ' grass is offered.'
495	17	Read ' ladle ' for ' grass.'

Page.	Line.	
495	18	Read 'a ladle is used' for 'grass is offered.'
495	25	Read 'procelure' for 'proceduro.'
495	29	Read 'दर्वि' for 'grass &c.
495	29	Read 'स्वरितवत्वा' for 'स्वरितवत्वा'
495	30	Read 'the दर्वि' for 'grass, the skin of.'
495	30	Insert 'a after has.'
495	30	Read 'hole' for 'holes.'
495	30	Read 'downward' for 'which has.'
495	34	Read 'दर्वि' for 'grass.'
496		Read 'दर्वि for' grass.
502	29	Read 'dispose' for disposo.
522	13	After 'offering' 'insert see I. 10.'
524	12	Read 'a term' for 'the terms.'
525	4	Read 'sacrificer' for 'sacrifice.'
525	5	Read 'consigned to the fire' for 'brought from the jungle.'
525	10	Read 'consigning' for 'carrying of.'
525	10	Read 'to the fire' for 'from the jungle.'
539	7	Read 'unequal' for 'anequal.'
543	34	Read 'विहारपंक्ति' for 'वहारपंक्ति'
548	12	Read 'सामनास्तुवते' for 'सामनीस्तुवते'
563	11	Read 'no कच' for 'कच'
573	18	Read 'according to' for 'according,'
583	10	Delete 'and.'
583	10	After 'hornless' insert 'and.'
584	4	Read 'hornless' for 'cow.'
584	5	Read 'bos gaveus' for 'deer.'
595	13	Read 'तदर्थवत्' for 'तदर्थत्वात्'
603	20	Read 'spoon' for 'grass.'
603	26	Read '[illegible]' for '[illegible]'
605	34	Read '[illegible]' for 'संनिपात्योपकारक'
610	17	Read ,, for ,,
614	24	Read 'वायव्यपशुयाग' for 'वायव्यपशुयाम'
617	21	Read '[illegible]' for '[illegible]'
622	31	Read 'उपभृता' for 'उपयता'
629	12	Read 'suck' for 'stuck.'
632	26	Read 'रिदमच्चवेरें' for 'रिदमच्चयुरें'
633	2	Read 'VIII' for 'VII.'
633	2	Read '22-28' for '22.'

Page.	Line.	
640	17	Read उदवसानीय for उद्वसानीय
640	last	Read ' of ' for ' from.'
642	2	Read काम्येष्टि for काम्येष्ठि
644	20	Read ' touch ' for ' ouch.'
645	30	Read दर्शपूर्णमासयाग for दर्शपूर्णमासयाज
646	27	Read ' dealing ' for ' doaling.'
647	4	Insert प after अ
653	2	Read वत्समैंद्रमृषभं for वत्समैंद्रमृषभं
653	13	Read ' goat is ' for ' goats.'
653	22	Read ' word ' for ' words.'
657	4	Read ' are ' for ' is.'
658	13	Read ' objector ' for ' objectors.'
663	27	After purpose insert " as it is done without a अंग आचार "
663	30	Delete ' it.'
686	15	For 60-64 read 62-64.
686	28	For अध्वर्यु's read अध्वर्यु
698	17	For ' sa ' read ' said.'
701	14	For रिच read परिचबे
712	9	For ' acrifice ' read ' sacrifice.'
712	10	For ' pithet ' read ' epithet.'
724	12	For ' snog ' read ' song.'
730	14	Insert ' of ' before ' those.'
730	24	Read चात्वाले for चात्वाले
736	8	After ' accepted ' insert ' as model.'
738	16	For ' seperation ' read ' separation.'
745	14	After ' cups ' insert ' first.'
749	9,13	For ' remnants ' and ' sediments ' read placing.
762	20	Read ' five ' for ' six.'
762	last	Read विश्वजित for विश्वजिद्
768	10	Read अवत्रिंश for अवखिंश
768	30	Read ' conformity ' for ' confirmity.'
775	29	Read 51—58 for 57—58.
789	28	Read 3—9 for 3—6.
799	12	Read अनुवाद for अर्थवाद
800	4,19	Read " for "
800	31	Read ' claws ' for ' nails.'
802	13	Read X for XX.
808	6	Read ' after laying down', for ' saying.'

Introduction.

Derivation of 'मीमांसा'

The word मीमांसा is derived from 'मान' meaning 'determination,' 'measure,' by adding स as an affix in the सन् form of the verb. It therefore means determination or discrimination. It is one of the six systems of Hindu philosophy.

Six schools of philosophy.

The first and the oldest is वैशेषिक of कणाद who is the first to start the atomis theory of creation ; his system contains both the mental and natural philosophies. The second school is known as the न्याय school founded by गौतम. Both of these two systems come under one group ; the न्याय being subsequent to the वैशेषिक and is an improvement on the latter as it does not deal with the physics and confines itself to mental philosophy generally and logic specially.

In the second group comes सांख्य and योग. The former was founded by कपिल whose views are embodied in the प्रवचनसूत्र which I hold to be older than the *Kārikā*. I have written a separate thesis showing that the प्रवचन सूत्रs are the oldest in the सांख्य school and cannot be assigned the date which the European scholars have done. As it is a subject foreign to the present, I cannot deal with it here. It is an agnostic philosophy and paved the way to the foundation of the heterodox or heritical schools of philosophy which became fossilised in the shape of the two well known religions of India *viz* Budhism and Jainism. The traces of agnosticism are found in the Rigveda X: 129 verses 6 & 7. See छांदोग्योपनिषद् chapter VIII. 8. 5, where विरोचन is said to have come to the conclusion that it was the body that was the 'self.' Subsequently बृहस्पति, चार्वाक and जाबालि became the well known leaders belonging to the athiestic school of philosophy. (See सर्वदर्शनसंग्रह). The योग system of philosophy belonging to the 2nd group is subsequent to the सांख्य system and is called सेश्वर in contradistiction to the अनीश्वर (athiestic school) of कपिल. I hold सांख्य group to be posterior to the वैशेषिक as कपिल has criticised the वैशेषिक system (See 1. 25.)

The last group consists of the पूर्व and उत्तरमीमांसाs. The पूर्व मीमांसा school with which we have to deal was started by जैमिनि and उत्तर मीमांसा which is popularly known as वेदान्त by बादरायण. The former is also called कर्म मीमांसा or shortly मीमांसा.

The founder of the मीमांसा school of philosophy is जैमिनि a mythical saint about whom we know nothing. There is a verse quoted in पञ्चतंत्र in the 2nd तंत्र at p. 8 of the Bombay Sanskrit series.

जैमिनि's life

अधिकरण. He has further given lucid and copious notes on each सूत्र. He has explained each अधिकरण in a logical way. He has discussed the *pros* and *cons* and the author's view; in a word he has left nothing undone. This is a perfect commentary on the मीमांसासूत्र. The translation and the commentary of the present work are both based on शबर. It is useless to enquire into the life and time of the learned commentator as everything is enveloped in mystery and darkness.

Prabhâkar

We come to प्रभाकर who wrote a commentary on शबर's भाष्य. It is called बृहती. There is no printed edition of the work, but only an incomplete manuscript in the library of the Asiatic Society of Bengal. Dr. Ganga Nath Jha has given a detailed account of it in the Prabhâkar school of Pûrva Mîmânsâ. Salik Nâth has commented upon प्रभाकर in his प्रकरणपञ्चिका. प्रभाकर is a desciple of भट्ट कुमारिल and had perhaps written his बृहती long before कुमारिल wrote his तंत्रs. Rijuvimala is a commentary on the बृहती by the same auther Salik Nâth. We can learn the view of प्रभाकर from these two works of Salik Nâth. He has started his own school of Mîmânsâ philosophy.

Kumârîla

We now come to कुमारिल. If प्रभाकर is the founder of one branch of Mîmânsâ school of philosophy, कुमारिल is the founder of another branch. He lived about 700 A. C. according to Keith. He was contemporary of Śankara Âchârya*; he had perhaps a great polemical discussion with the great *Âchârya* in Allahabad. Read Mâdhava's शङ्कर दिग्विजय canto VII, verses 61 to 119. Ultimately कुमारिल bowed to the superior knowledge and ability of Śankar and advised him to go to Benares to मंडनमिश्र to win him over his side. In stanza 77 प्रभाकर is mentioned as a disciple of भट्ट surrounding his funeral pyre. The tradition as handed down to the time of माधव and preserved by him in the दिग्विजय may be taken to be correct, though it is clothed in poetical language unworthy of belief.

कुमारिल directed his attack on the different schools of Budhism and as Śankar was a great enemy of Budhism, he naturally became his friend They admired each other for their great work as it was expected from them. कुमारिल wrote his वार्तिक on the भाष्य of शबर; he has dissented from him at many places and rearranged the अधिकरणs (topics) at places in his own way. He has not followed शबर slavishly but deviated from his commentary wherever it was found necessary.

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* Śankerâchârya is mentioned to have lived in 3889 of the *kali* era or 788 A. C. See शङ्करमंदारसौरभ.

प्रासूततिष्य शरदामतियातवत्या मेकादशाधिकशतोन चतुसहस्र्यां ॥

"Was born in the year 3889 in autumn in पुष्य".

He divided his वार्तिक into three parts; the first consists of श्लोकवार्तिक which is a commentary in verse up to the 1st पाद of the first chapter. It is a voluminous work. The second part consists of तंत्रवार्तिक in prose bringing down his commentary to the end of the third chapter. The 3rd part is टुप्टीका which is a short commentary on the remaining chapters. Like Śankar, he has founded his own school of मीमांसा philosophy which is very different from that of the founder. As said above he wrote mainly against the different schools of Budhism which existed during his time. His main object was to save the orthodox religion of India from the attack of the athiests and to keep the old rituals of the Vedas alive.

माधव was the greatest philosopher, writer and statesman. It is said that he lived in 1336 during the reigns of Bukka and Harihar. He made the kings of Vijayanagar independent of the Mohammadan rule. The following is the geneological tree of this great writer as given in पराशर's commentary.

माधव

मायण
=श्रीमती

माधव	सायण	भोगनाथ

He belonged to the भारद्वाज gotra; his Veda was यजुर्वेद and the सूत्र was बौद्धायन. There is a town in southern India which is still known as माधवपुर in memory of his conquest. He conquered Goa 107 years before Vasco de Gama, the well known Portuguese discoverer of India in the Indian history.

He was the Prime Minister and Commander-in-chief of बुक्क and his nephew or son हरिहर. He is reputed to be the commentator and author of several Sanskrit works. During the reigns of these kings of Vijayanagaram, there was a revival of Sanskrit learning and several works were written. सायण the younger brother of माधव was a Sanskrit scholar; he wrote all the works in the name of his elder brother माधव. All the Vedic works were commented upon by सायण. माधव ultimately became a सन्यासी and was known as विद्यारण्य. He is the reputed author of पञ्चदशी a treatise on Vedânta. माधव was a man of versatile genius and made his mark in every department of his life.

He has written a commentary on the जैमिनि सूत्रs and called it जैमनीय न्यायमाला. He has commented upon each अधिकरण and has given the objector's and the author's view. He has not however commented upon each सूत्र as was done by शबर and कुमारिल. This work is very valuable and ranks first amongst the works of those writers who commented upon the अधिकरणs as whole but not each sûtra

जैमनीय न्यायमाला

separately. Mâdhava does not belong to any particular school of the Mîmânsâ.

The writer of शास्त्रदीपिका is पार्थसारथिमिश्र. He has also commented upon the श्लोकवार्तिक and has called his commentary न्याय रत्नाकर. If धनपति सूरि the commentator on शङ्करदिग्विजय is to be relied on, पार्थसारथि was the disciple of कुमारिल. While commenting on प्रभाकरादेः in verse 77 canto VII, of Śankar digvijaya he says "आद्यपदेन मंडनमिश्रेतर मुरारि मिश्रपार्थ सारथि मिश्रादय एव ग्राह्याः" "By the word 'etc' मुरारि मिश्र and पार्थसारथिमिश्र and other than मंडन मिश्र are meant." पार्थसारथि is, therefore, contemporary of कुमारिल and lived about 700 A. C. He follows कुमारिल his preceptor and has written a commentary on each अधिकरण as a whole.

शास्त्रदीपिका

He is commented upon by रामकृष्ण in his commentary called सिद्धान्त चन्द्रिका and by सोमनाथ in his commentary called मयूखमालिका. The former is a commentary upto first पाद of the first chapter. The latter commences from the 2nd pada of the 1st chapter to the end of the 12th chapter.

पार्थसारथि is earlier than माधव who followed him in commenting upon the अधिकरणs as whole. The Ślokas that are quoted in the beginning of the अधिकरण by माधव are taken from शास्त्रदीपिका. He is also the writer of न्याय रत्नमाला.

खांडदेव is another commentator of importance belonging to the school of कुमारिल. He wrote मीमांसाकौस्तुभ and भाट्टदीपिका. The latter is a very valuable commentary on the sûtras. He has also written the commentary on each अधिकरण. His commentary is a very valuable contribution to the मीमांसा literature.

खांडदेव

There are many other writers on मीमांसा who wrote thesis on the different subjects such as Gâgâ Bhaṭṭa and Śanker Bhaṭṭa etc., but my description will be of no use if I do not mention अर्थ संग्रह of लौगाक्षिभास्कर and मीमांसा न्याय प्रकाश of आपदेव.

Minor authors.

अर्थसंग्रह is a small treatise explaining the Mîmânsâ terms very lucidly. It is also commented upon by Râmeswar in his commentary called मीमांसासंग्रहकौमुदी. It is translated into English by Thibaut.

अर्थसंग्रह

मीमांसा न्याय प्रकाश was written by आपोदेव and is also known as आपोदेवी. The work is not different from अर्थसंग्रह in the treatment of the subject. It has defined the मीमांसा terms as the अर्थसंग्रह does. There is also a commentary called भाट्टालङ्कार by his son अनन्तदेव. These two treatises on मीमांसा are very important compendiums for the study of the subject. In my opinion, they are good for the advanced student but not for a beginner. They give a bird's eye view of he subject.

मीमांसा न्याय प्रकाश

Mahâmahopâdhâya Pandit Râm Krisna wrote अधिकरणकौमुदी. He has explained the important अधिकरणs. The work is useful n its own way.

अधिकरणकौमुदी

There is a very important commentary on the सूत्रs of Jaimini by Râmes'-war suri called सुबोधिनी. It is a short commentary on each सूत्र and is a very valuable book for the correct understanding of the meaning of the सूत्रs. I consider it *sine qua non* for the study of the Jaimina's work.

सुबोधिनी

मीमांसा परिभाषा] मीमांसा परिभाषा by कृष्ण यज्व is also a useful treatise.

Swâmî Dayânanda Saraswatî.

It will be a great injustice, if I pass over Swâmî Dayânanda Saraswatî, the great sanskrit scholar and reformer of the last century. From what he says in the introduction to the commentary on the Vedas and the सत्यार्थप्रकाश, it appears that there is a commentary on the sûtras of Jaimini by Vyâsa, but no old commentator has mentioned the commentary of Vyâsa on the Mîmânsâ. Certainly there is a commentary on the योगसूत्र by Vyâsa. It appears that there is some confusion or error. उपवर्ष as we have seen, is the first commentator. There is a dispute whether he is उपवर्ष or बोद्धायन. There are some scholars who are of opinion that the वृत्तिकार referred to by शबर is no other than बोद्धायन who wrote a commentary on both the Mîmânsâs namely पूर्व मीमांसा and उत्तर मीमांसा. It is possible that the learned Swâmî by mistake wrote down Vyasa in place of बोद्धायन for he mentions the commentary of बोद्धायन on the Vedânta sûtras of Vyâsa. Be that as it may ; I have by the bye mentioned the fact written by this learned scholar of great reputation of our own time.

Quotations in the मीमांसा

The पूर्वमीमांसा has in view the Vedic texts of the कृष्णयजुर्वेद specially of the तैत्तरीय branch just as the उत्तर मीमांसा has the texts of the आरण्यकाण्ड of the ब्राह्मण especially the उपनिषद्s.

Division of Mîmânsâ into chapters etc.,

The Pûrva Mîmânsâ is divided into 12 chapters. Each chapter is subdivided into पादs, the latter being divided into अधिकरणs or topics. There are sûtras or pithy sentences in the अधिकरणs.

The following table will show the number of the अधिकरण s.

Chapter.	पादs 1st	2nd	3rd	4th	5th	6th	7th	8th	Total.
I	8	4	10	19	...	...	...	...	41
II	17	13	14	2	...	...	...	...	46
III	15	19	15	17*	20	16	23	22	147
IV	17	14	18	12	...	...	...	...	61
V	18	12	15	9	...	...	...	...	54
VI	13	11	20	14	21	7	13	10	109
VII	5	1	14	3	...	...	...	...	23
VIII	19	6	5	5	...	...	...	...	35
IX	18	20	14	15	...	...	...	...	67
X	20	34	21	26	26	22	20	18	187
XI	10	15	14	19	...	...	...	...	58
XII	21	15	14	12	...	...	...	...	62
					Total of अधिकरणs			...	890

From the above table we see that the chapters are divided into 4 पादs excepting the chapters III, VI and X which have 8 पादs each. The total number of पादs comes to 60.

* In the 4th पाद of chapter III, there are 4 more अधिकरण s given in the appendix. If they are added, the total of अधिकरणs comes to 894.

The number of Sûtras will appear from the following table :—

Chapter.	Pâda.								Total.
	1st	2nd	3rd	4th	5th	6th	7th	8th	
I	32	53	35	30	...	...	...	...	150
II	49	29	29	32	...	...	...	...	139
III	27	43	46	47*	53	47	51	44	358
IV	48	30	41	41	...	...	...	...	160
V	35	23	44	26	...	...	...	...	128
VI	52	31	41	47	56	39	40	42	348
VII	23	21	36	20	...	...	...	...	100
VIII	43	32	36	28	...	...	...	...	139
IX	58	60	43	60	...	...	...	...	121
X	58	73	75	59	88	79	73	70	575
XI	70	68	55	56	...	...	...	...	249
XII	44	38	32	40	...	...	...	...	154
						Grand total	...		2621

According to our text, there are 890 Adhikaraṇas and 2621 sûtras in the present Mîmânsâ. The Adhikaraṇas have been differently arranged by the different commentators. It is not proper to discuss their propriety. We have followed the edition of the Chaukhambha Sanskrit Series which is a reprint from the Bibliotheca Indica Series.

* There are six Sûtras given in the appendix at p. 139 which are not included in it.

I may here mention that there are four supplementary chapters of the Mîmânsâ which go under the name of the Sankarṣa kâṇḍa It consists of the chapters, Pâdas and sûtras as follows :—

Supplementary chapters called संकर्षकांड

Chapter	Pâdas 1st	2nd	3rd	4th	Total
XIII	15	18	24	27	84
XIV	41	18	15	30	104
XV	25	36	20	14	95
XVI	12*	19	22	10	63
				Grand total ...	346

There are no Adhikaraṇas and the Sûtras are meagre; it is an apocryphal portion of the Mîmânsâ most probably palmed off as genuine by खांडदेव the writer of भाट्टदीपिका. It has a commentary called भाट्टचन्द्रिका by भास्कर son of गंभीर.

भाट्टचन्द्रिका

This apocryphal portion is known under the name of संकर्षकांड and is said to have been commented upon by शबर. No commentary of शबर has yet been found. There is no doubt that रामानुज has referred to संकर्षकांड while commenting upon III. पाद 3 of the Vedânta Sûtras, He quotes "नाना वा देवता पृथक्त्वात् ;" we find this सूत्र in the mutilated form in Sûtra 15 of chapter XIV. Pâda 2 of संकर्षकांड. The writer of the commentary called वेदांतप्रदीप, who belongs to that school has also referred to it. It cannot be said with certainty that the संकर्षणकांड or संकर्षकांड referred to by the Râmânuja school commentators is the same as published in the "Paṇḍit" the monthly publication of the Benares Sanskrit College. What puts one in doubt is that Râmânuj has referred to बोधायनवृत्ति, has quoted in the commentary on Sûtra1 of theVedânta Sûtra "संहितमेतच्छारीरकं जैमिनीयेन षोडशलक्षणेनेति शास्त्रैकत्वसिद्धिः" ("This शारीरिक शास्त्र has been collected by Jaimini and is characterised with sixteen chapters and is therefore one Śâstra"), has said that by virtue of the Ṣaṭkas and chapters, there is a division of the anterior and posterior Mîmânsâs and has quoted the first Sûtra of

Râmânuja school refers to it.

* There is one Sûtra added at the end; if it is counted, there will be 13 Sûtras in this Pâda.

the Mîmânsâ and the last Sûtra of the Vedânta in order to show that the two together form one body of the Śâstra.

Further, all the writers on the Mîmânsâ have characterised जैमिनीय मीमांसा as containing 12 chapters. See माधवीयन्यायमाला, अर्थ संग्रह, मीमांसा न्याय प्रकाश, मीमांसा परिभाषा and सुबोधिनी.

No mention of संकर्षकांड by any commentator.

मधुसूदन सरस्वती the writer of प्रस्थानभेद says in connection with the twelve chapters of the Mîmânsâ after giving their contents "तथा संकर्षणकांडमप्यध्यायचतुष्टयात्मकं जैमिनिप्रणीतम् । तच्चदेवताकांड संज्ञया प्रसिद्धमप्युपासनात्मक कर्मप्रतिपादनात्वात्कर्ममीमांसान्तर्गतमेव." "Similarly संकर्षणकांड consisting of four chapters was compiled by जैमिनि. That being known under the title of देवताकांड and dealing with the subject of sacrifice, is included in the Karma Mîmânsâ".

मधुसूदन सरस्वती refers to it.

The writer of the Sarvadars'ana Sangraha has given a summary of only twelve chapters of the Mîmansa.

No mention of it in सर्वदर्शनसंग्रह

From the conflicting views, it appears that the Sankarṣa Kâṇḍa was once regarded a separate treatise but not a part of Jaimini's Mîmânsâ consisting of twelve chapters It formed a separate book and was passed off as the genuine work of Jaimini by the interested persons. Râmânuja was born in 1127 A. C.; we find संकर्षकांड referred to by him for the first time; मधुसूदन सरस्वती gave a detailed account of it.

रामानुज time.

Strange to say that the संकर्षकांड is not mentioned by Alberuni and Abul Fazal. The latter has given the contents of the twelve chapters of Jaimini's मीमांसा. For these reasons, I am of opinion that संकर्षकांड is a spurious work. Further I am of opinion that the work as it exists in the present form is either the work of खंडदेव or भास्कर. The latter after mentioning the incomplete commentary of खंडदेव says. 'आसीत् षोडशलक्षणी श्रुतिपदा या धर्ममीमांसिका । संकर्षाख्यचतुर्थभाग विधुरा कालेन या जायत ॥ गायत्री त्रिपदात्मिकेव विबुधैरद्यापि या पठ्यते । तां पूर्णामतनोच्छ्रमेण महता गम्भीरजो भास्करः ।" "That धर्ममीमांसा containing the Vedic texts had sixteen characteristics; the 4th part called संकर्षकांड was lost in course of time: even now like गायत्री having 3 feet, it is constantly read. Bhâskara, son of गम्भीर with great labour brought it to completion." Bhâskara seems to be a great admirer of खंडदेव and dedicated the work in the name of his master and called it भाट्टचन्द्रिका after भाट्टदीपिका of his preceptor; I think he was his contemporary.

Alberuni and Abul Fazal do not mention it.

भास्कर or खंडदेव appear to be the author.

Khaṇḍa Deva is said to be the preceptor of जगन्नाथ त्रिशूली the author of गङ्गालहरी, रसगङ्गाधर, भामिनीविलास &c. The latter lived in the reigns of Shah Jehan and Aurangzeb. खंडदेव must have flourished in the reign of Shah Jehan as he is said to have died in 1665 by Keith.

His time

The संकर्षकांड never found popularity amongst the students of the Mîmânsâ and was therefore very properly consigned to oblivion. We do not find it mentioned in any ancient works prior to रामानुज or मधुसूदन सरस्वती. The editor of the 'Pandit' believing it to be a genuine work of Jaimini did well in publishing it and putting it before the Mîmânsâ reading public.

संकर्षकांड was never popular.

The style of the so called Sûtras does not resemble that of Jaimini; it is so very curt and mutilated that one can not make out anything without the help of भास्कर's भाट्टचन्द्रिका. There are no अधिकरणs which are the peculiar characteristics of जैमिनि's मीमांसा. Each chapter has 4 pâdas as shown in the above table.

Style.

The last Sûtra in the 4th Pâda of the 4th chapter which is called the 16th Chapter in the work, ends with the word "···यथाय था सम्भवः" which has been repeated twice andimitated from the final endings in Sânkhya Pravachana or the Vedâanta Sûtras

Peculiarities.

It is a valuable work in the Mîmânsâ literature and is more in the nature of the Kalpa Sûtra. It does not discuss any general principle as is done by Jaimini in his Mîmânsa. The well-known twelve principles have been discussed in the twelve chapters by Jaimini, but in the present work under discussion, there is a simple description of the post-sacrificial minor ceremonies which really form the subject of Śrauta part of the Kalpa Sûtra. In this view which I take of the संकर्षकांड, it can not be considered a supplement of Jaimini's Mîmânsâ.

It cannot be considered a supplement of the Mîmânsâ.

A pâda originally means a part of anything. There as a rule, a chapter is divided into 4 parts, each part being called a पाद the chapters III, VI and X are exceptions to the rule.

What is a पाद?

An Adhikarana is a thesis or a subject which forms part of its discussion It consists of 5 parts or अवयव Just as in Gotam's logic, there are 5 premises in a syllogism; (1) प्रतिज्ञा enunciation; (2) हेतु reason; (3) उदाहरण major premise; (4) उपनय minor premise; (5) निगमन conclusion. There is a verse showing the parts of an अधिकरण :—

अधिकरण

विषयविशयश्चैव पूर्वपक्षस्तथोत्तरं ।
निर्णयश्चेति पञ्चाङ्गं शास्त्रेऽधिकरणं मतं ॥

"The subject, the doubt, the *prima facie* view, the reply, and the decision are the recognised five parts of an *adhikaraṇ* in a treatise."

From the above quotation we see that in an अधिकरण which one can call 'subject' or 'topic' there is 1st, the proposition which one has to establish. It corresponds roughly with the प्रतिज्ञा of Gotama or enunciation of Euclid. Then follows 2ndly, the doubt arising out of it. Thirdly, an objector expresses his own view which is called पूर्वपक्ष. Fourthly, there is a rejoinder or reply; fifthly, or last, we have the conclusion

which is called सिद्धांत or the author's view. It is in the above verse, called a decision (निर्णय). In the Logic of Aristotle we have only 3 premises in a syllogism called the major premise, the minor premise and the conclusion. We have similarly four parts in a law suit in a court; the plaintiff puts forth his case; then the defendant gives his own case and lastly the plaintiff meets the defendant's case in his reply. Thereon follows the decision of the presiding judge. We have here 4 parts but in Jaimini's अधिकरण we see that there are five parts. Some मीमांसक have given only four parts of an अधिकरण.

सूत्र

The word Sûtra means a thread or string. It is so called because the words are tied together as in a string to express the meaning succinctly. It is a pithy or mnemonic sentence and helps one to remember it easily. There is a vast literature in this kind of style.

The subject of मीमांसा

The Mimânsâ is divided into two parts called (1) पूर्वषट्क and (2) उत्तरषट्क. The पूर्वषट्क consists of 1st six chapters dealing with उपदेश as explained in सूत्र 5 of the 1st पाद of the first chapter. The उत्तरषट्क consists of the last six chapters dealing with अतिदेश as explained at. p. 417. chapter 1. para 1. The Mimânsâ mainly deals with Dharma. The very first sûtra starts with the enquiry into the nature of Dharma.

What is धर्म ?

It is vary difficult to translate धर्म in any other language. It is 'duty' 'virtue' 'law, and 'righteosness, It is succinctly explained in सूत्र 2. The वार्तिककार has written 288 verses on it. It is an अर्थ characterised by चोदना. It is an end in itself for the good but not for the evil and must have a sanction from the Vedas. This requires an explanation; if there is a command or law prohibiting any one from committing murder, or imposing a duty on a citizen to keep his house in a sanitary condition, no one will obey the negative or positive precepts of law, unless there is punishment provided for the non-observance of the law. The command of the sovereign authority is binding in all civil matters. Similarly in the divine or religious matters the divine command is binding, because it is accompanied by the rewards in future life. This is what the author calls 'chodanâ' the divine command which stimulates one to act or refrain from acting in a particular way. Chodanâ is therefore a Vedic order or direction embodied in a Vedic text.

भावना

In this connection, it is better to explain what Bhâvana is. The human mind according to the Western school of philosophy consists of three important phenomena, viz., cogoition, emotion and volition. I see an orange in front of me and I know from my past experience that it is very sweet to eat. This is the 1st stage which is called cognition in psychology. Then there springs up a desire to take it, saliva begins to flow in the mouth and I cannot resist the temptation to taste it. This is

the 2nd stage which is called emotion in psychology. Lastly 1 strech out my hand to take the orange in order to eat it ; this is the last stage called volition in psychology. Similarly in the religious matter the Vedic command holds out hopes, as for instance "यजेत स्वर्ग कामः" "Let one desirous of heaven perform a sacrifice." If one is possessed of the desire to have heavenly bliss, he shall have to perform a sacrifice The activity to perform a 'yajña' accompanied by all the psychological factors of the mind is called भावना in the language of मीमांसा. It is of two kinds शाब्दी and आर्थी.. The former arises from the word of mouth i. e. command. When a man is told to do or not to do a thing, he does it or refrains from doing it, because he feels that he is so ordered. I order my servant to bring my horse, he is bound to bring it. In the worldy affairs, the order comes from a supesior, but in religious affairs the command comes from the Veda.

In the आर्थी भावना, the energy to act arises from a particular motive or desire to act or refrain from acting. The command has generally the लिङ् form of a verb.

The constituent parts of the भावना in the मीमांसा are साध्य, साधन and इतिकर्तव्यता which have been explained at several places. (see at p. 224.) In the शाब्दी भावना, sacrifice is the साध्य (object) and in the आर्थी भावना, heaven is the साध्य (object).

The con-tituent parts of Bhâvanâ

Having explained चोदना which derives its binding force from the Veda, it is necessary to explain the term *artha* which is significant. It means purpose which ends in one's good. A sacrifice which is performed to obtain heaven comes under the definition but a श्येनयाग which ends in the destruction of an enemy is, therefore, not within its purview.

अर्थ

There are eight प्रमाणs or means of proof viz (1) प्रत्यक्ष perception (2) अनुमान inference (3) उपमान analogy (4) शब्द verbal testimony 5) ऐतिह्य history (6) अर्थापत्ति presumption (7) संभव possibility (8) and अभाव negation. They require a little explanation; anything which is an object of any of the five senses is said to be प्रत्यक्ष or perceptible. see Gotama's 1. 1. 4. The second i. e., अनुमान is an infererce. It is of three kinds (1) पूर्ववत् (2) शेषवत् (3) सामान्यतोदृष्ट. When you make an inference of an effect from its cause, it is called पूर्ववत् as by seeing the clouds, you make an inference as to the future rainfall, When you make an inference of a cause from its effect, it is called शेषवत् as by seeing the flood in a river you infer the past rainfall: सामान्यतोदृष्ट is the common experience, as when you see John in Cawnpore and subsequently see him in Allahabed, you infer that he must have come to Allahabad from Cawnpore.

प्रत्यक्ष

उपमान is analogy. It is thus defined by Gotama in I. 1. 6. "Analogy is a means of proving a thing to be proved by the similarity with the thing already proved." Description of an unknown thing by means of a known thing is analogy. You know a cow but you do not know a गवय (bos gaveas). Your teacher tells you that a bos

उपमान

gaveas resembles a cow: subsequently you happen to see a strange animal resembliug a cow, you at once by comparison or analogy recognise it as *bos gaveas.*

Śabda or verbal testimony is of an unbiassed man, while ऐतिह्य is the
शब्द record in the annals or histories.

अर्थापत्ति is the presumption which arises under the circumstances of a
अर्थापत्ति case; as Deva Dutta does not take his meals during the day but in spite of his fast, he appears to be robust and healthy: the presumption is that he takes meals at night.

Sambhava is possibility; a seer can contain 12 chataks in other words,
सम्भव] 12 chataks. are included in a seer but not 18 chataks.

Lastly we have Abhâva or negation. When a man is ordered to bring a
अभाव vessel from the house and he does not find it there, he comes and informs his master as to its non-existence. According to the *Vais'esika* school, it is of four kinds (1) प्रागभाव (2) प्रध्वंसाभाव 3 अन्योन्याभाव and (4) अत्यंताभाव. प्रागभाव is the non-existence in the commencement, as a pot did not exist before its construction. प्रध्वंसाभाव is the non-existence after destruction, as a pot does not exist after it is broken. अन्योन्याभाव is the reciprocal non-existence, as a cow does not exist in a horse and *vice versa* and अत्यंता भाव is an absolnte non-existence as the hare's horns, chimera and satyr etc.

Gotama accepts only first four means of proof; the Sânkhya of Kapila accepts (1) प्रत्यक्ष (2) अनुमान and (3) शब्द only. The Mîmânsâ accepts only Śabda or word.

After explaining the means of proof we now come to explain perception.
Perception According to Jaimini I. 1. 4., it is the contact of the sense organs with the soul. It is thus the knowledge of the things existing. Here at present I am not going to discuss the theory of perception according to the Mîmânsâ school of philosophy but I would like to compare this definition with that given by Gotama in his Nyâya. See I. 1. 4.

"Perception is the knowledge which is produced by the contact of the senses with their object, does not arise from the word, is invariable and certain."

According to Gotama perception is caused by the contact of the sense organs, namely the eye, ear, tongue, nose and touch with their different objects. He further differentiates this consciousness which arises by such contact from the knowledge that arises by उपदेश or words. The knowledge that arises from the words of mouth without seeing the object itself is not perception. Secondly this consciousness should not be variable; as for instance, you see mirage or *fata morgana* from a distance and when

you go there you do not find the object perceived This kind of false or variable perception is not within the purview of the definition. Thirdly, it should be certain; there should not be any doubt about the identity of the object perceived. Vâtsâyana the scholiast says that the soul in contact with the mind comes in contact with the sense organs which in their turn come in contact with their objects. Perception according to Jaimini is consciousness arising from the soul coming in contact with the objects in existence through the instrumentality of the sense organs. It has a wider range and is not limited. Perception of mirage is therefore included in the above definition. Jaimini is, however, not interested in it, he has mentioned it by the way, for in the fallowing Sûtra, he clearly says that in matters religious, word or verbal testimony is the only means of knowledge (प्रमाण).

Jaimini in Sûtra 5 explains Śabda. He has laid down five propositions.

Śabda

(See at P 2.) I. Every word has a meaning, that is, it has an inherent power to convey a meaning. It is called Sphoṭa which has been discussed at length by Kumârila in his Ślokavârtika. Sarvadarsana Sangraha has also discussed the doctrine of Sphoṭa in the Pâṇini's system of grammar; it is beside the point to discuss it here. (II) Knowledge derived from word is called उपदेश by the Mîmânsakas. (III) In matters religious, it is the in fallible guide. (IV). In the opinion of Jaimini's preceptor, the word is authoratative and has a binding force. (V). It is self-sufficient and does not derive its authority from any other source, because it will otherwise involve one in the fallacy of *regressus ad infinitum.*

So from the above summary, we see that Jaimini accepts only verbal testimony out of 8 pramâṇas mentioned above. Savara and Kumârila have discussed the six means of proof leaving aside ऐतिह्य and अभाव.

The author discusses the nature of the word, he holds it eternal. First he

Eternity of word

gives the view of the objector and then gives his reply to the objections raised by the objector to the eternity of sound. See the Adhikaraṇa VI. Sûtrâs 6-23. at pp. 3-7. In this connection, I would refer a curious reader to Gotamâ's Nyâya Sûtra II. 2. 13-54 where he holds that a word is non-eternal.

Having established the eternity of words in general, he establishes in the Adhikaraṇa VII that the words when put together in a sentence in the Vedas, have a meaning just as they have in the common language. Lastly, he discusses the divine origin of the Vedas, meets the objections of the objector and accepts the divinity of the Vedas.

According to Jaimini, the words are eternally connected with their meaning; they are eternal and put together in a sentence, convey a sense. The Vedas are divine and are, therefore, infallible in the conduct of human life.

PÂDA 2.

Before I analyse the contents of Pâda 2, I think it proper to explain certain terms used in the Mîmânsâ and which cannot be understood without explaining them before. In the foregoing Pâda, we have established the divinity and the consequent infallibility of the Veda. The question that naturally arises is, what is the Veda? It is of 5 qualities. (1) विधि, (2) मंत्र, (3) नामधेय, (4) निषेध and (5) अर्थवाद.

The Veda

The विधि or injunction is a command, precept or order. The portion of the Veda which lays down a new rule with certain object for the guidance is a विधि. It is of four kinds as will appear from the following table:—

विधि

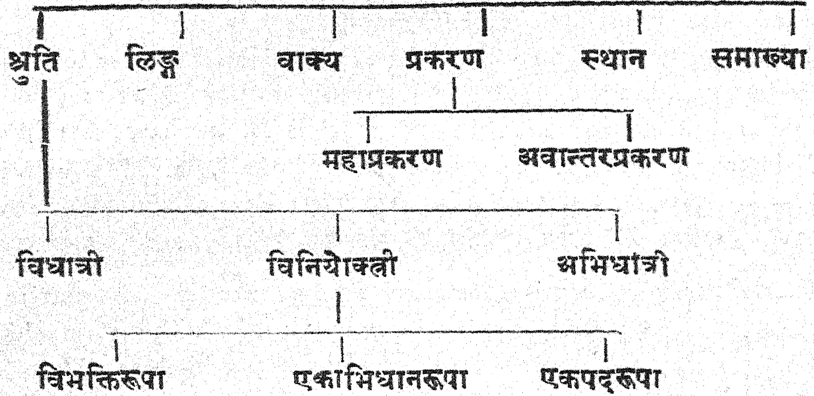
वेद
- विधि
  - उत्पत्तिविधि
  - विनियोगविधि
  - प्रयोगविधि
  - अधिकारविधि
- मंत्र
- नामधेय
- निषेध
- अर्थवाद

उत्पत्ति विधि lays down a command with a certain object; as for instance "Let one perform an agnihottra, if he is desirous of heaven". If a man is desirous of heaven, he shall perform an agnihottra; this is an originative or creative injunction i. e. it creates a desire in one to perform a sacrifice with the object to obtain heaven.

उत्पत्ति विधि

The second class of विधि is विनियोग विधि which lays down the details of a sacrifice. When a desire is created by the उत्पत्ति विधि, the next step is to lay down the procedure by which the object can be obtained. It comes under the head of इतिकर्तव्यता i. e. the details of the sacrifice. This kind of विधि is called विनियोगविधि or applicatory injunction, as for instance "दध्नेन्द्रियकामस्य जुहुयात्" "Let one desirous of sense-organs perform a *homa* with curd." Here the material is laid down. The first is the desire for the sense organs which is साध्य; (2) the *homa* is the means or साधन and lastly curd is the material or इतिकर्तव्यता. If a विधि lays down only material, it is called गुणविधि, as for instance "दध्ना जुहोति" "He performs a sacrifice with curd." How are we to interpret the texts that lay down the procedure? This naturally leads us to the necessary accompaniments of the विनियोग विधि; they are six in number as will appear from the following table.

विनियोग विधि



Śruti

Śruti is a word or collection of words not depending on any other for its meaning. A word has a conventional sense attached to it; it is said to be its primary sense. Primary sense conveyed by a word without the help of any other is Śruti. It is directly heard and as soon as it is heard, a hearer understands its sense. It is of three kinds (1) विधात्री, विनियोक्त्री and अभिधात्री. The first, namely, विधात्री is indicated by the verb in the form of a विधि लिङ्; the अभिधात्री consists of the material such as wild rice etc. and the विनियोक्त्री is one on hearing which you at once see the connection of the subsidiary and the principal. The last class is also further sub-divided into three kinds (1) विभक्तिरूपा (2) एकाभिधान रूपा and एकपद रूपा The first is indicated by an affix of a declension, as for instance 'व्रीहिभिर्यजेत' "Let him perform a sacrifice with wild rice." Here the instrumental case shows that the wild rice is a part of the sacrifice. In the same way you can apply the same principle in other विभक्तिs. The एकाभिधान रूपा is denoted by one word; as for instance 'पशुनायजेत, 'Let him perform a sacrifice by an animal.' Here पशुना shows that one male animal will form a part of the sacrifice; the word used shows the gender and number of the material used in the sacrifice. The word यजेत shows the भावना. The एक पद रूपा is indicated by one pada or sentence; the whole sentence in the above example shows that the animal as described above is subsidiary in relation to the sacrifice which is the principal object as indicated by the verb.

Linga

We now proceed to define *Linga* which is the second help-mate of the विनियोग विधि. It is the suggestive or the secondary sense of a word which can be inferred from another word or collection of words. As for instance "वर्हिर्देव सदनंदामि" "I cut thee O! grass for the seat of the god." Though वर्हि is the generic term meaning grass, yet as the मंत्र is used for cutting the *Kus'a* grass, it is used in the specific sense of *Kus'a* grass. Linga is of two kinds; when the inferential sense can be inferred without the help of any other and secondly when it is so inferred. Kis'ori Lâl Sarkâr has explained it thus "When the

meaning of a word or expression is not clear on the face of it and its latent force or suggestive power has to be brought out by the suggestive power of some other word or expression, this is called Linga." It is useless to dilate on the point as a reader of the *Mîmânsâ* will find लिंग illustrated by the author himself in the following pages.

Vâkya

When the meaning of a word or a collection of words is clearly gathered from the sentence in which it is used, the principle which governs it is called Vâkya. As for instance "यस्य पर्णमयीजुहूर्भवति न स पापश्लोकं शृणोति" "One whose ladle is made of *Parṇa* does not hear evil things." Here पर्णमयी (made of wood) and जुहू (ladle) are two words used in their usual sense and it also appears that ' made of Parṇa wood ' is subsidiary to the 'ladle'. It follows, therefore, that the ladle can be made of any wood; then arises the question, why should there be a condition as to the ladle being made of a particular wood ? The reply is clear ; you cannot achieve the transcendental result of not hearing evil things without having the ladle made of पर्ण wood. When the meaning of a word or collection of words is gathered from the whole sentence, it is called the principle of Vâkya by the Mîmânsakâs.

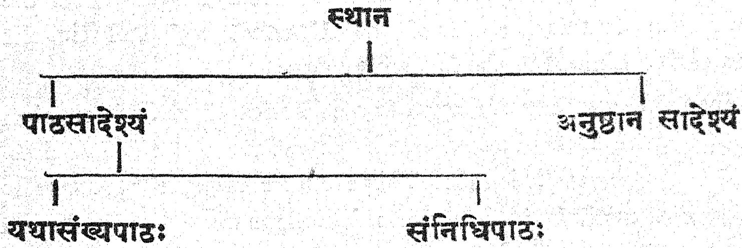
Prakaraṇa

When a sentence or a clause of a sentence is not clear and its meaning cannot be gathered without the context in which it occurs, the construction is governed by the principle of Prakaraṇa; as for instance "समिधो यजति" "He sacrifices the sacrificial wood" Here the साध्य is not known. You do not know why one should sacrifice समिद् (sacrificial wood). The fruit or reward of the action in performing a sacrifice with the aid of समिद् can be known from the context in which it occurs. Take another example दर्शपूर्णमासाभ्यां स्वर्गं भावयेत्" "Let one desirious of heaven perform the new and full moon sacrifices," Here the procedure or the subordinate parts of the दर्श पूर्णमास are not known; you can know from the context of the new and full moon sacrifices that the प्रयाज and अनुयाज are the parts of the दर्शपूर्णमास sacrifices. The Prakaraṇa is of two kinds महाप्रकरण and अवांतर प्रकरण. When the context relates to the principal भावना, it is called महाप्रकरण ; as for instance, the प्रयाज and अनुयाज are the parts of the दर्श पूर्णमास sacrifices. In the अवांतर प्रकरण the context relates to the भावना of the subordinate parts ; as for instance, अभिक्रमण is a subordinate part of प्रयाज and अनुयाज.

Sthâna

Let us come to Sthâna or position which is the fifth mode of interpretation. It is the location or order of words which help one in the interpretation; as for instance, there are mangoes, guavas, oranges, apples and pears; let John, Thomas, Mathew, Jardine and Lacy take them. According to the principle of स्थान, the clauses mean that John is to take mangoes, Thomas guavas, Mathew oranges,

Jardine apples and Lacy pears. The following table will show the division of स्थान



स्थान is synonymous with क्रम, (order or sequence).

पाठसादेश्य is the equality of place according to the text and is governed by the order given in a text; as for instance, "ऐन्द्राग्नमेकादशकपालंनिर्वपेत्" "Let him offer cakes baked on earthen pans consecrated to इन्द्र and अग्नि." Then "इन्द्राग्नि रोचनादिवः" etc, सामवेद, उत्तरार्चिक 1st. अर्द्धप्रपाठक verse XIV, are given. Accordingly under the principle of पाठसादेश्य, the 1st. mantra will be recited with the first offer of the cake and 2nd. mantra will be repeated with the second offer and so on. But the reading in the modified sacrifice falling within two injunctions (संदर्श) though governed by the model sacrifice, is regulated according to the principle of संनिधिपाठ i. e. by the text which is near it, as for instance the आसनहोम.

अनुष्ठानसादेश्य is the equality of place according to the performance. As for instance the details of the animal sacrifice are given in connection with the ceremonies to be performed on the औपवसथ्य day. The अग्नीषोमीय sacrifice is performed on the औपवसथ्य day; the principle of अनुष्ठानसादेश्य, therefore, governs it.

अनुष्ठान सादेश्य

समाख्या is the last mode of interpretation. It is a name or denomination. It is a compound word which should be broken up into its component parts and its meaning should be thus ascertained; as for instance, wine-cup (a cup from which one drinks wine) is distinguishable from the milk-cup. Tea-spoon, dessert spoon and table-spoon fall under this definition. It is, therefore, a name or nomenclature given by the Âcharyas to indicate divisions of the Vedas. It is of two kinds वैदिक and लौकिक; होतृचमस (a spoon from which hotâ drinks) belongs to the former class and आध्वर्यव (function of an अध्वर्यु) belongs to the latter class.

समाख्या

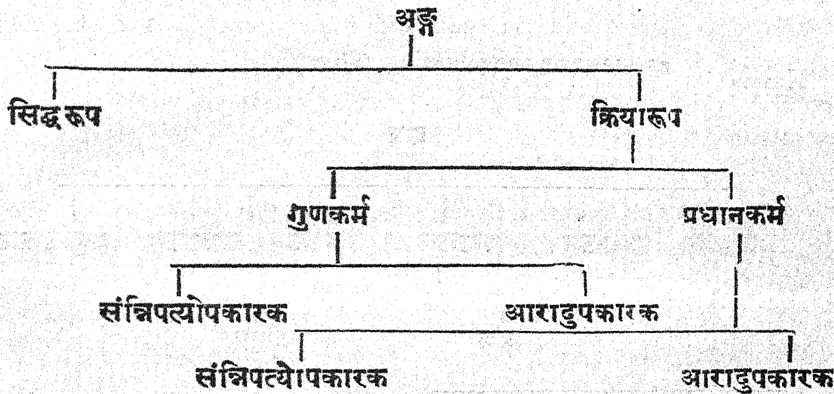
In the definition of विनियोग विधि we find two kinds of action; one is principal as the performance of a sacrifice and the other is subordinate which leads up to the completion of the former. The principal action

अपूर्वं

A certain action is enjoined by the Veda with a certain invisible result; the result does not happen in one's life time but the action ceases. A Mîmânsaka, therefore, holds that certain invisible and transcendental *virtue* is produced in a performer by which he becomes fit for the attainment of the result or fruit in the life hereafter. This virtue or invisible or transcendental result is called अपूर्वं or extraordinary principle.

Añga

The subordinate parts which lead up to the completion of the principal action are called Añgas and their division and subdivision will appear from the following table:—



सिद्धरूप

सिद्धरूप is an accomplished thing and consists of class, material number etc. It has a visible effect.

क्रियारूप

The second class is action. It is of two kinds, it is either primary or secondary; both of them are also of two kinds, viz. (1) सन्निपत्योपकारक (2) आराद्उपकारक.

सन्निपत्योपकारक

The former conduces to the general result of the sacrifice through another intermediate step and the latter contributes to the general result immediately. To the class of सन्निपत्योपकारक belong actions which are enjoined with respect to the substance as the threshing of the rice and sprinkling of water on it. They produce visible, invisible or both kinds of effects, as for instance, threshing of the husk has a visible effect, *viz.*, removal of husk; sprinkling of water has an invisible effect. While the offering of animal or cakes produces both kinds of effect; because as far as the offering is concerned it has an invisible effect (अपूर्वं) and as far as certain divinity to whom the offering is made is concerned it has a visible effect i. e. the remembrance of the god.

आराद्उपकारक

The आराद्उपकारक consists of those actions which are enjoined without any reference to any substance or divinity. It leads directly to the ultimate result of the sacrifice; it is

result; while the former (सन्निपत्योपकारक) is the outward form of the sacrifice. The प्रयाज and अनुयाज belong to the आरादुपकारक class.

प्रयोगविधि

प्रयोगविधि is an injunction of performance with a view to the speedy accomplishment of the sacrifice. It consists of the performance of the main action with all its subordinate details without causing any delay. For this purpose there will be an order or succession of details that constitute the performance of the main action. The injunction that lays down the order of performance of the subsidiary or minor parts is called प्रयोगविधि.

Krama

The Krama or order is the succession or sequence. It is of six kinds as shown in the following table.

- क्रम
  - श्रुतिक्रम
    - केवल क्रमपर
    - तद्विशिष्ट पदार्थ पर
  - अर्थक्रम
  - पाठक्रम
    - मंत्र
    - ब्राह्मण
  - स्थानक्रम
  - मुख्यक्रम
  - प्रवृत्तिक्रम

श्रुतिक्रम

श्रुतिक्रम is the order determined by a direct text. It is of two kinds 1st. केवल क्रमपर i. e. a text indicating an order or sequence only, as for instance, "वेदं कृत्वा वेदिंकरोति" "He prepares an altar after making the Veda" The second class is तद्विशिष्टपदार्थपर indicating the order or sequence in the course of laying down certain other thing ; as for instance "वषट्कर्तुः प्रथम भक्षः" "The first drinks is of one who pronounces वषट्" The passage enjoins drinking and by the way indicates the order or sequence. The श्रुतिक्रम predominates over other kinds of क्रम ; as for instance आश्विन is third in order according to the पाठक्रम, but under the श्रुतिक्रम "आश्विनो दशमोगृह्यते" it is drunk tenth in order.

अर्थक्रम

अर्थ क्रम is the order determined by the object ; as for instance, अग्निहोत्रं जुहोति यवागूंपचति" "He performs an agnihottra and cooks yavâgu." Here an agnihottra cannot be performed without first cooking yavâgu ; though यवागु happens to be last in the above quotation, yet as its cooking is indispensable for the performance of the अग्निहोत्र it will be cooked first. The अर्थक्रम therefore predominates over the पाठक्रम.

पाठक्रम

When the order of the execution of things is governed by their order in the text, it is called पाठक्रम. It is of two kinds. it is either

As for instance the offerings to Agni and अग्नीषोमौ are governed by the order of the याज्या and अनुवाक mantras. The मंत्रपाठ predominates over the ब्राह्मण texts.

स्थानक्रम means presentation. When a thing is transposed from its

स्थान क्रम

proper place by reasons of its being preceded by another thing which is followed by another, this transposition of the order is called स्थान क्रम An illustration will explain it better. In a ज्योतिष्टोम, there are the अग्नीषोमीय, सवनीय and अनुबंध्य animal sacrifices in their order ; but in a साद्यस्क which is the modified sacrifice of the ज्योतिष्टोम the सवनीय, अग्नीषोमीय and अनुबंध्य animal sacrifices are performed, because after the drinking of the आश्विन cup the सवनीय animal sacrifice presents itself first.

मुख्यक्रम is the sequence of the subsidiaries or the subordinate parts

मुख्यक्रम

according to the order in the principal. In it, the sequence or the order of the details in the subordinate parts is governed by that of the principal of which the subsidiaries are the subordinate parts. As for instance, when ghee is left after the प्रयाज offering, it will be first offered to Agni and then to इन्द्र because the आग्नेय is prior to ऐंद्र oblations. मुख्यक्रम predominates over the प्रवृत्तिक्रम and is inferior to the पाठक्रम.

प्रवृत्तिक्रम is the order of a procedure which once begun will apply to others

प्रवृत्तिक्रम

as well. As for instance in a प्राजापत्य sacrifice several animals are sacrificed ; you choose one animal at random and perform certain ceremonies on it. The order in which the ceremonies are performed on the first animal will govern the order of the ceremonies on the rest of the animals.

A Vidhi or injunction which creates a right in a person is called अधिकार विधि

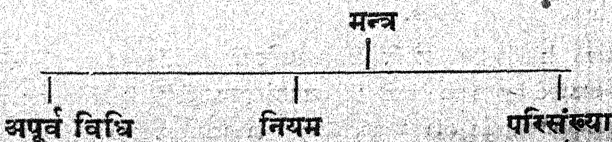
अधिकार विधि

as for instance, "स्वर्गकामो यजेत" "Let one desirous of heaven perform a sacrifice." The vidhi text creates a right in every person to perform a sacrifice, provided he is possessed of a desire to obtain heaven. The only condition required under the text is that the person must be desirous to obtain heaven. The subject of right is fully discussed in chapter VI where the summary of it will be given.

The *Mantra* is a text which helps one to remember the procedure of

Mantra

a sacrifice. It is classified as follows.



There is a well known Śloka which is on the lip of every Mîmânsâ student and which explains very succinctly all the three kinds of texts.

विधि रत्यंतमप्राप्तौ नियमः पाक्षिकेसति ।

तत्र चान्यत्र च प्राप्तौ परिसंख्येति गीयते ॥

"When it is radically non-existent, it is vidhi ; when it is partially non-existent, it is niyama ; when it can be had here and elsewhere, it is called parisañkhyâ " It will be now explained *seriatim.*

अपूर्वविधि

When a text lays down a new injunction for the attainment of our object which you cannot know by any other means, it is said to be अपूर्वविधि as for instance " यजेतस्वर्गकामः " " Let one who is desirous of heaven perform a sacrifice." Here in the text we find that a new thing is laid down, *viz*, the attainment of heaven ; it is further known that you can have it by performing a sacrifice. We also further know that we are entirely ignorant whether heaven can really be obtained by the performance of the sacrifice ; it is only from the text that we know it and there is no other means to verify the statement contained in it. This is what the above *Śloka* calls *non-existent* because no other means to obtain heaven is known-

नियम

Niyama is a restrictive rule. When an injunction lays down one of the modes for doing a thing out of many, it is said to be a Niyama. As for instance "व्रीहीनवहन्ति" He threshes rice. Rice is threshed by a pestle in a mortar to remove its husk ; husk can be removed from the rice grains by many other means, as for instance, by peeling it off from the rice grains, but the particular mode, that of threshing has been laid down by the text out of many other modes. This kind of restrictive text is called *niyama.*

परिसंख्या

परिसंख्या is an implied prohibition. When both the total non-existence and partial non-existence can be established by any other mode and when one of the two is excluded by the other, the injunction is called *parisankhyâ.* As for instance "पञ्चपञ्चनखाभक्ष्याः" five animals possessing five claws are fit to be eaten." It is not an अपूर्वं विधि because it is not a new thing, for the eating of the animals having five claws is naturally prompted ; it is not a *niyama,* since eating of animals and eating of animals having five claws are both naturally prompted by appetite. It is, therefore, a prohibitory text as to eating of the animals other than those having five claws.

classification

परिसंख्या is of two kinds (1) श्रौती (2) लाक्षणिकी. The first is directly stated by some text " अत्रह्येव गायंति" " Here only they sing." In the text, 'only' means excepting पवमान all other songs are excluded. The second is the inferred prohibition as in the above example of " पञ्चपञ्चनखा भक्ष्याः "

The Parisankhyâ has three defects as is mentioned in the following
S'loka :—

श्रुतार्थस्य परित्यागादश्रुतार्थप्रकल्पनात् ।
प्राप्तस्य बाधा दित्येवं परिसंख्यात्रिदूषणा ॥

The *Parisankhyâ* has three defects by reason of losing sight of the
direct sense and putting an inferred interpretation of its own and rejecting
that which is assumed." The meaning of the verse will be clear from the
illustration of "पञ्चपञ्चनखाभक्ष्या:" Here the direct meaning is that the
animals possessed with claws are fit to be eaten ; but परिसंख्या has nothing
to do with it ; it entirely gives a go-by to it. The inferred sense that
the animals other than those possessed with five claws are excluded from
eating is assumed. Lastly the assumption which is rejected is the eating
of animals which are not possessed with five claws.

Let us now proceed to deal with the third kind of the Veda, *viz*, *Niyama.*

नामधेय It is a proper noun but has a purpose in defining the matter
enjoined by it. It is of four kinds.

नामधेय

मत्वर्थलक्षणाभयात् | वाक्यभेदभयात् | तत्प्रख्यः | तद्व्यपदेशः

The first is a proper noun arising from the fear of using the मत्वर्थ लक्षणा.
It is a figure of speech in which you resort to the *matup* affix. As for
instance "उद्भिदा यजेत पशुकामः" Let one perform the Udbhid sacrifice if he
is desirous of cattle." Here in the above quotation, the *Udbhid* is the
name of a particular sacrifice and is, therefore, a proper noun. If you
resort to the मत्वर्थ लक्षणा, read उद्भिद्वता in place of उद्भिदा and interpret
it as a sacrifice in which the *Udbhid* is used ; it will be an attempt to
convert a simple sentence into two compound sentences or one complex
sentence and you will thereby commit a mistake which is called the
Vâkyabheda or splitting up of a sentence which is a serious mistake
in the eye of a Mîmânsaka.

The second class also consists of a proper noun but it arises from the
fear of the Vâkyabheda or splitting up of a sentence. As in the instance
"चित्रयायजेत पशुकामः" "Let one disirous of cattle perform Chittrâ sacrifice ;" it can not indicate the material used in the sacrifice as there is
a passage " दधिमधुपयोघृतं धानाउदकं तंडुलास्तत्संसृष्टं प्राजापत्यं. " " curd, honey,
milk, ghee, parched grain, water, rice are the mixed offering consecrated
to Prajâpati " If you take चित्रया to mean some subordinate action,
you will commit the mistake of वाक्यभेद which should always be
avoided. The Chittrâ is, therefore, the name of the sacrifice and can

not be considered to be the subordinate materials used, for fear of the split of a sentence.

Tatprakhya is a conventional name given to a particular sacrifice, the description of which is given elsewhere in a separate treatise, as for instance "अग्निहोत्रं जुहोति" "he performs Agnihottra. Agnihottra is a name given to a sacrifice conventionally, the description of which is given elsewhere. As in ordinary language a children's play is called 'blindman's buff' conventionally.

तत्प्रख्य

Tadvyapadeśa is the name given to a sacrifice by reason of its resemblance to another, from which it derives its name. As for instance, श्येनयाग which is performed to destroy one's enemy is called after a hawk, because a sacrificer kills his enemy like a hawk which pounces upon the birds and kills them. In the ordinary language a children's play is called 'duck and drake' by reason of its resemblance of those birds.

Now we come to describe the 4th class of the Vedic texts called Niṣedha. It is a negative precept just as Vidhi is a positive or affirmative precept. It is preventing a man from doing a thing which is injurious or disadvantageous to him; as for instance, "नकलंजं भक्षयेत्" "Do not eat (कलंज) flesh stuck with poisonous arrow." It is of two kinds (1) पर्य्युदास (2) प्रतिषेध. I can not do better than reproduce the language of Kis'ori Lâl Sarkâr in explaining the difference between पर्य्युदास and प्रतिषेध. "These distinctions resemble that between judgments or rights *in rem* and judgments or rights in *personam*. The former prohibitions are called Pratiṣedha and the latter Paryudâsa. प्रतिषेध is the negative precept of general applicability; as for instance, "नकलंजं भक्षयेत्" "Do not eat Kalañja." It means that poisonous flesh should never be eaten. पर्य्युदास is the negative precept applicable to a person when he undertakes to perform a certain rite, as for instance नोद्यन्तमादित्यमीक्षेतनास्तंयंतं । एतावताहैनसाऽयुक्तो भवति । तस्यव्रतं" "Let him not see the rising and setting sun; by this he is delivered of his sin: this is a vow". When a man has taken a vow, then he is bound to observe the negative rule. There is a verse showing the difference between Pratiṣedha and Paryudâsa:—

निषेध

पर्य्युदासस्सविज्ञेयोयत्रोत्तरपदेन 'नञ्'
प्रतिषेधस्सविज्ञेयः क्रिययासहयत्र 'नञ्' ॥

"When the negative participle is connected with the subsequent clause, it is Paryudâsa and when the negative participle is connected with the verb, it is Pratiṣedha". Take the above illustration नोद्यन्तमा दित्य मीक्षेत etc., here न (not) is connected with the noun उद्यन्तं आदित्यं

which is an objective case ; it is therefore Paryudâsa. "नकलंजंभक्षयेत्" here न (not) is connected with the verb : it is therefore Pratiṣedha. When the negative precept is of general applicability, it is Pratiṣedha but when it is of special applicability, it is Paryudâsa.

Let us now proceed to the 5th and last division of the Veda. It is Arthavâda.

अर्थवाद Passages in praise or blame are called in the terminology of the Mîmânsâ, Arthavâda. They are either complements of a Vidhi or Niṣedha ; as for instance, "वायव्यं श्वेतमालभेत भूतिकामः" because "वायुर्वै क्षेपिष्ठादेवता." "Let one who is desirous of prosperity" sacrifice a white animal to Vâyu because Vâyn is the swiftest of the gods." The first sentence is a Vidhi and the second sentence being in praise of Vâyu is an अर्थवाद.

Then again "बर्हिषिरजतंन देयं" "Silver should not be given on the grass" ∴ "सोरोदीद्यदरोदीत्तद्रुद्रस्य रुद्रत्वं" "He wept and because he wept, therefore, there is ferocity in रुद्र." The first is निषेध and the second sentence is अर्थवाद because it is in dispraise of the god.

Classification] Arthavada is of three kinds.

अर्थवाद

गुणवाद | अनुवाद | भूतार्थवाद

The following Śloka explains the three kinds of Arthavâda.,

विरोधेगुणवादस्यादनुवादोऽवधारिते ।
भूतार्थवादस्तद्धानादर्थवादस्त्रिधामतः ॥

"On contradiction there is Guṇavâda and on comprehension it is Anuvâda and when there is absence of both it is Bhûtârthavâda ; the Arthavâda is said to be of three kinds"

When a text makes a statement which is contradictory to the existing state of the affair and means of proof, it is said to be Guṇavâda as for instance, "आदित्योयूपः" "The Sun is a sacrificial post." Here in the present example, we see that the sun cannot be a sacrificial post as it contradicts the sense of perception and against the real state of facts. It is a figure of *hyperbole* meaning that the sacrificial post is as shining as the sun.

अनुवाद When a text makes a statement which is in keeping with the existing state of facts, it is said to be Anuvâda ; as for example, "अग्निर्हिमस्य भेषजं" fire is an antidote of cold." We

see in the present example that fire is said to be a protector from cold; it is a fact which we can verify by our senses: so this kind of statement which is quite in keeping with the real state of the facts and can be verified by perception is said to be Anuvâda.

भूतार्थवाद

When a text makes a statement which is neither against the existing state of facts nor is it in conformity with it, it is said to be Bhûtârthavâda; as for instance, " इन्द्रोवृत्राय वज्रमुदयच्छत् " " Indra uplifted his thunderbolt aganist Vrittra. " In this example, we find a statement which is neither aganist the existing facts nor is it provable by perception. It is, therefore, a statement of facts which happened in the past and is called Bhûtârthavâda.

Having digressed so far, let me come back to the subject of the divinity of the Vedas. In the first Pâda, the author established the divine origin of the Vedas. Now in the second Pâda, he establishes their in-

Infallibility of the Vedas

fallibility and utility. The objector in the opening of the Pâda raises six objections to the authority of the Vedas. (I) He saye that the Veda having promised heaven by means of saorifices, it is ritualistic and anything over

Objection

and above that is redundant and is, therefore, unauthoritative, as for examples " सोऽरोदीत्, यदरोदीत्, तद्रुद्रस्य रुद्रत्वम् T. S. I. 5. 1. प्रजापतिरात्मनो वपामुदक्खिदत् " T. S. II. I. I. He wept, because he wept therefore the ferocity of Rudra " " Lord of the universe removed his own omentum. ' These and similar other passages which we find in the Vedas are, therefore, of no authority.

(I). There are many things which cannot be verified by the scripture and the sensuous perception; as for instance " स्तेनं मन: " "अनृतवादिनीवाक्" " The mind is a thief " " The tongue is a teller of lies." "तस्माद्धूम एवाग्नेर्दिवाददृशे । तस्मादग्निर्दूरान्नक्तं ददृशे " T. B. II. 1. 2. " Therefore only smoke was seen by day; therefore fire only was seen from a distance at night. " न चैतद्विद्मोवयंब्राह्मणावास्म अब्राह्मणा वा " " We do not know whether we are Brâhmaṇas or not Brâhmaṇas. " Such passages are from their very nature false and the Veda which contains them cannot be authoritative.

3. The result promised by the Vedic texts does not follow as a matter of course; as for instance " शोभतेऽस्यमुखंयएवं वेद " " आऽस्य प्रजायांवाजीजायतेय एवंवेद. " T. S. I. 7. 4. 6. ' He who knows this has a strong man amongst his descendants " These passages which promise fruits which are not realised are untrue and detract from the authority of the Veda which contains them.

4. There are passages in the Vedas which hold out promises of every thing and there is, therefore, no necessity for the performance of any

other act to achieve the desire ; as, for instance, "सर्वं वै पूर्णाहुतिः । सर्वमेवाप्नोति" T. B. III. 8. 10, "The final oblation is all ; he obtains everything." "पशुबंधयाजी सर्वांल्लोकानभिजयति, तरति मृत्युं तरति ब्रह्महत्यां, योऽश्वमेधेनयजते, यउचैन मेवं वेद." "An animal sacrificer conquers all the worlds : he who performs a sacrifice by means of an अश्वमेध, surpasses death, gets over Brahmicide and he also who knows this." If the passages are true, the result is that one should do no other thing but to resort to the ceremonies to achieve the desire. Such absurd hopes created by the above passages detract from the authority and infallibilty of the Veda.

5. There are passages in the Veda which prohibit the impossible performance of things ; as for instance, "ब्रह्मवादिनो वदंति न पृथिव्यां नांतरिक्षे न दिव्यग्निश्चेतव्यः" T. S. V. 2. 7. 1 "The Brahmavâdis say, the fire should not be piled on the earth. in the sky or in the heavens." What is the use of such prohibitions ? Piling of fire in the sky is an impossibility. You do not require any authority for such impossible peformance.

6. There is a mention of the names in the Vedas, of persons who were mortals ; they cannot therfore, be considered eternal. There are six objections made by the objector. The author proceeds to reply all of them *seriatim* ; he says generally they are *Arthavâdas* or compliments to the *Vidhis*. It is useless to repeat the reply ; the reader of these pages will find it from 7 sûtra onwards to the end of the 1st Adhikaraṇa..

Reply

In the 2nd Adhikaraṇa, the author describes Nigadas, the mantras of Yajurveda which are prononnced aloud and which are in the nature of injunction. In the 3rd Adhikaraṇa, he describes those *Nigadas* which are in the nature of Arthavâda.

निगद

The author proceeds to deal with the practical ulility of the Vedas in the 4th Adhikaraṇa. This subject is very important and most probably borrowed from Yâska's Nirukta.

Utility of the Vedas

The objector asks "Do the Vedic mantras convey any meaning"? They do not, according to the objector because they stand in interpretation as to their practical appliciability to other works. His second objection is that there is a complicated system of orthoepy and grammar without which the Vedas cannot be learnt ; so it is useless to learn them. The third objection is that they teach the very things which we already know ; their study is, therefore, unnecessary. The fourth objection is that there are passages relating to the non-existing thing as for example.

Objections.

चत्वारिशृङ्गात्रयोअस्य पादाद्वेशीर्षेसप्तहस्तासो अस्य ।
त्रिधाबद्धोवृषभोरोरवीति महोदेवो मर्त्याँ आविवेश ॥ ऋ० वे० ४. ५. ८. ३.

"It has 4 horns, it has 4 feet, two heads, it has 7 hands ; the bull being tied three fold cries : the great god entered amongst the mortals." * Where is such a creature as described above in existence in nature ? It is, therefore, useless to study the Veda which contains such passages.

5. We find further that there are passages which contain an address to the inanimate objects as if they are objects possessed with life.

6. There are self-contradictory passages in the Vedas.

7. The Vedas are learnt by *rote* without knowing their meaning like a parrot This fact also shows that they have no meaning and they are useless.

8. There are many words in the Vedas the meaning of which is not known as जर्फरी and तुर्फरी

9. We find in the Vedas, the names of the mortals.

For all those reasons, the critic concludes that the Vedas are worthless and meaningless. The author proceeds to reply the objections in the

Reply.

following way ; he says that the Vedic words have a significance just as you have in the ordinary language. There are the subject, predicate and object in the Vedic sentences under the rules of grammar as it happens in the common spoken language. The repetition of the thing already known is by way of गुणवाद, परिसंख्या or अर्थवाद. Further the reading of the Vedic mantras according to the rules of orthoepy and grammar produces an Apûrva or invisible effect. The vedic *mantras* which give information of the things already known is with a view to produce invisible effect; as for instance the religious commands (प्रैष) communicated to the priests. As for the description of the bull which you say is non-existent, it is based on your ignorance. The sacrifice is compared with a bull by reason of its producing the desired effect ; it has four horns in the form of four kinds of priests; its three feet are the three libations (Savanas) ; the sacrificer and his wife are the two heads ; the chhandas are the seven hands. Being tied up by the three vedas, *viz*, the Rik, Yajus and Sâma, it resounds with the roaring sound uttered by the priests ; this great god in the form of the sacrifice is amidst the mortals. This is how Śabara has explained the Vedic verse ; but in this connection Sâyana, Patañjali, and Yâska are also to be consulted. As to the self-contradictory passages which you find in the Vedas "अदिति द्यौरदितिरंतरिक्षं" यजु० वे० २५।२३. "Aditi is sky and Aditi is the intervening space" "एकोरुद्रो न द्वितीयोऽवतस्थे" तै० सं० १. ८. ६. "There is only one Rudra and there is not the second

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* This verse is very ably explained by Yâska in his Nirukta ; Patañjal in his Mahabhâṣya and Sâyaṇa in his commentary.

in existence" "असंख्याताः सहस्राणि येरुद्रा अधिभूम्याम्" तै० सं० ४ । ५ । ११. There are innumerable thousands of Rudras who are on the earth."

The reply is that there is no contradiction; it is a description of a quality, as we address god "त्वमेवमाता च पिता त्वमेव" "Thou art mother thou art father also." There is no doubt that the Veda is learnt by rote without learning the meaning for the simple reason that the performance of the sacrifice where the Mantras are recited has no connection with the meaning. If we do not know the meaning of the words, it is due to our ignorance; जर्फरी and तुर्फरी are the names of Aświnas. These words occur in the following verse of the Rigveda:—

सृण्येव जर्भरी तुर्फरीतूनैतोशेव तुर्फरी पर्फरीका ।
उदन्यजेवजेमना मदेरूता मेजराय्वजरमरायु ॥
ऋ० वे० मं० १० सू० १०६. मं० ६.

"Let those two sons of the killer, the protectors, the killers, the accomplishers of desire, transparent like water, victorious and proud of their strength like two mad elephants make my mortal body immortal." Then again तुर्फरी occurs in Mantra 8. These words mean 'killer' and 'protector' and are the names of the two As'winas. See its commentary by Yâska in his Nirukta in the Paris'iṣṭa I. 5. As to the address to the in animate objects, it can be explained on the principle of कैमुतिक न्याय as in I, 1. 32. As to the mention of non-eternal things in the Vedas, see Sûtra 30 of the 1st Pâda.

The author concludes that the Vedic Mantras and words have a meaning is further proved from the facts that some of the Mantras are called after the deity in whose honor they are addressed, that they are adapted by change of number and gender according to the circumstances of the case under the principle of Uha and lastly that the injunction contained therein will be of no meaning if there is no sense in them.

Pâda 3

स्मृति The author having established the divine origin and the infallible authority of the Vedas, proceeds to deal with the non-Vedas. If the Vedas are of infallible authority then the non-veda according to the objector is of no authority. The author says that the Smritis which are the works of the Riṣis are authoritative because they are based on the Vedas. Every text of the Smṛiti is supported by a Vedic text; if there is none available, the presumption is that the Vedic text supporting it, is lost provided there be no Vedic text against it. If there be any contradiction between a Vedic text and a text of a Smriti, the former prevails over the latter. If a Smṛiti text is based on a selfish motive it will be not binding as for instance taking of cloth by अध्वर्यु after वैसर्जन होम.

There are certain practices such as sipping of water. taking of bath and putting on the sacred thread etc. which are not found in the Vedas; but as they are not based on any selfish motive they may be accepted as authorities for our guidance. The words which are used in the non-Vedas should be taken in the sense in which they are used in the Vedas; foreign words should be used in the sense in which they are used in the foreign language.

The author now proceeds to discuss the authority of the Kalpa Sûtras कल्पसूत्र he says that they are not authority in themselves but derive it from the Vedas. They are authority, if they are in conformity with them.

Local and family customs

The local customs or family customs are also authoritative in the particular locality or family where they are prevalent from time immemorial. The author bases this Adhikaraṇa, on the *Holi* festival, which he says was prevalent in the eastern country at the time when he flourished. Migration does not effect it.

The word of the Veda is an authority; the next question which arises is, what is about the corrupt form of the Vedic or Sanskrit words? The author says that the corrupt forms of Sanskrit words are due to mispronunciation by reason of the difference of the countries, education and mode of living; but as they can be corrected by the rules of orthoepy and grammar they convey the same sense as they do in the original Sanskrit. The author thinks Sanskrit to be the parent language of all the languages of the world.

What do words convey?

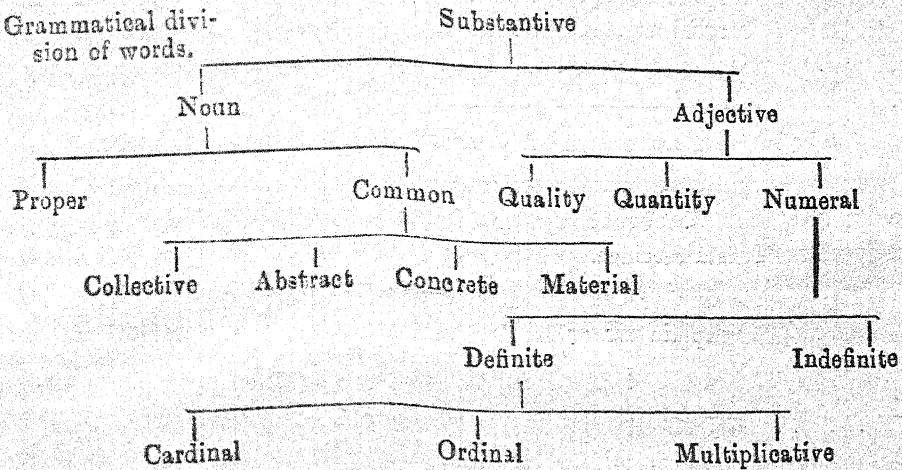
The terms that convey concepts denote individuals directly and connot the quality which they possess. As for example 'Man' the word is applicable to each individual of the class 'man'; it is called denotation in Logic, the quality of 'being a man' is its connotation. The class 'man' to which John, Peter, Luke and Mathews belong is the genus (जाति); the individuals of which the class is made is called species (Vyakti). The form or figure of the individual by which you recognise the species or the individuals is the आकृति (figure or form). As soon as the term 'man' is uttered you have the figure of the man either 'tall' or 'small' &c. You cannot concieve a man in abstract. Now the question is whether a word denotes a form or not; the reply of of our author in the last Adhikarana after a long discussion is embodied in the Sûtras 33 and 35 and is to the effect that it is a form.

In Gotam's Logic there is also a discussion about the denotation of a word in chap II. sec II. 56-66. The author after discussing the different views on the subject expresses his own view in Sûtra 63 that words convey genus, species and form. When the word 'cow' is uttered, you have the form of a quadruped having four feet, two horns and a tail; you also know that it belongs to the genus of 'bovine animal' and thirdly you know the *differentia* by which it is distinguished from other species belonging to the same genus.

In the Vaisesika, we have सामान्य for genus and विशेष for species.

PÂDA 4.

The subject treated in the present Pâda properly belongs to grammar. In order to explain it, I may invite the reader's attention to the division of words indicating names according to our present grammar.



Any elementary grammar will explain the above table.

I may now proceed to explain the words meaning name according to the Sanskrit Grammarians. They are of 3 kinds. (2) रूढ़ि (2) यौगिक (3) योगरूढि.

Devision of word

A Rudhi is a root word which is not made up of any other word; it has a conventional meaning attached to it which we learn from our predecessor or preceptor. It has the inherent power to convey a sense.

रूढ़ि

A Yaugika is a derivative word which is made up of two or three words. It is a compound word and is used in the sense conveyed by the component parts of which it is made; as for instance राजपुरुष.

यौगिक

योगरूढि is a compound word but it has conventional sense attached to it; as गुडाकेश, हृषीकेश, पङ्कज, जलज, कमल.

योगरूढि

After clearing the ground for understanding the present subject under consideration, I must now explain नामधेय or कर्मनामधेय which is the subject of the present Pâda.

नामधेय is a proper-noun; it may be either रूढ़ि or योगरूढि. when it is a name of an action in which certain material is used after which it is called, it is a case of वैयधिकरण as for instance let us "play at bat and ball." It is the name of a play in which bat and ball are used as a means of play. When an action is arbitrarily called

वैयधिकरण

सामानाधिकरण

by a certain name and the name is identical with the action, it is a case of सामानाधिकरण, as for instance let us "play blind man's buff." The former is also called मत्वर्थलक्षणा and does not come under नामधेय or कर्म नामधेय; the latter is an example of नामधेय. The author says that उद्भिद्याग, चित्रायाग are नामधेयs; the former is a रूढि and the latter is योगरूढि The author then explains तत्प्रख्य and तद्व्यपदेश the two classes of नामधेय with examples. I have already explained them and they do not require any further elucidation.

वाजपेय is also a proper name or योगरूढि It is, therfore, a कर्मनामधेय.

आग्नेय, बर्हि, आज्य, प्रोक्षणी, निर्मन्थ्य are common nouns; they are not कर्म नामधेय, while वैश्वदेव though a compound word, is योगरूढि and is a कर्मनामधेय It is a sacrifice.

अर्थवाद]

The author having explained कर्मनामधेय by illustration proceeds to explain अर्थवाद by illustration.

विंदते प्रजां वैश्वानरं द्वादशकपालं निर्वपेत् पुत्रे जातेयदष्टाकपालोभवति गायत्रियैवेनं ब्रह्मवर्चसेन पुनाति यन्नवकपालस्त्रिवृतैवास्मिन् तेजोदधाति यद्दशकपालोविराजैवास्मिन्नन्नाद्यं दधातियदेकादशकपाल स्त्रिष्टुभैवास्मिन्निंद्रियंदधातियद्द्वादशकपालोजगत्यैवास्मिन् पशून् दधाति यस्मिन जातएतमिष्टिं निर्वपति पूतः ॥ T. S. II. 2. 5. 3.

"He obtains offspring; let him offer cakes baked on twelve pans on the birth of a son. If he offers eight cakes baked on twelve pans, he purifies him with the Gâyattri metre and the Brâhmaṇik glory. If he offers nine cakes baked on pans he puts splendour in him with Trivrit songs. If he offers cakes baked on pans he puts eatable food in him, with Virâja. If he offers cakes baked on eleven pans, he puts sensory and motor organs in him with Triṣṭubh. It he offers cakes baked on twelve pans, he places cattle in him with Jagatî. On his birth he performs the oblation and becomes purified." The question is whether the subsequent details of the cakes after having laid down Dvâdas'â kapâlas nullify the Vidhi. The author says that the Vidhi contained in the opening passage is not nullified but the details that follow it are in the nature of explanation and are Arthavâdas. Take for instance "Feed twelve cows; feed 7 cows with grass and the rest with husk." The number in the above passages is subordinate. This is

वैश्वानर न्याय

called वैश्वानर न्याय which is fully explained in Adhikaraṇa XI and sûtras 17-22.

The Arthavâda is a praise of an individual by enlargement as "यजमानः प्रस्तरः" T. S. III. 3. 9. 3. "यजमानो वा एककपालः" T. S. I. 6. 3. 4.

"A sacrificer is a handful of grass." "A sacrificer is a cake based on a pan." It is a figure of speech. "John is a lion" meaning John is as brave as a lion.

2. It is a praise of a species as "आग्नेयो वै ब्राह्मणः" T. B. II. 7. 3. 1. "ऐंद्रोवै राजन्यः" T. S. II. 4. 13. 1. वैश्व देवोहि वैश्यः" A Brâhmaṇa belongs to Agni" "A warrior pertains to Indra" "A Vais'ya belongs to विश्वेदेवा" It is also a figure of speech in praise of a class; "the cat is a domestic lion" meaning thereby that the cat |belongs to the lionine species.

3. The Arthavâda arises by resemblance; as "आदित्यो वै यूपः" T. B. II. 1. 5. 2. "The sun is a sacrificial post" It means that the sacrificial post is brilliant like the sun. It is a metaphor.

4, The Arthavâda arises by dispraising others as "अपशवोवा अन्ये गो अश्वेभ्यः T. S. V. 2. 9. 4. All others are no animals excepting the cow and the horse." "अयज्ञो वा एषयोऽसामा" T. S. I. 5. 7. 1. "It is no sacrifice where no psalm is sung" "असत्रंवा एतद्यदछदोमम्" T.S.V II. 3. 8. 1. "It is not a sacrificial session where there is no छदोम (extraction of soma juice on the 10th, 11th and 12th days)" It is in praise of one by dispraising others which is incidental. A curious reader can accumulate many similar examples; "It is not an assembly where there are no elderly men." It is in praise of the elderly men.

The Arthavâda as we have seen is either an adjective or an adjectival clause; the author says that sometimes nouns are also Arthavâdas. Take for instance the Sriṣṭi and the Prâṇabhṛit.

The Sriṣṭi is the name of a particular brick and is a proper noun but as the Sriṣṭis abound in the Agnichayana so all bricks came to be called the Sriṣṭis. Take the example of Paṇḍit, Seṭh and Thâkur. Thâkur originally applies to a warrior class but is also applicable to every landlord irrespective of caste.

सृष्टि

The Prâṇabhṛit is also a name of a brick on which the Prâṇabhṛit verse is recited but other verses are also recited on other bricks which are also called प्राणभृत. The प्राणभृत therefore came to mean 'bricks of a certain class'. An umbrella bearer or the 'chhâtrin' is called a pilgrim; but some of the pilgrims do not carry umbrella but the term 'Chhâttrin' in spite of this fact, is applicable to them. Certain person by name Lynch was stoned to death by a furious mob without a trial; now the word is used for punishing a man without trial. Boycott is anothere word; Captain Boycott was shut out from all social intercourse; now it is used generally for shutting out any person from the social intercourse. According to our author, they all come under Arthavâda.

Ellipsis

The author proceeds to discuss the principle of ellipsis, the Vâkyas'eṣa; it is very well explained at p. 41. When the meaning of a sentence or a clause of a sentence can be understood by reading it with another it is called the Vâkyas'eṣa or ellipsis. As for example, "Coachman, I am going out for a drive, bring me............" Here the speaker means a conveyance.

Sometimes you have to fill up the ellipsis from the sense in a sentence without the aid of any other sentence or clause. "He ate on a mat" meaning thereby that he sat on a mat and took his food there. "He ate in a glass plate." He took his food in a plate which was made of glass. Conversion of a simple sentence into a compound or a complex sentence comes under the purview of Sûtra 30. The Vâkyas'eṣa or ellipsis of both kinds is an Arthavâda when it is a complement of any Vidhi or Niṣedha.

CHAPTER II.

Pâda 1.

Verb

The author has explained the substantive i.e. the noun and adjective in the preceding chapter. They alone do not convey the intention of the speaker but require the assistance of a verb. A verb denotes existence or action. We have nothing to do with the verbs denoting 'being' or 'existence' in the Mîmânsâ; we have to deal with those verbs which denote 'doing' or 'action.' They instigate one to perform certain acts.

Principal

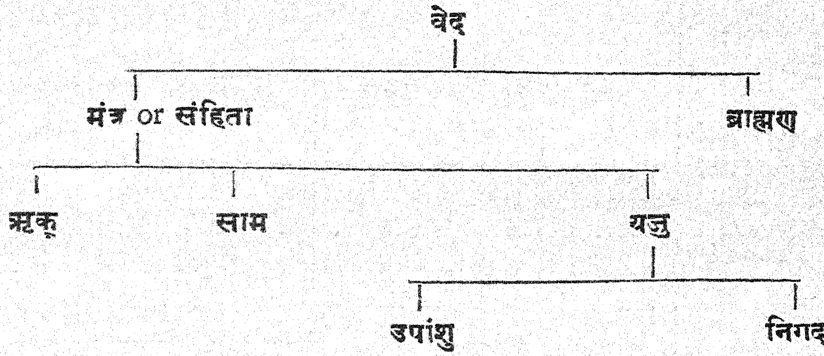
Subordinate

The actions are of two kinds either principal (प्रधान) or subordinate(गुण.) When the object of an action is to produce invisible effect called the Apûrva in the Mîmânsâ as for instance the attainment of heaven, it is called principal; but when the object is to produce visible effect as some operation on the material, it is called subordinate. The kindling of fire, preparing of cakes and pounding and threshing of rice come under the latter category, as the result of the various action is visible. The materials to be operated upon are in the accusative case.

The performance of the Sandhyâ, the reading of the Prayâja mantras and repeating of prose and poetry (शस्त्र and स्तुत) at the time of performance of the sacrifice, come under the principal action, their object being to produce some invisible effect (अपूर्व).

Division of the Veda.

The vedic Mantras, the reading of which produces invisible effect naturally lead one to know what the veda is; it is two kinds.



The commandatory portion of the Veda is the Mantra, but that portion which contains reason, explanation, censure, praise, doubt, command, action of a single individual or of many, taking the words in a different sense and comparison is Brâhmaṇa. It is explained in the following Ślokas.

मंत्र

ब्राह्मण

हेतुर्निर्वचनं निंदा प्रशंशा संशयोविधिः।
परक्रियापुराकल्पो व्यवधारणकल्पना ॥
उपमानंदशैतेतुविधयो ब्राह्मणस्यतु ।
एतद्वै सर्व वेदेषुनियतं विधिलक्षणम् ॥

1. हेतु reason; as for instance "शूर्पेण जुहोति तेनह्यन्नं क्रियते" "he makes an offering with a winnowing basket, because by it corn is sifted."

2. निर्वचनं explanation; as for instance "तद्दध्नोदधित्वं" "Therefore curd is so called."

3. निंदा Censure; as for instance "मोघमन्नं विंदते अप्रचेता" "An unmindful person gets useless food."

4. प्रशंसा praise; as for instance "वायुर्वै क्षेपिष्ठा" "वायु is swiftest of all."

5. संशय doubt; as for instance "होतव्यं गार्हपत्ये न होतव्यम्" "Whether it should be offered in the domestic fire or not."

6. विधि is a command, as for instance "kindle fire."

7. परक्रिया is the action of one individual.

8. पुराकल्प is the action of many individuals or a nation. These are the historical descriptions of one individual or many individuals and are indicated by the particles 'इति' 'आह' or 'ह'.

9. व्यवधारणकल्पना; when a word or a sentence means one thing but taking the surrounding circumstances into consideration, it means another, it is said to be its imagined sense' as for instance यावतोऽश्वान् प्रतिगृह्णीयात्" "Let him take as many horses" meaning thereby "let him be given................................."

10. उपमान is comparison.

All these ten characteristics, says Śabara, belong to the Brâhmaṇa portion of the Veda.

Difference between मंत्र and ब्रामण

The difference between Mantra and a Brâhmaṇa is better explained by the use of a legal terminology. The former is the substantive law; it is a collection of hymns which are in the nature of "chodanâ" and therefore regulate, define and create a right. The latter is what is called adjective law; it lays down *inter alia* a procedure for performance of sacrifices. It is, therefore, a ritualitic portion of the Veda full of the directions and method for the application of the hymns of the Veda.

Division of the Mantra

The Mantra or Sanhitâ is of three kinds. The Rigveda is a collection of the verses which have metrical arrangement to convey meaning. The Sâma is a collection of those verses which are sung at the end of a sacrifice. The Yajuṣ has neither metrical arrangement nor are its verses sung. It is of two kinds. The first kind embraces all those verses which are read slowly and silently and second are those which are pronounced aloud and are celled Nigada.

Division of yajuṣ

Sentence.

Simple.

Complex.

The author after explaining the 'Veda' proceeds to explain a sentence in which there is a subject, predicate and an object; such a sentence is called a simple sentence; but when there are several sentences depending for the sense on one other, it is a complex sentence.

Compound

On the other hand when there is a sentence consisting of two or more independent sentences or clauses having no reciprocity of meaning, it is a compound sentence. Such a sentence comes under the prohibition of the Vâkyabheda or splitting up of the unity of a sentence.

अनुषंग

The author explains the Anuṣanga (see at p. p. 54. 55). Kisorî Lâl Sirkâr explains it as follows "where there is a number of incomplete clauses followed by one which is completed by a finite verbal clause, this last should be read at the end of each of the other clauses to make them complete."

Take for example the verse quoted from the T. S. at p. 55.

"यातेअग्नेऽयाशयारजाशया हराशया

तनूर्वर्षिष्ठा गह्वरेष्ठोग्रंवचो अपावधीं त्वेषं वचो अपावधीँ स्वाहा ॥"

"That body of thine, O! Agni, which is made of iron, made of silver,

made of gold is oldest and untouchable. I have killed the harsh tongue, I have killed the ferocious tongue : hail."

In the above passage, there are three different sentences (1) That body of thine, O! Agni, which is made of iron. (2). That body of thine, O! Agni, which is made of silver. (3). That body of thine, O! Agni, which is made of gold. To save the repetition of the noun body, the adjectival clauses or adjuncts are placed before the noun.

Take another example from the T. S.

"चित्पतिस्त्वापुनातु वाक्पतिस्त्वा पुनातु देवस्त्वा सविता पुनात्वच्छिद्रेण पवित्रेण वसोः सूर्यस्य रश्मिभिः" T. S. I. 2. 1. 2.

"Let the lord of mind purify thee, let the lord of tongue purify thee let the god sun purify thee with the holeless purifier (grass), with the rays of the sun, the source of life."

There are three sentences in each of which the instrumental case will be repeated; as "Let the lord of mind purify thee with the holeless purifier (grass) with the rays of the sun the source of life." The same instrumental case will be repeated in the 2nd and the third sentences.

When a phrase or a word breaks in the continuity of a sentence the principle of अनुषंग does not apply. As for instance, "संते प्राणो वायुना गच्छतां संयजत्रैरङ्गानि सं यज्ञपति राशिषा" T. S. I. 3. 8. 1.

"Let thy vital air unite with the air, let thy bodily parts with the sacrifice, let the sacrificer with the hopes"

The verbs in the above three sentences are in different numbers; so the principle of the Anuṣanga does not apply. It is a case of ellipses or the Vâkyas'eṣa (see at P. 41.)

PÂDA 2.

To understand the subject of the prsent Pâda, it is necessay to explain Agnihotra. It was an offiring made to fire, the living and domestic god. This ceremony was performed morning and evening by every one after the initiation with the sacred thread. Seats made of Kus'â grass were made for sitting sacrificial fuel called Samit was brought from the jungle. The holy fire was kindled. The fire was of three kinds (1) गार्हपत्य domestic fire (2) आहवनीय fire which was produced by rubbing two pieces of wood on great sacrificial occasions and (3) दक्षिणाग्नि the fire which was taken with the dead body for cremation ceremony. It was the duty of every one to preserve the Gârhapatya fire; it was the duty of the master of the house to preserve it; its extingnishment was considered ominous.

Agnihotra explained.

Three kinds of fire

Rice was the staple food and cows constituted the wealth of the people. For the purpose of feeding the fire rice cakes were prepared and butter was extracted from milk.

पुरोडाश

The rice from which the Puroḍâs'a or cake was prepared was set apart and consecrated ; it was called निर्वाप It was cleansed and pounded with a muller ; the flour thus prepared was kneaded into balls or cakes. Potsherds or pieces of a broken pot called the Kapâlâs were arranged in a circular form as shown in the figure 3 (Frontispiece).

कपाल

They were put on the burning fire in the अष्टाकपाल offering when this earthen pan formed from the broken pieces of a pot or pots becomes sufficieatly hot, the cakes or balls were put on it in the form of a tortoise. When the cake was sufficiently baked, it was put into a vessel and cut into pieces called Avadâna A current of ghee was poured on the pieces ; it is called Âghâra This is the way in which the Puroḍâṣa was prepared. The Kapâla is so called because it resembles the upper part of the human skull. The differen pieces of broken pots are joined together like the skull by the sutures. Th circle in the above said figure is of a diameter of six angulas. The circl is divided into three segments by drawing across two parallel lines at a dis tance of two angulas making the northern and southern segments equal The middle portion is divided into three parts, the first one is in the middle the second in the last and the third in the west of the central segment The fourth one comes in the southern segment exactly to the south of th central square ; if the remaning Kapâlâs are of even numbers, they ar equally divided into the northern and southern segments starting from the last in the southern segment and ending in the northern segment i the last, thus the southern segment having one in excess of the norther segment. If the remainder after the assignment is odd, the one Kapâl that will be in excess shall be allotted to the southern segment whic shall in that case have two Kapâlâs more than the northern segment.

When one Kapâla is required, it is of the size of man's hand ; but whe two are required, the circle is divided into two parts by drawing an imag nary line from south to north. When three Kapâlâs are required, th circle is divided into three parts by drawing imaginary lines from sout to north. When four Kapâlâs are required you have to divide the circ into two equal parts by drawing a diameter from east to west. Th southern semicircle is divided into three parts ; and the northern circ remains intact ; but if the Kapâlas required are five, the northern semicirc is then divided into two parts. thus making up the number five. The

Kapâlâs or broken pieces of the pots are joined together by rubbing their edges so as to make them resemble a skull, the constituent bones of which are joined together by sutures. The cake is made in the shape of a tortoise and is baked on the convex side of the potsherds as mentioned above.

Milk was heated and was converted into curd by throwing some curd in it. The curd was churned and butter was extracted from it. The butter thus extracted was heated and thus clarified butter or ghee was prepared.

पञ्चप्रयाज or आज्य भाग.

First of all, 5 offerings of ghee were poured in the fire by means of a ladle; these offerings are called Pañchaprayâjas or Âjya-bhâgas. Then pieces of the Puroḍâs'a were offered to अग्नि, विष्णु अग्नीषोम and इंद्रवैमृध being the chief gods of the Dars'a Pûrṇamâsayâgas. After this, ghee was poured in the fire in honour of the Vis'vedevas; this offering of ghee was called the Sviṣṭakrit. Then three offerings of ghee called the Anuyâjas were made to the fire. After the Anuyâjas being over, the Sûktavâk and Sanyuvâk from the Rig Veda were recited.

स्विष्टकृत

अनुयाज

सूक्तवाक

पत्नी संयाज

There was a pardâ or curtain drawn between the place where there was the Gârhapatye altar and the Patnî Samyâja where the household females used to sit. The eight offerings of ghee with the Svâhâ were made in honour of the goddesses, the wives of the gods. The last ceremony was called the Patnî Samyâja.

Subordinate acts that produce the Apûrva.

We have seen how the main act is composed of the subordinate parts; the question is whether the subordinate acts also lead to the Apurva or not. This important question is for a solution in the present Pâda.

The author has explained the difference between the principal act and the subordinate act in the previous Pâda; but there are some subordinate acts though not principal yet produce invisible effect or the Apûrva He proceeds to lay down certain principles for guidance.

Importance of the verb.

Many verbs denote many independent actions.

The verb in a sentence plays an important part in determining the Apûrva. When there are different verbs, they denote different actions and thereby so many Apûrvas, as for instance, यजति, ददाति and जुहोति Sacrifice, gift and homa which are meant by the verbs are virtuous acts in themselves and produce different Apûrvas.

A verb or a repetetion of it, sometimes denotes several acts.

When there is one verb but there are different acts, they will have different Apûrvas and they, therefore, constitute independent acts; as for instance " समिधो यजति, तनूनपातंयजति " "इडोयजति; बर्हि यजति स्वाहाकारंयजति "; T. S., II. 6. 1. 1. 2.

" He offers sacrificial fuel ; he offers to the Tanûnapât fire ; he offers Idâ ; he offers sacrificial grass ; he offers Svâhâ " The repetition of the same verb in the above quotation shows that there are different Apûrvas involved in the different acts.

संन्निपत्योप कारक

The author now proceeds to examine all those acts which are संनिपत्योप कारक i. e. those acts which are not independent and have no Apûrva of their own but lead to the Apûrva of the principal. Take for instance a full moon sacrifice ;

Different subordinate acts under one principal.

there are different texts which describe the different parts of Pûrṇamâsayâga. " यदाग्नेयोऽष्टाकपालोऽमावस्यायां पौर्णमास्यां चाच्युतोभवति "

T. S. II. 6. 3. 3.

" आघारमाघारयति " T. S. II. 5. 11. 6, आज्य भागौ यजति , स्विष्टकृते समवद्यति पत्नी संयाजान् यजति शमिष्ठ यजुर्जुहोति " य एवं विद्वान् पूर्णमासीं यजते T. S., I. 6. 9.. 1.
" य एवं विद्वान मावस्यां यजते " T. S., I. 6. 9. 2.

" The cake baked on eight pans consecrated to Agni on the new and full moon days, becomes permanent. He sprinkles ghee. He offers two ghee oblations. He makes an offering called the Sviṣṭakrit. He performs the Patnîsamyâja. He offers शमिष्ठयजु. He knowing this makes a sacrifice called full moon. He knowing this makes a sacrifice called new moon. " These are different texts scattered at different places but they deal with one subject of the sacrifice having the materials, deities and मंत्र They therefore constitute one complete sentence. These subordinate acts mentioned

पूर्णमासी याग

above are not independent acts but depend upon one पूर्णमासी याग and therefore lead to one principal Apûrva.

Upâms'uyâga.

The upâms'uyâga is an independent act because there are no scattered texts about it ; similarly the Âghâra and the Agnihottra are independent acts. The Somayâga and the Pas'uyâga are independent sacrifices though they are called after the materials used therein.

वाजपेय

The acts are sometimes independent by reason of enumeration, as for instance, the Vâjapeya where seventeen animals are killed.

वाजपेयेन स्वाराज्यकामो यजेत । सप्तदश प्राजापत्यान् पशूनालभते । सप्तदशोवै प्रजापतिः । प्रजापतेराप्त्यै । श्यामा स्तूपरा एक रूपा ।।भवंति । एवमेवहि प्रजापतिः समृद्ध्यै ॥" T. B., 1. 3. 4. 3-4.

One who is desirous of the sovereignty of heaven, shall perform Vâpapeya ; let him kill seventeen animals consecrated to Prajâpati. The Prajâpati sacrifice has seventeen animals to obtain the sovereignty of the universe. They are black hornless and of one form. This is the lord of the universe for prosperity.

The enumeration of seventeen animals of the Prâjâpatya sacrifice in the Vâjapeya makes these acts independent. This is an example of the numeral adjective used before the noun.

Different nouns denoting one act.

When different nouns are used in connection with any sacrifice, they mean different independent acts ; as for instance "अथैष ज्योति रथैष विश्वज्योति रथैषसर्वज्योतिरेतेन सहस्र दक्षिणेन यजेत." It is ज्योति, it is विश्व ज्योति, सर्व ज्योति ; one should perform a sacrifice with it in which the fee is of a thousand" Here different nouns used indicate different independent acts.

When there is a compound sentence and the acts are for different deities, the acts are independent, as for instance, Âmîkṣâ dish for the Vis'vedevâs and whey for the strong. See at p. 63.

Two coordinate sentences denote one act.

When on the other hand the compound sentence denotes one act, it is one independent act though there be two or more coordinate sentences ; as for instance अग्नि होत्रं "जुहोति, दध्ना जुहोति." "He performs Agnihottra, he offers curd." The two sentences describe one act ; the first sentence is Utpattividhi while the second sentence is Guṇavidhi.

Complex sentence denoting one act.

When the sentence is a complex sentence in which the subordinate depends upon the principal, the action is one and independent ; as for instance, "अग्नि होत्रं जुहुयात् स्वर्गकाम: " "दध्नेन्द्रियकामस्यजुहुयात्" "Let one desirous of heaven perform Agnihottra. Let one who is desirous of the strength of the sense organs perform a sacrifice". Both sentences taken together constitute one complex sentence and denote one independent act in which curd is offered (see at p. 64).

Coordinate sentences denoting several acts.

When in two or more coordinate sentences, the fruits and actions, are described, they denote two or more independent acts ; as for instance.

When there is one verb but there are different acts, they will have different Apûrvas and they, therefore, constitute independent acts; as for instance "समिधो यजति, तनूनपातं यजति" "इडो यजति; बर्हिर्यजति स्वाहाकारं यजति", T. S., II. 6. 1. 1. 2.

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"He offers sacrificial fuel; he offers to the Tanûnapât fire; he offers Idâ; he offers sacrificial grass; he offers Svâhâ" The repetition of the same verb in the above quotation shows that there are different Apûrvas involved in the different acts.

The author now proceeds to examine all those acts which are संन्निपत्योप कारक i. e. those acts which are not independent and have no Apûrva of their own but lead to the Apûrva of the principal. Take for instance a full moon sacrifice; there are different texts which describe the different parts of Pûrnamâsayâga. "यदाग्नेयोऽष्टाकपालोऽमावस्यायां पौर्णमास्यां चाच्युतो भवति"

T. S. II. 6. 3. 3.

संन्निपत्योप कारक

Different subordinate acts under one principal.

"आघार माघारयति" T. S. II. 5. 11. 6. आज्य भागौ यजति, स्विष्टकृते समवद्यति पत्नी संयाजान् यजति समिष्ट यजुर्जुहोति" य एवं विद्वान् पूर्णमासीं यजते T. S., I. 6. 9.. 1.
"य एवं विद्वान मावस्यां यजते" T. S., I. 6. 9. 2.

"The cake baked on eight pans consecrated to Agni on the new and full moon days, becomes permanent. He sprinkles ghee. He offers two ghee oblations. He makes an offering called the Svistakrit. He performs the Patnîsamyâja. He offers समिष्टयजु. He knowing this makes a sacrifice called full moon. He knowing this makes a sacrifice called new moon." These are different texts scattered at different places but they deal with one subject of the sacrifice having the materials, deities and मंत्र They therefore constitute one complete sentence. These subordinate acts mentioned above are not independent acts but depend upon one पूर्णमासी याग and therefore lead to one principal Apûrva.

पूर्णमासी याग

The upâms'uyâga is an independent act because there are no scattered texts about it; similarly the Âghâra and the Agnihottra are independent acts. The Somayâga and the Pas'uyâga are independent sacrifices though they are called after the materials used therein.

Upâms'uyâga.

The acts are sometimes independent by reason of enumeration, as for instance, the Vâjapeya where seventeen animals are killed.

वाजपेय

वाजपेयेन स्वाराज्यकामो यजेत । सप्तदश प्राजापत्यान् पशूनालभते । सप्तदशोवै प्रजापतिः । प्रजापतेराप्त्यै । श्यामा स्तूपरा एक रूपा ।।भवंति । एवमेवहि प्रजापतिः समृद्ध्यै ॥" T. B., 1. 3. 4. 3-4.

One who is desirous of the sovereignty of heaven, shall perform Vâpapeya ; let him kill seventeen animals consecrated to Prajâpati. The Prajâpati sacrifice has seventeen animals to obtain the sovereignty of the universe. They are black hornless and of one form. This is the lord of the universe for prosperity.

The enumeration of seventeen animals of the Prâjâpatya sacrifice in the Vâjapeya makes these acts independent. This is an example of the numeral adjective used before the noun.

Different nouns denoting one act.

When different nouns are used in connection with any sacrifice, they mean different independent acts ; as for instance "अथैष ज्योति रथैष विश्वज्योति रथैषसर्वज्योतिरेतेन सहस्र दक्षिणेन यजेत," It is ज्योति, it is विश्व ज्योति, सर्व ज्योति ; one should perform a sacrifice with it in which the fee is of a thousand" Here different nouns used indicate different independent acts.

When there is a compound sentence and the acts are for different deities, the acts are independent, as for instance, Âmîkṣâ dish for the Vis'vedevâs and whey for the strong. See at p. 63.

Two coordinate sentences denote one act.

When on the other hand the compound sentence denotes one act, it is one independent act though there be two or more coordinate sentences ; as for instance अग्नि होत्र "जुहोति, दध्ना जुहोति." "He performs Agnihottra, he offers curd." The two sentences describe one act ; the first sentence is Utpattividhi while the second sentence is Guṇavidhi.

Complex sentence denoting one act.

When the sentence is a complex sentence in which the subordinate depends upon the principal, the action is one and independent ; as for instance, "अग्नि होत्रं जुहुयात् स्वर्गकामः" "दध्नेन्द्रियकामस्य जुहुयात्" "Let one desirous of heaven perform Agnihottra. Let one who is desirous of the strength of the sense organs perform a sacrifice". Both sentences taken together constitute one complex sentence and denote one independent act in which curd is offered (see at p. 64).

Coordinate sentences denoting several acts.

When in two or more coordinate sentences, the fruits and actions, are described, they denote two or more independent acts ; as for instance.

त्रिवृदग्निष्ट दग्निष्टोम स्तस्य वायव्यस्तु एकविंशमग्निष्टोम सामकृत्वा ब्रह्मवर्चसकामो यजेत "॥ "एतस्यैव रेवतीषुवारवतीयमग्निष्टोम सामकृत्वा पशुकामोह्येतेन यजेते" ॥

"Agniṣṭoma has Agnistut repeated thrice; let one who is desirous of Brahmaṇic glory perform a sacrifice by making twenty one Agniṣṭoma songs of it in honour of Vâyu." "Let one desirous of cattle perform a sacrifice by making a वारवतीय अग्निष्टोम song ending in रे, out of it.", Here in the above examples we see that two different acts with their separate fruits are described in two coordinate sentences. They are therefore independent acts. But when one act accomplishes different objects though described in two or more co-ordinate sentences, it is said to be only one independent act; as for instance.

When two co-ordinate sentences denote one act.

यो वृष्टिकामो योन्नाद्यकामोयः स्वर्गकामः यःसौभरेण स्तुवीत सर्वैकामः सौभरे। १। हीषिति वृष्टि कामाय निधनं कुर्यात्। उर्गि त्यन्नाद्यकामाय। उ इति स्वर्ग कामाय॥ २॥

"One who is desirous of rain, one who is desirous of food, one who is desirous of heaven, should praise with a song Saubhar, because all desires are accomplished by means of a Saubhar song. Let him make a decadence with 'हीष्' if desirous of rain; with 'ऊर्क्' if desirous of food; with 'उ' if desirous of heaven". Here in the above example we have only one act of singing; the different results which the act can produce by ending the song in the peculiar ways are described in the second sentence. The first sentence is Apûrva describing the all accomplishing power of the Saubhâra song, the second sentence is Niyama.

PÂDA 3.

The author after explaining the principal and subordinate acts goes on accumulating examples. He says that if there is a conditional sentence with the main sentence which lays down the Apûrva the conditional sentence or sentences denote subordinate action or actions; as for instance.

Conditional sentence.

"ज्योतिष्टोमेन स्वर्गकामो यजेत। यदि रथंतरसामा सोमः स्यादैंद्र वायवाग्रान् ग्रहान् गृह्णीयात्। यदि बृहत्सामाशुक्राग्रान्, यदि जगत्सामा आग्रयणाग्रान्"

"Let one who is desirous of heaven perform Jyotiṣṭoma. If there is a song in the tune of Rathantara, let him then take cups called Aindra Vâyava first; if a song is in the Bṛihat tune let him take Śukra first: if

a song is in the Jagat tune let him take अग्रयण first ". The first sentence laying down the अपूर्वविधि is the principal sentence and the rest of them *viz*: the conditional sentences which denote the variations of the cups in the ज्योतिष्टोम क्रतु are the subordinate sentences giving the details of the parts in the principal act.

The Aveṣṭi, though described in connection with the Râjasûya Yajña, is a separate sacrifice as it can be performed by all the members of the twice born castes and the Râjasûya can be performed by a prince on the occasion of his coronation. Âdhâna or a ceremony for the establishment of fire being preliminary to the performance of a sacrifice is a subordinate act. The दाक्षायण, साकं प्रस्थायीय and संक्रम are the subordinate acts, being the modified forms of the Dars'apûrṇamâsayâga and performed on the occasions of the solastices and equinoxes.

अवेष्टि is a separate act.

When a sentence mentions the god, material and result by means of आलभन and निर्वाप, it is a principal sentence denoting the principal act; as for instance वायव्यं श्वेत मालभेत भूति कामः " " सौर्यंचरुं निर्वपेद्ब्रह्मवर्चसकाम:" " इयामालभेत " चतुरोमुष्टी न्निर्वपति " Let him offer a white animal to Vâyu if desirous of prosperity ". " Let him offer cooked rice to sun if desirous of Brahmaṇic glory." " Let him touch an axle of a carriage. He offers four handfuls ".

God, material and result denote the principal act.

आलभन and निर्वाप denote separate acts.

All these acts described above are independent acts being denoted by आलभन and निर्वाप.

There is an exception to the general rule enunciated above; as for instance वत्समालभेत, वत्सनिकांताहि पशवः " T. S. II. 1. 4. 8. " Let him touch a calf because animals love their young ones." Here the passage indicates a purificatory rite which is a subordinate act inspite of the word 'आलभन' used.

Exception.

When an object of a material is mentioned in a text as subordinate to an act, it is a subordinate act; as for instance यदेनं चरुमुपदधाति बृहस्पतेर्वा एतदन्नं यन्निवाराः " " They place the boiledwild rice; the boiled rice is the food of Brihaspati." This text occurs in the context of some sacrifice in connection with Agnichayana. The placing of wild rice is, therefore, a dependent act being for the purpose of the Agnyâdhâna. Minor ceremonies in connection with the big ones are dependent acts; as पर्यग्नि करण in a त्वाष्ट्रपत्नीवत (see at p. 72).

When a material is declared subordinate, it is subordinate.

Minor ceremonies are dependant.

We have seen that when the finite verbs 'यजति' etc., are used, they denote separate acts; but there is an exception to the rule in the case of the soma cups which are the parts of the Agniṣṭoma. The offering of these cups is a subordinate act, though the terms यजति and जुहोति are used in the text.

Exception to the rule that finite verbs denote a principal act.

"एषहवै हविषा हविर्यजति योऽदाभ्यंगृहीत्वा सोमाय जुहोति। परावा एतस्यायुः प्राणएति योंऽशु गृह्णाति"

"He who taking अदाभ्य, offers it to सोम certainly makes a sacrifice by means of an offering. The life and breath of one who takes अंशु depart."

The taking of अदाभ्य and अंशु cups being the parts of the Soma offerings in the Agniṣṭoma sacrifice is not an independent act though the terms 'यजति' and 'जुहोति' are used.

अग्निचयन The Agnichayana (piling of fire) is a subordinate act being a purificatory rite and the fire being the material used there.

When the object and context of the actions are different they are different acts as for instance "मासं अग्नि हो त्रंजुहोति; मासंदर्शपूर्णमासाभ्यां यजति" "He sacrifices the Agnihottra for a month" He sacrifices the Dars'apûrṇa Yâgas for a month."

Variations in object and text indicate severality.

When an act is not described but the fruit thereof is mentioned, it is a separate act, as for instance.

Description of an act without its fruit

"अग्नये रुक्मवते पुरोडाशमष्टाकपालं निर्वपेत्रुक्कामः" तै० सं० २.२.३.३.
"अग्निषोमीयमेकादशकपालं निर्वपेद्ब्रह्म वर्चसकामः" तै० सं० २.३.३.३.
ऐंद्राग्नमेकादशकपालं निर्वपेत् प्रजाकाम :"

"Let one who is desirous of splendour, offer cake baked on eight earthen pans to the splendid Agni. Let one who is desirous of Brahmanic glory offer cakes baked on ten pans to Agni and Soma. Let one who is desirous of progeny offer cakes baked on eleven pans to Indra and Agni".

In the above texts, all these acts are independent acts.

The condition is that the texts must also be independent in order to make the actions independent; as for instance.

Condition attached to the rule.

"आग्नेयोऽष्टकपालः पुरोडाशो भवति। एतयान्नाद्यकामंयाजयेत्"

"An Âgneya sacrifice has cakes baked on eight potsherds; let one who is desirous of eatable food be made to perform it." Here in the above quotation, the first is a principal sentence and the latter is a subordi-

nate sentence. The text occurs in connection with the Aveṣṭi sacrifice, yet as the act which is described in the first sentence which is Vidhi is inseparable from the fruit which is mentioned in the second sentence which is an अर्थवाद.

Repetition does not make an act several.

An act does not become two or more different acts by repetition; as for instance "आग्नेयोऽष्टाकपालोऽमावस्यायां पौर्णमास्यांचाच्युतोभवति" "आग्नेयोऽष्टाकपालोऽमावस्यायां भवति."

" An Âgneya in which there is an offering of a cake baked on eight pans on new and full moon days, becomes permanent. An Âgneya in which a cake is baked on eight earthen pans, is offered on a new moon day". Here Âgneya is one act; it cannot break up into two independent acts by reason of the repetition which is by way of the Arthavâda.

PÂDA 4.

Repetition of an act for one's life does not make it several.

Repetition of an act though practised for one's whole life does not make it several, as for instance the Agnihottra.

Different description etc., of act in different recension of the Veda does not make an act several.

The name, form, peculiar qualities, repetition, censure, incapacity, final sentence, penance and different objects mentioned in the several branches of the Vedas, do not make an act several or independent. It is one act in spite of the different descriptions given of it in several recensions of the Veda. The subject is fully discussed in the second Adhyâya.

CHAPTER III.

PÂDA 1.

Definition of S'eṣa

The author having divided the acts into principal and subordinate proceeds to describe what S'eṣa is. S'eṣa is for the benefit or purpose of another; it is remainder. The substance, quality and purificatory rites are invariably Śeṣa but the actor, his action and the result achieved by the actor are both principal and S'eṣa according to the circumstances of the case. This distinction between प्रधान (principal) and शेष (accessory) is not arbitrary. If such distinction is not recognised, the whole theory of action falls to the ground. That which leads to the performance of the main object is principal; every thing that leads to the accomplishment of the principal is accessory.

Presumption as to fruit

Every act has a purpose *i. e.* it bears a fruit; if there is none visible, it shall be presumed.

The purpose of sacrificial weapon (यज्ञायुध)

The materials that are mentioned in the text are for the purpose for which they are intended, as for example :—

" स्फयश्च कपालानिचाग्नि होत्रहवणीच शूर्पंच कृष्णाजिनंच शम्याचोलूखलंच मुसलंचदृषच्चोपल चैतानिवैदशयज्ञायुधानि " तै० सं० १. ६. ८. ३. कपालेषु श्रपयति अग्निहोत्रहवण्याहवीं षिनिर्वपति शूर्पेण विविनक्ति ।कृष्णाजिनमधस्तादुलूखलस्यावस्तृणाति शम्यां दृषद्युपदधाति उलूखल ।मुसलाभ्यां हंति दृषदुपलाभ्यांपिनष्टि"

" A wooden sword, posherds, Aginhotra spoon, baskets black antelope's skin, a cudgel, mortar, pestle, stone slab, muller are the ten sacrificial weapons. He bakes a cake on potsherds; he offers oblations with the agnihottra spoons ; he winnows with the basket ; he spreads black deer's skin under the mortar ; under the stone slab, he places the cudgel; he pounds with pestle and mortar ; he grinds with slab and muller." Here in the above quoted passages, we see every instrument used in the sacrifiee, is with an object in view.

आरुणिन्याय

The author proceeds to explain what /he calls आरुणिन्याय. When an object is described by its qualities which are mere *accidents*, they will be treated as superfluous in the transaction ; as for instance "“एकाहायन्या अरुणया पिंगाक्ष्या क्रीणाति' तै० सं० ६. १. ६. ७. " He purchases with a year old cow of red colour and yellow eye.' Here we have Ekahayani (a year old cow) qualified by red colour and yellow eye. She is a means of purchasing soma ; it is the cow of one year which forms the consideration of purchase but not her red colour and yellow eye which are mere accidents accompanying her. They are therefore not the conditions precedent to the act of purchase.

ग्रहैकत्व न्याय

When an object in the singular number belongs to a class, what is predicated of one applies to the class; this principle is called ग्रहैकत्व न्याय. As for instance, " दशा पवित्रेण ग्रहं सम्मार्ष्टि ". " He washes a cup with a fitering cloth." In a Soma sacrifice, several cups are used, here washing is a predicate used with reference to a cup belonging to the Soma sacrifice. A cup, therefore, includes all cups of the Soma sacrifice. Man is mortal; 'man' here means ' all men '.

PÛRVA MÎMÂṂSÂ.

CHAPTER I.

Adhikaraṇa I. Dealing with the enquiry of duty.

अथातो धर्मजिज्ञासा ॥ १ । १ । १ ॥

1. Now is the enquiry of duty (धर्म)

The author commences his enquiry into the nature of धर्म. अथ is used when any auspicious beginning is made.

Adhikaraṇa II. Definition of duty.

चोदनालक्षणोऽर्थो धर्मः ॥ १ । १ । २ ॥

चोदनालक्षणोर्थः The object which is distinguished or qualified by a Command. धर्मः duty.

2. The duty is an object distinguished by a command.

The author says that धर्म is an object itself and its binding character is by reason of the vedic injunction.

Adhikaraṇa III. Dealing with the examination of its authority

तस्य निमित्तपरीष्टिः ॥ १ । १ । ३ ॥

निमित्तपरीष्टिः Examination of the cause.

3. The examination of its cause.

The author says that the examination of the cause of the duty is now made.

Sûtras are of six kinds :—

संज्ञा definition ; परिभाषा key to interpretation ; विधि statement of a general rule; नियम restrictive rule ; अधिकार heading to which a number of rules belong ; अतिदेश general application of a rule.

Adhikaraṇa IV. Dealing with the subject that in matters of Dharma perception is not an infallible authority.

सत्संप्रयोगे पुरुषस्येन्द्रियाणां बुद्धिजन्म तत्प्रत्यक्षमनिमित्तं विद्यमानोपलम्भनत्वात् ॥ १ । १ । ४ ॥

सत्संप्रयोगे on having the contact with ; पुरुषस्य of a man ; इंद्रियाणां of the organs ; बुद्धिजन्म the origin of knowledge ; तत् that ; प्रत्यक्ष sensuous perception.

4. The perception is the knowledge which one has by the senses coming in contact with the soul. It is not the cause of duty by reason of acquiring knowledge of the thing existing.

The author here explains प्रत्यक्ष and says that it relates to an object that is in existence *i. e.* objects perceptible by senses. It has nothing to do with supersensuous things. In connection with this other प्रमाणs have been discussed by the commentators.

Adhikaraṇa V. Dealing with the subject that in matters relating to धर्म, the Vedas are of paramount authority.

औत्पत्तिकस्तु शब्दास्यार्थेनसम्बन्धस्तस्य ज्ञानमुपदेशोऽव्यतिरेकश्चार्थेऽनुपलब्धे तत्प्रमाणं बादरायणस्यानपेक्षत्वात् ॥ १ । १ । ५ ॥

औत्पत्तिकः eternal ; तु because; शब्दस्य of the word ; अर्थेन with the meaning; सम्बंध connection ; तस्य its ; ज्ञानं knowledge ; उपदेशः precept ; अव्यतिरेकः never erroneous ; च and ; अर्थे on the object ; अनुपलब्धे not getting or visible ; तत् that; प्रमाणं authoritative; बादरायणस्य of the Riṣi of that name; अनपेक्षत्वात् by reason of not depending on others.

5. Certainly there is eternal connection between the word and its meaning ; its knowledge is उपदेश: it is never erroneous in matters invisible ; it is authoritative in the opinion of Bâdarâyaṇa by reason of its not depending on others.

The author says that the word and its meaning are eternally connected, this is one proposition; the knowledge thereof is called उपदेश in the language of मीमांसा, it is the second proposition. In matters connected with invisible things it is never erroneous ; this is the third proposition. In the opinion of Bâdarâyaṇa the word is authoritative ; this is the 4th proposition ; and lastly it does not depend upon any other proof and is sufficient in itself.

In this connection the Commentators have described all the six modes of proof. 1. perception (प्रत्यक्ष,) 2. inference (अनुमान) 3.

analogy (उपमान) 4. testimony (शब्द) 5. presumption (अर्थापत्ति) 6. absence (अभाव).

Adhikaraṇa VI. Sûtras 6-23 dealing with the eternity of sound.

कर्मैके तत्र दर्शनात् ॥ १ । १ । ६ ॥

कर्म act ; एके one ; तत्र there ; दर्शनात् by seeing.

6. One set says that it is an action ; by reason of seeing it there.

The objector says that word is not eternal as said in Sûtra 5 ; because it is an act and we see that it is produced by an effort.

अस्थानात् ॥ १ । १ । ७ ॥

अस्थानात् by reason of no stability.

7. By reason of no stability.

The second objector says that there is no stability of the word ; as soon as it is pronounced, it vanishes.

करोतिशब्दात् ॥ १ । १ । ८ ॥

करोतिशब्दात् by reason of the word 'make'.

8. By reason of the word 'make'.

The third objector says that 'the word 'make' is used in relation to 'word'. It is said, 'make a sound'; This fact also shows that sound is made and so it can not be eternal.

सत्वान्तरे च यौगपद्यात् ॥ १ । १ । ९ ॥

सत्वांतरे in other beings ; यौगपद्यात् by reason of its being simultaneous.

9. By reason of its being heard simultaneously by other beings.

The fourth objection to the eternality of the sound is that it is heard simultaneously by all beings who stand at a distance from the source of the sound. This fact also goes to establish the transitory nature of the sound, voice or word.

प्रकृतिविकृत्योश्च ॥ १ । १ । १० ॥

प्रकृति original form ; विकृति modified form ; च and.

10. And on account of the original and modified forms.

There is the fifth argument against the eternality of sound. The

changes take place, for instance दधि आनय become दध्यानय. The इ and आ change into या

वृद्धिश्च कर्तृभूम्नाऽस्य ॥ १ । १ । ११ ॥

वृद्धि increase ; च and ; कर्तृभूम्ना with the multiplicity of the agents ; अस्य its.

11. Its increase by reason of many persons pronouncing it.

There is another sixth argument against the eternality of the sound; when many persons together pronounce a word, it increases in sound. What increases and decreases is not eternal.

समं तु तत्र दर्शनम् ॥ १ । १ । १२ ॥

समं equal ; तु on the other hand ; तत्र there ; दर्शनं reasoning.

12. On the other hand there is a reasoning of equal force.

The author proceeds to reply *in seriatim* all the six objections raised to the eternality of sound. The first objector said it was an act and an effort ; that is to say it was pronounced. The author says you are quite right that it is a product of an effort *i. e.*, pronunciation, but if the word did not exist before, it could not be pronounced. The very fact that it was pronounced shows that it existed before the pronunciation. It is by parity of reasoning that the contrary proposition is established.

सतः परमदर्शनं विषयानागमात् ॥ १ । १ । १३ ॥

सतः of the existent ; परं after ; अदर्शनं disappearance; विषयानागमात् by reason of the object not coming into contact.

13. Disappearance after once coming into existence is by reason of the object not coming into contact.

The reply to the second objection is that the sound is the quality of ether. The ether is eternal. The sound was brought into existence, because it existed there and disappeared because the object is not obtainable by the sense though existing.

प्रयोगस्य परम् ॥ १ । १ । १४ ॥

प्रयोगस्य of the application ; परं after.

14. After the application.

The author replies the third objection which is about the verb 'make'. It is also applicable to an effort to bring into manifestation. When a word is pronounced it is audible, the audibility of the word is after the pronunciation. The word existed and the pronunciation only made it audible.

आदित्यवद्यौगपद्यम् ॥ १।१।१५॥

आदित्यवत् like a sun ; यौगपद्यम् simultaneity.

15. The simultaneousness is like the sun.

The author replies the fourth objection. You say that sound is heard simultaneously by several persons standing there; so you say that there is not one sound. There you are wrong. There is one sun and spectators all see it; by the number of spectators the sun will not increase in number. So there is one sound and it is eternal.

वर्णान्तरमविकारः ॥१।१।१६॥

वर्णान्तरं change of letters; अविकारः non-modification.

16. The change of letters is not a modification.

The author now replies the 5th objection. He says that the changes of letters are no modifications, the word still exists there the words 'दधि' and 'आनय' both exist there.

नादवृद्धिपरा ॥ १।१।१७॥

नादवृद्धि increase of noise ; परा with reference to.

17. The increase is with reference to the increase of the tone.

The author replies the 6th objection. He says that the increase is of the tone or the noise; it is not the increase of the word.

नित्यस्तु स्याद्दर्शनस्य परार्थत्वात् ॥ १।१।१८॥

नित्यः eternal ; तु on the other hand ; स्यात् is ; दर्शनस्य of the manifestation : परार्थत्वात् by reason of its being subservient to others.

18. On the other hand, it is eternal by the reason of its manifestation being for the sake of others.

The author after refuting the arguments of the objector formulates his own view and says that the word is eternal, the reason is that it is for the sake of imparting information to others that it is pronounced and that the words come and go but the effect that they leave behind is permanent. The word 'cow' is pronounced, the word as pronounced has disappeared but the knowledge of the cow that it has left on the mind of the hearer is still there even though the sound is not heard.

सर्वत्र यौगपद्यात् ॥ १।१।१९॥

सर्वत्र everywhere ; यौगपद्यात् by reason of the simultaneity.

19. By reason of the simultaneity, it produces the same effect everywhere.

The author further advances an argument and says that as soon as the word 'cow' is pronounced, all the hearers understand that it means a particular animal of a particular shape. There are three terms आकृति, व्यक्ति and जाति, the first is the form which you have before your mind's eye. You know the figure 'cow' and you go examining each animal and when you find a particular animal corresponding to the figure that you have before your mind's eye, you at once recognize the individual cow called व्यक्ति. The word जाति is genus. The difference between जाति and आकृति is that the former is the essential quality which is inseperable from the object. When you go on examining the individuals the qualities in which they differ are rejected and the qualities in which they agree are accepted. This accepted generalised quality is called आकृति ।

संख्याभावात् ॥ १ । १ । २० ॥

संख्या number ; अभावात् by the absence.

20. By reason of there being no number.

You pronounce the term 'cow' ten times, it will convey the idea of one cow only. The word cow though pronounced several times conveys the idea of one individual cow.

अनपेक्षत्वात् ॥ १ । १ । २१ ॥

21. By reason of its being non-correlative.

There are correlative terms, such as husband and wife; father and son &c. You can not think one without the other. Sound may be produced or vanish but the 'word' is absolute and not correlative; it exists independently and therefore eternal.

प्रख्याभावाच्च योगस्य ॥ १ । १ । २२ ॥

प्रख्या manifestation ; अभावात् by the absence of ; योगस्य of the assemblage of words, sentence (particles of air according to शबर)

22 And by reason of no manifestation of the collection of words.

The author gives an additional reason for holding the word to be eternal, because the words in a collected form have no manifestation. The words collectively do not denote a class but only an individual word does so.

लिङ्गदर्शनाच्च ॥ १ । १ । २३ ॥

लिंग दर्शनात् by seeing the force of the text ; च and.

23. And by seeing the force of the text.

The author relies on the Vedic text in support of his view.

Adhikaraṇa VII, Sûtras 24—26 dealing with the subject that the Vedic words have a meaning.

उत्पत्तौ वाऽवचनास्स्युरर्थस्यातन्निमित्तत्वात् ॥ १।१।२४॥

उत्पत्तौ in the manifestation; वा not; अवचनाः meaningless. स्युः are; अर्थस्य of the meaning; अतन्निमित्तत्वात् by reason of its not being an efficient cause.

24. It has no meaning when manifested, because the meaning does not depend upon it.

The objector says that I accept your proposition that the word and its sense are connected eternally but a number of words put together is not so connected, because the sentence does not depend upon the words for its meaning; the meaning of the sentence is conventional.

तद्भूतानां क्रियार्थेन सामाम्नायोऽर्थस्य तन्निमित्तत्वात् ॥ १।१।२५ ॥

तद्भूतानां of the constituent parts; क्रियार्थेन with the action; सामाम्नायः pronunciation; अर्थस्य of the meaning; तन्निमित्तत्वात् by reason of their being the efficient cause.

25. The pronunciation of the constituent parts (words) is with the object of an action, the sense being dependant upon them.

The objector in the preceding sûtra said that the words conveyed the sense but the words put into a sentence had only a conventional sense but no meaning of their own. The author in reply says you are wrong there; the words are used for action and the sentence, being composed of the words which you admit to have a meaning, has necessarily a meaning.

लोके सन्नियमात्प्रयोगसन्निकर्षः स्यात् ॥ १।१।२६॥

लोके in the world; संनियमात् by reason of the special relationship; प्रयोग संनिकर्षः the contact of the sense of an object.

26. Just as in the world you get knowledge by having the object in contact with a sense, so you have the knowledge of a sentence by reason of the arrangement of the words with which it is made up.

The author says that in common life you have knowledge of the objects when they come in contact with the sense-organ so in the Veda, you get knowledge of a sentence by having the knowledge of the words of which it is composed.

Adhikaraṇa VIII. Sûtras 27—32 dealing with the divinity of the Vedas.

वेदांश्चैके सन्निकर्षं पुरुषाख्याः ॥ १ । १ । २७ ॥

वेदान् the Vedas. च and एके one set, सन्निकर्षं object of sense modern (Śabar) पुरुषाख्या having derived the name from human being.

27. And the one party hold that the Vedas are modern being called after human names.

The author first discussed the sense of the word connected with it eternally and then the sense of the sentence depending upon the words of which it is composed. Now he proceeds to discuss the divinity and the infallibility of the Vedas. The objecter says that I accept that a word is eternally related to its sense and further admit that when put into a sentence it conveys a sense; but where is the authority of the Vedas? They are of human origin being called after human names such as, काठक कापालक &c.

अनित्यदर्शनाच्च ॥ १ । १ । २८ ॥

28. And by seeing transitory things (in them)

The objector further develops his argument and says that the names of the human beings are mentioned in the Vedas and so they are the works after the birth and death of those human beings. So they are human products.

उक्तन्तु शब्दपूर्वत्वम् ॥ १ । १ । २९ ॥

उक्तं said. तु on the other hand. शब्द पूर्वत्वं the priority of the word.

29. On the other hand the priority of the word is already spoken of.

The author now proceeds to give replies to the objection of the objector in *Seriatim*. What he says is that he has already established the eternity of the word; so every word whether human or divine is eternal. The objection is therefore groundless. This is called संगति सूत्र

आख्या प्रवचनात् ॥ १ । १ । ३० ॥

आख्या name, प्रवचनात् by reason of interpreting them.

30. The name is on account of their explaining them.

The author says that your argument that the Vedas are of human origin because they are called after human beings is untenable; they are called after human names, because those great sages were first to expound them and so the different *branches* of the Vedas were called after those sages in their honour.

परन्तु श्रुतिसामान्यमात्रम् ॥ १।१।३१ ॥

परंतु but ; श्रुतिसामान्यमात्रम् the vedic words in a general sense.

31. But the Vedic words are used in a general sense only.

The author says that certain names of the persons are used in the Vedas, but they are common nouns and not proper nouns. The persons bore the name subsequently. So this argument of the objector does not detract from the eternity of the Vedas.

कृते वा विनियोगःस्यात्कर्मणस्सम्बन्धात् ॥ १।१।३२ ॥

कृते for action ; वा on the other hand ; विनियोग: inducement ; स्यात् is ; कर्मण: of the action ; संबंधात् by reason of the connection.

32. On the other hand the inducement is for the purpose of the action, because it is connected with the sacrifice.

The author says that there are texts such as, वनस्पतयसत्रमासत, सर्पाः सत्रमासत । These are absurd acts but they are mentioned as inducements. Their meaning is that when animals and vegetables perform the sacrifice, it is highly necessary that the man who is bestowed with reason should do it. It is for the purpose of extolling the यज्ञ . This is called कैमुतिकन्याय ।

END OF PADA I.

PADA II.

Adhikaraṇa 1. Sûtras 1—18. Dealing with अर्थवाद.

आम्नायस्य क्रियार्थत्वादानर्थक्यमतदर्थानां तस्मादनित्यमुच्यते ॥ १।२।१॥

आम्नायस्य of the Veda ; क्रियार्थत्वात् by reason of its being for an action ; आनर्थक्यं useless ; अतदर्थानां of those that are not actions ; तस्मात् therefore ; अनित्यं not eternal ; उच्यते is said.

1 The Veda being for the sacrifice, the portion which is not for the sacrifice is useless therefore it can not be said to be eternal.

The objector says that the main object of the Veda is sacrifice according to you ; if there is any thing which does not relate to sacrifice, it is useless and that can not be considered to be eternal. There are different modes of interpretation as (1) ellipsis (2) adaptation (3) theory of adjust

ment (4) the theory of restriction (5) the theory of subordination. See for examples in the भाष्य।

शास्त्रदृष्टविरोधाच्च ॥ १।२।२ ॥

शास्त्रदृष्टविरोधात् by reason of being contradictory to religious rules and sensuous perception.

2. And by reason of being contrary to the religious rules and sensuous perception.

The objector continues that there are many things in the Vedas which are against the religious rules and sensuous perception.

तथाफलाभावात् ॥ १।२।३ ॥

तथाफलं that fruit which is mentioned

3. By reason of the absence of that fruit.

The objector continues that there are certain texts which lay down fruits of certain acts. These results do not follow the acts. So they are useless and the Veda can not be eternal.

अन्यानर्थक्यात् ॥ १।२।४ ॥

अन्य other ; आनर्थक्यात् by reason of uselessness.

4. And by reason of the uselessness of others.

The objector says that there are texts.

सर्वं वैपूर्णाहुतिः। सर्वमेवाप्नोति ॥ तै० ब्रा० ३।८।१०।)

These texts show that every desire is fulfilled by those acts. When such is the case there is therefore no necessity for any other sacrifice. So the Vedas are useless.

अभागिप्रतिषेधाच्च ॥ १।२।५ ॥

अभागि that which is not divisible; that which can not form the subject of prohibition.

5. By prohibiting a thing which can not form the subject of prohibition.

The objector continues "ब्रह्म वादिनो वदंति न पृथिव्यांतरिक्षे न दिव्यग्निश्चेतव्यः" (तै० सं० ५।२।७।१) How can one establish fire in the sky and heaven? This kind of impossible things can not form part of a prohibition. So the Vedas are useless.

अनित्यसंयोगात् ॥ १।२।६ ॥

6. By reason of the connection with the transitory things.

The objector continues that transitory things are mentioned in the Vedas; so they cannot be eternal.

See. I, 1, 28. As. "बबरः प्रावाहणिरकामयत"

विधिना त्वेकवाक्यत्वात्स्तुत्यर्थेन विधीनां स्युः ॥ १।२।७॥

विधिना with the injunction; तु on the other hand; एकवाक्यत्वात् by reason of being one sentence; स्तुत्यर्थेन with the object of the praise; विधीनां of the command; स्युः may be.

7. They by reason of one sentence with the injunction are with the object of the praise, parts of the injunction.

The author lays down his Siddâhnta view. Well objector, you have tried your best in showing the uselessness of the Veda in your own way. The passages on which you rely are syntactically connected with विधिवाक्य and by reason of their being for the praise they are parts of the विधि i. e. they are अर्थवाद।

तुल्यं च साम्प्रदायिकम् ॥ १।२।८॥

तुल्यं equal; च and; सांप्रदायिकं one who has a purpose.

8. And equal is the object (of विधि and अर्थवाद).

सांप्रदायिक is a new word; it means one that has a purpose; the विधि has a purpose which is expressed by the अर्थवाद. So one depends on the other; both are therefore equally valuable, one depending on the other. This is what the author means by the sûtra.

अप्राप्ता चानुपपत्तिः प्रयोगे हि विरोधस्स्याच्छ-
ब्दार्थस्त्वप्रयोगभूतस्तस्मादुपपद्येत ॥ १।२।९॥

अप्राप्ता wanting; अनुपपत्ति no proof; प्रयोगे in the sentence; हि because विरोधः contradiction; स्यात् is; शब्दार्थ the meaning of a word; अप्रयोगभूतः not a sentence; तस्मात् therefore. उपपद्येत utility is proved.

9. And no proof is wanting, there is a contradiction in the sentence; but the meaning of the word is not the sentence. Therefore the utility of अर्थवाद is established.

The author replies the objection contained in sûtra 2. The objector

said that there were many incongruities in the Vedas which were against the canons and things perceived.

The author says that they are अर्थवाद and their utility is thus established, otherwise they will appear as incongruous. As said above one depends upon another.

गुणवादस्तु ॥ १ । २ । १० ॥

10. On the other hand descr ption of quality.

The author says that they are descriptive of qualities. The विधि is the original sentence which lays down a rule for guidance. अर्थवाद is the subordinate sentence in support of a विधि. It is either direct or indirect, the former is called अर्थवाद and the latter is called गुणवाद ।

रूपात्प्रायात् ॥ १ । २ । ११ ॥

रूपात् by resemblance ; प्रायात् by its frequent observation.

11. (गुणवाद) is either by the nature or by its frequent observation.

The author explains what गुणवाद is. When mind is called a thief, it is compared with a thief ; it is रूप. Tongue is called a liar, because it is frequently seen uttering lies ; it is प्रायः ।

दूरभूयस्त्वात् ॥ १ । २ । १२ ॥

12. By reason of the distance.

The author meets the objection of the objector when he says that there are certain passages which are contrary to the observed facts ; it may be on account of the distance.

अपराधात्कर्त्तुश्च पुत्रदर्शनम् ॥ १ । २ । १३ ॥

अपराधात् by reason of the fault (of the woman) ; कर्त्तुः of the husband ; च and ; पुत्रदर्शनं birth of a son.

13. And by reason of the fault of the wife, a son is born to her husband.

The author explained the passage " नचैतद् विद्मोवयं ब्राह्मणावास्म अब्राह्मणावा " He says that the parentage is never certain ; one cannot be certain of his parentage by reason of the fault of a woman. She may go amiss and bring forth a child to her husband.

आकालिकेप्सा ॥ १ । २ । १४ ॥

14. Untimely desire:

The author says that गुणानुवाद is known by an untimely desire. It is a question of appeal. Does a ब्राह्मण ever kill a cow ? knowing full well that a ब्राह्मण would not do it.

विद्याप्रशंसा ॥ १ । २ । १५ ॥

51. Praise of learning.

The author replies the objection raised in sûtra 3. You say that there is no fruit ; it is only a praise of knowledge. It is not necessary that what is mentioned as praise should happen.

सर्वत्वमाधिकारिकम् ॥ १ । २ । १६ ॥

सर्वत्वं Universality ; आधिकारिकम् exaggeration.

16. Universality is an exaggeration.

The author gives a reply to the objection raised in sutra 4. The objector said that all desires were accomplished by the पूर्णाहुति ; there was then no necessity for performing a sacrifice. The reply is that it is only a figure of speech called hyperbole.

फलस्य कर्मनिष्पत्तेस्तेषां लोकवत्परिमाणतः फल-विशेषस्यात् ॥ १ । २ । १७ ॥

फलस्य of the fruit. कर्मनिष्पतेः of the accomplishmeut of the act ; तेषां of theirs ; लोकवत् just as in the world परिमाणतः in proportion ; फल विशेषः special fruit.

17. The fruit of the accomplishment of the act is a गुणानुवाद just as in the world, so in the case of the Vedas the special fruit is proportionate (to the act done.)

The author continues his argument and says that the fruit of an act is in proportion to the act done. It is true in both the religious and worldly acts.

अन्त्ययोर्यथोक्तम् ॥ १ । २ । १८ ॥

अंत्ययेाः of the last two ; यथोक्तम् as said.

18. Of the last two objections the reply is said above.

The author replies the objections contained in Sûtras 5 and 6. He

says that the reply is the same as said above.

Adhikaraṇa II. Sûtras 19-25 dealing with निगद which is like विधि ।

विधिर्वा स्यादपूर्वत्वाद्वादमात्रं ह्यनर्थकम्॥ १।२।१९॥

विधिः Command; वा on the other hand; अपूर्वत्वात् by reason of its being an अपूर्व; वादमात्रं only अर्थवाद; अनर्थकम् without any purpose.

19. On the other hand, it may be a विधि by reason of securing an unseen fruit and mere अर्थवाद is to no purpose.

The objector says that in the preceding adhikaraṇa you have stated that certain texts of the Veda are अर्थवाद. Why should they be not considered विधि by reason of securing an invisible result,? mere अर्थवाद is to no purpose.

लोकवदिति चेत् ॥ १।२।२०॥

लोकवत् like the worldly affair; इतिचेत् if you say.

20. If you say that it will be like the worldly transaction.

The objector raises an objection to his own view; he says that if your reply is that it will be like the worldly affairs. As it is said of a cow that it gives much milk, gives birth to female offspring and no issue dies. This description is only to enhance the value of the cow. So also in the case of the Veda. This is the supposed reply to the objection of the objector raised in Sûtra 19.

न पूर्वत्वात् ॥ १।२।२१॥

न not; पूर्वत्वात् by reason of knowing it before.

21. Not so; by reason of knowing it before.

The objector removes the doubt by saying that in the worldly affair the description is such that we know it and that induces us to strike the bargain, but in the Vedic affair such is not the case; we know nothing of the result.

उक्तन्तु वाक्यशेषत्वम् ॥ १।२।२२॥

उक्तं described; तु on the other hand.

22. On the other hand the subordinate sentence is explained.

The author says in reply and sums up his view. He says that they are supplementary sentences in support of the विधि as stated in Sûtra 7 of this pada.

विधिश्चानर्थकः क्वचित्तस्मात्स्तुतिः प्रतीयेत तत्सामान्यादितरेषु तथात्वम् ॥ १ । २ । २३ ॥

विधिः injunction ; च and ; अनर्थकः without any purpose ; क्वचित् some where; तस्मात् therefore ; स्तुतिः praise ; प्रतीयेत is known ; तत्सामान्यात् by reason of its general nature ; इतरेषु at other places ; तथात्वम् the same thing.

23 Somewhere the विधि is without any purpose, therefore it is considered a praise (eulogy) ; by reason of its general nature at other place it is so considered.

The author develops his argument and says that in some instances, it is impossible to explain the passages as विधि; there it is only eulogy and from such particular instance, you have general statement that such passages are generally अर्थवाद ।

प्रकरणे सम्भवन्नपकर्षो न कल्प्येत विध्यानर्थक्यं हि तं प्रति ॥ १ । २ । २४ ॥

प्रकरणे in the subject ; संभवन् being possible ; अपकर्षः transference ; न not; कल्प्येत should be made ; विध्यानर्थक्यं uselessness of the injunctive passage; हि therefore ; तंप्रति to it.

24. When the content can be construed reasonably the transference should not be made ; the injunction will be useless by reason of it.

The author further observes that if you construe the passages reasonably, you ought not to transfer the passage from अर्थवाद to विधि, otherwise the force of the विधि will be useless. See for examples in the भाष्य ।

विधौ च वाक्यभेदः स्यात् ॥ १ । २ । २५ ॥

विधौ in a vidhi ; वाक्यभेदः splitting of a sentence ; स्यात् is.

25. If you consider it to be a विधि then there will be splitting of a sentence.

The author finally gives his own opinion; what he says is that if you consider the अर्थवाद to be a विधि then you will have to split a sentence into two and this is considered to be a fault by the Mîmâmsâ-writers. So you must keep both विधि and अर्थवाद distinct; consider it only अर्थवाद. See for examples in the भाष्य ।

Adhikaraṇa III Sûtra 26-30 dealing with निगद (text of the यजुर्वेद) which contains reasons.

हेतुर्वा स्यादर्थवत्त्वोपपत्तिभ्याम् ॥ १ । २ । २६ ॥

हेतुः cause, reason ; वा on the other hand ; अर्थवत्त्व independent signification ; उपपत्तिभ्याम् by explanation.

26. On the other hand it is a statement containing reason by virtue of the independent signification and explanation.

"शूर्पेण जुहोति तेन ह्यन्नं क्रियते" (तै० ब्रा० १।६।५) The question is whether such texts are causative statements independent in themselves. The objector says they are statements containing a reason, because there is independent signification and explanation.

स्तुतिस्तु शब्दपूर्वत्वादचोदनाच तस्य ॥ १ । २ । २७ ॥

स्तुतिः eulogy ; तु on the other hand ; अचोदना no injunction ; च and ; तस्य its.

27. On the other hand, it is only a praise; because it presupposes an injunction and it is not commandatory in itself.

The author says that causative text is only an अर्थवाद ; because a sentence which contains a reason presupposes another विधि text ; it in itself is not a विधि ।

व्यर्थे स्तुतिरन्याय्येति चेत् ॥ १ । २ । २८ ॥

व्यर्थे useless ; स्तुतिः eulogy ; अन्याय improper ; इतिचेत् if you say.

28. If you say that the reason is useless and then the eulogy is improper

The objector says that if you say that the causative text is a reason in support of another text, then it is useless. If it is useless, the eulogy is improper and absurd.

अर्थस्तु विधिशेषत्वाद्यथा लोके ॥ १ । २ । २९ ॥

अर्थः object ; तु on the other hand ; विधिशेषत्वात् by reason of its being subordinate to विधि ; यथा just like ; लोके in the world.

29. The causative sentence is with an object being subordinate to another विधि text, just as it happens in ordinary life.

The author replies the objector that the causatitve sentence is not use-

less; it is useful in as much as it supports a विधि text by assigning a reason. It also happens in an ordinary life; as for example the mountain is fiery because it smokes.

यदि च हेतुरवतिष्ठेत निर्देशात्सामान्यादिति चेद-व्यवस्था विधीनां स्यात् ॥ १।२।३० ॥

यदिच and if; हेतुः reason; अवतिष्ठेत is restricted; निर्देशात् by reason of the particular statement; सामान्यात् by reason of the general; इतिचेत् if you say; अव्यवस्था unsettled state; विधीनां of the injunctions; स्यात् is.

30. And if the reason is restricted by reason of the particular statement, it is all right; if you say that by reason of the general character of it, then the injunctive passage will be unsettled.

The author gives his final view. Take for example the text mentioned in connection with Sûtra 26. He sacrifices with शूर्प because with it food is prepared. Now the sentence containing the reason is a praise of the शूर्प and it applies to the particular case mentioned, but if you hold that whatever prepares a food can be substituted, then the विधि will be unsettled and loses its force. The first passage is विधि and the second passage is an अर्थवाद and is in support of the विधि. According to the author the sentence containing a reason is an अर्थवाद.

Adhikaraṇa IV Sûtras 31—53 dealing with the practical application of the Vedic मंत्रs and लिंग।

तदर्थशास्त्रात् ॥ १।२।३१ ॥

31. By reason of the scriptures for it.

The objector says that the scriptures are in order to interpret the Vedas; then the Vedas are useless and should be committed to memory without knowing their meaning It is in continuation of Sûtra 30. The question that arises is whether the Vedic मंत्रs convey any sense or not. The objector's reply is that they do not as they stand in need of other passages to support and explain them.

वाक्यनियमात् ॥ १।२।३२ ॥

32. By reason of arrangement of the sentence.

The objector continues in the same style and says that the मंत्रs are use-

less and as their reading depends upon the arrangement of sentences and letters, their meaning is to no purpose. The arrangement of words and letters is the important thing in the Vedic मंत्रs.

बुद्धशास्त्रात् ॥ १ । २ । ३३ ॥

33. By reason of laying down what is known.

The objector continues that the मंत्रs are of no purpose for they mention that which is already known.

अविद्यमानवचनात् ॥ १ । २ । ३४ ॥

34. By reason of the description of that which does not exist.

The objector says that the मंत्रs describe those things which do not exist. For example चत्वारि श्रृङ्गात्रयोअस्य पादा द्वेशीर्षे सप्तहस्तासोअस्य। (ऋ० मं० ४ सू० ५८ ऋचा ३)

अचेतनेऽर्थबन्धनात् ॥ १ । २ । ३५ ॥

अचेतने in an inanimate object; अर्थबंधनात् ascribing of the object.

35. By ascribing of the object to the inanimate object.

The objector continues औषधे त्रायस्वैनम् (तै० सं० १।२।१)। श्रृणोतग्रावाणो विदुषोनु (तै० सं० १।३।१३)।

"O! Protect us medicinal herbs! hear you stones being learned." So the Vedic mantras are to be learnt by rote.

अर्थविप्रतिषेधात् ॥ १ । २ । ३६ ॥

36. By reason of the contrary statement on the same subject.

There is an additional reason, says the objector that, the Vedic मंत्रs are to be learnt by rote and their meaning is not to be explained as there are self contradictory passages. As अदितिर्द्यौरदितिरंतरिक्षं। (शु० यजु० २५, २३) एक एव रुद्रो न द्वितीयायतस्थे (तै० सं० १।८।६) ॥ सहस्राणि सहस्रशोयेरुद्रा अधिभूम्याम् ॥ (तै० सं० ४।५।१३)

स्वाध्यायवदवचनात् ॥ १ । २ । ३७ ॥

स्वाध्यायावत् the mantras that are taught; अवचनात् by reason of not teaching their meaning.

37. By reason of not teaching the meaning of the मंत्रs which are taught.

In the system of teaching, the Vedic मंत्रs are taught without their meaning. This fact also according to the objector shows that the Vedic मंत्रs are to be learnt without their meaning; they are therefore to no purpose.

अविज्ञेयात् ॥ १ । २ । ३८ ॥

38. By reason of not knowing their meaning.

The objector says that there are certain मंत्रs the meaning of which can not be known, जर्फरी, तुर्फरी &c. See निरुक्त परिशिष्ट chap I. 5. on the point.

अनित्यसंयोगान्मन्त्रर्थानर्थक्यम् ॥ १ । २ । ३९ ॥

अनित्यसंयोगात् by reason of the mention of transitory things ; मंत्रानर्थक्यं the meaninglessness of the mantras.

39. The मंत्रs are meaningless by reason of the mention of the transitory things.

The objector concludes by saying that the Vedic texts are meaningless in as much as they contain transitory things. Such as कीकट प्रमंगद, नैचाशाख । See Rigveda. III. 53, 14. The Vedas are therefore to be learnt by heart without understanding their meaning. In this connection see the question of कौत्स and the reply of यास्क in the Nirukta chap. I from paras 15 to 20.

अविशिष्टस्तु वाक्यार्थः ॥ १ । २ । ४० ॥

अविशिष्टः essential ; तु on the other hand ; वाक्यार्थः the meaning of the sentence.

40. On the other hand the meaning of the sentence is essential.

The author now commences to reply all the objections raised in sûtras 31 to 39. He says that the Vedic sentences have a meaning just as you have in the ordinary life. A sentence has a subject, predicate and object, ; by means of these, a sentence conveys a meaning. Such is also the case with the Vedic मंत्रs ।

गुणार्थेन पुनः श्रुतिः ॥ १ । २ । ४१ ॥

गुणार्थेन with the object of describing the quality ; पुनः श्रुतिः repetition.

41. The repetition is with the object of describing the quality.

The author replies the objcetion raised in sûtra 31. What he says is that the repetition is with the object of describing the गुण. The term गुण is defined in chap. II. 8. By repetition, the मंत्रs are purified ; just as when

water is sprinkled on a darbha grass with the मंत्र, a new quality is produced which is called गुण.

परिसंख्या ॥ १ । २ । ४२ ॥

42 The repetition may be by way of परिसंख्या ।

This is author's reply. परिसंख्या is an implied prohibition. One says "पंचनखाः भक्ष्याः" ; it means that all other animal's flesh is prohibited ; परिसंख्या has three defects, श्रुतत्याग or स्वार्थ हानि ; disregarding its own signification or disregarding what is distinctly heard that is what is distinctly stated in a text. परार्थ कल्पना conception of another sense; प्राप्तबाध setting aside the sense that offers itself for our acceptance.

इमाम गृभ्णन्रशनां मृतस्य । इत्यश्वाभिधानी मादत्ते । (तै० ब्रा० ५।१।२)

There in the passage रशना is used ; in order to restrict it to the horse's reins, the latter sentence is used. It is called exclusive specification when there are different modes for doing a thing but one is preferred to another. It is called नियम ; you can remove the husk by peeling it with your nails from the rice or you can pound it. The latter mode is preferred to the other. When what is not already known is stated, it is called विधि ।

अर्थवादो वा ॥ १ । २ । ४३ ॥

43. Or it may be an अर्थवाद ।

The repetition, the author says, may be by way of अर्थवाद (explanation)

As in उरु प्रथस्वोरुते यज्ञपतिः प्रथतां ॥ (तै० सं० १।१।८) यजमानमेव प्रजया पशुभिः प्रथयति ॥ (तै० सं० ६।२।७)

अविरुद्धं परम् ॥ १ । २ । ४४ ॥

अविरुद्धं contrary ; परम् the other.

44. The other is not contrary.

The author further goes on to say that by reason of reading the मंत्र with their meaning an invisible effect is produced. This is not contrary. It is in reply to sûtra 32.

संप्रैषे कर्मगर्हानुपालम्भः संस्कारत्वात् ॥१।२।४५॥

सम्प्रैषे ; in a sacrificial order ; कर्मगर्हान् the censure of the sacrifice उपालंभः removal ; संस्कारत्वात् by virtue of the purification,

45. In a sacrificial command, by virtue of the purification, the reproach for a sacrifice is removed.

This is in reply to the objection contained in Sûtra 33. The example is प्रोक्षणीरासादय. (तै० ब्रा० ३।२।७) Put the प्रोक्षणी (a vessel full of water for sprinkling); प्रैष is a command given by one ऋत्विक् to another. What the author means to say is that the Vedic commands are not the things already known as said in Sûtra 33, but they produce an invisible effect by purification and removal of any impurity of the materials required for the sacrifice.

अभिधानेऽर्थवादः ॥ १।२।४६ ॥

अभिधाने in the figurative description.

46. The figurative description is by way of अर्थवाद.

This is in reply to the objection contained in sûtra 34, The description of the thing not in existence is by way of figurative speech. See for the explanation of चत्वारि शृंगा &c, in the भाष्य।

गुणादप्रतिषेधः स्यात् ॥ १।२।४७ ॥

गुणात् by describing; अप्रतिषेधः no contradiction.

47. There is no contradiction if you consider it as description of a गुण (subordinate quality).

This is in reply to the objection embodied in sûtra 36. If you consider it only a description of quality, there is no contradiction. As for example त्वमेव माताच पिता त्वमेव।

विद्यावचनमसंयोगात् ॥ १।२।४८ ॥

विद्यावचनं understanding the meaning of the Vedic मंत्रs while reading; असंयोगात् by reason of their no connection with the sacrificial work.

Not laying down that the meaning of the Vedic मंत्रs should be understood, is by reason of their connection with the Vedic sacrifice.

This is in reply to the objection raised in sûtra 37. The author says that there is no doubt that it is nowhere laid down that the meaning of the Vedic मंत्रs should be learnt; the reason is that the learning the meaning and performing of the sacrifice have no connection with each other.

सतः परमविज्ञानम् ॥ १ । २ । ४९ ॥

सतः of the existent ; परं after ; अविज्ञानं ignorance.

49. There is ignorance of that which is beyond the existent.

This is in reply to the objection raised in sûtra 38. Whatever we know is in existence but beyond that is ignorance. This is due to carelessness and indolence. The author means that every Vedic मंत्र has a meaning, it does-not necessarily follow that the मंत्रs have not a meaning ; our supreme ignorance is due to indolence.

उक्तश्चाऽनित्यसंयोगः ॥ १ । २ । ५० ॥

उक्तः is said ; च and ; अनित्यसंयोगः mention of the transitory things.

50. And the mention of the transitory things is already said.

This is in reply to the objection embodied in Sûtra 39. The author says that we have discussed the mention of the transitory things in the Vedas see for this I-1-31. The same objection is embodied in I. II. 6 and reply in I, II, 18.

लिङ्गोपदेशश्च तदर्थवत् ॥ १ । २ । ५१ ॥

लिंगोपदेशः The name by the mark ; तदर्थवत् like the object of that.

51. The naming by the mark is like the object of the मंत्र

The author after replying to all the objections of the objector as to the meaninglessness of the मंत्रs and having established that the Vedic मंत्रs have their meaning now deals with the naming of the मंत्रs by the marks. Some of the mantras are called आग्नेया ; the author says that they are with the object of the मंत्रs themselves. The mantras that are in honour of the god Agni are आग्नेया & so on. This also supports the author's view.

ऊहः ॥ १ । २ । ५२ ॥

52. Substitution.

The subject of ऊह is discussed in chapter IX. where in the Vedic mantras the singular number is used, but the same text is to be repeated at the time of sacrifice on such occasion when plural number is needed, the plural number will be subtituted. It is called ऊह. The author says that the principle of ऊह also supports the view that the Vedic मंत्रs have a meaning.

विधिशब्दाश्च ॥ १ । २ । ५३ ॥

53. And the injunctive sentences.

The author says that there are injunctive sentences in the Vedas which can not but convey sense; they can not be meaningless.

END OF PÂDA 2.

PÂDA III.

Adhikaraṇa I Sûtras 1—2 dealing with the authority of स्मृतिः

धर्मस्य शब्दमूलत्वादशब्दमनपेक्षं स्यात्॥१।३।१॥

धर्मस्य of the duty; शब्दमूलत्वात् by reason of its depending on the Veda; अशब्द non-Veda; अनपेक्षं not acceptable; स्यात् is.

1. Because धर्म depends upon the Veda and the non-Veda is therefore not acceptable.

The objector says that you say that the source of धर्म is वेद; the result is that the non-Veda has no authority and is not acceptable.

अपि वा कर्तृसामान्यात्प्रमाणमनुमानं स्यात्॥१।३।२॥

अपिवा not so; कर्तृसामान्यात् by reason of the common author; प्रमाणं authority; अनुमानं inference; स्यात् is.

2. Not so; by reason of the common author, the non-Veda may also be an authority.

The author gives his own view. Before we see what reply he gives we must determine in what sense he uses certain words अनुमान is used for अशब्द. शब्द is Veda because that alone is the word of God and you are bound to bow down to its authority whether you agree with it or not. The word अशब्द is used for स्मृति and it is a belief that every *dictum* laid down in the smṛit is supported by the Vedic authority behind it; if there is none available the presumption is that such authority is lost. This is the meaning of the author by अनुमान or inference. The smṛitis therefore deriving their authority from the Veda are said by the author as being the work of common impersonal being. Such being the case they are authorities.

Adhikaraṇa II. Dealing with the superior authority of the श्रुति।

विरोधे त्वनपेक्ष्यं स्यादसति ह्यनुमानम्॥ १।३।३॥

विरोधे on contradiction; तु on the other hand; अनपेक्ष्यं not acceptable; स्यात् is; असति on absence; हि because; अनुमानं inference.

3. When there is contradiction it is not to be accepted; when there is none then there is the presumption.

In the preceding adhikaraṇa we have seen that our author says that the smṛitîs are authorities because they have the support of the Veda behind them. If we do not find the express Vedic text to support the smṛiti we must presume that there was a Vedic text in its support which is lost. Further question that naturally arises is "What are we to do when the smṛiti text is in contradiction with the express Vedic text"? The reply according to our author is that the smṛiti is to be rejected in such a case because the presumption as to its validity arises when there is no such contradiction.

Adhikaraṇa III. Dealing with the subject that smṛiti text which is based on selfish motive is not an authority.

हेतुदर्शनाच्च ॥ १।३।४॥

4. And by seeing the selfish motive.

The author gives another case in which smṛitîs will not be authorities. When any rule is laid down out of selfish motive *i. e.*; when we see the reason for the text in a motive, it is not to be accepted. For example the अध्वर्यु takes cloth after the वैसर्जन होम।

Adhikaraṇa IV. sûtras 5-7. dealing with the superiority of the meaning of the terms.

शिष्टाकोपे विरुद्धमिति चेत् ॥ १।३।५॥

शिष्टाकोपे when it is not contradictory to the Vedas; अविरुद्धम् acceptable इतिचेत् if you say.

5. If you say what is not contrary to the Vedas is acceptable.

The objector now introduces his objection thus that your view is that which is not contrary to the Vedas is acceptable.

न शास्त्रपरिमाणत्वात् ॥ १।३।६॥

6. No, because the system has a limit.

The objector says that can not be so because the शास्त्र has a limit and therefore not infallible.

अपि वा कारणाग्रहणे प्रयुक्तानि प्रतीयेरन्॥१।३।७॥

अपिवा not so; कारणाग्रहणे on not accepting the cause; प्रयुक्तानि words used; प्रतीयेरन् are known.

7. Not so; on not accepting the system, the meaning of the words used is known.

The author says that even if you do not accept the system you will know the sense of the words used to guide you in your actions in the life.

This adhikaraṇa is otherwise interpreted by शबर. He interprets पदार्थ as action. The objector says what is the authority for such act as आचमन &c.? If you say that they are not in contradiction with the practice sanctioned by the Veda, the reply is that it is of limited scope. To this the author replies that because it is not based on any selfish motive such practices should be recognised.

Adhikaraṇa V. Sûtras 8—9 Dealing with the subject that the words used in the शास्त्र are authoritative.

तेष्वदर्शनाद्विरोधस्य समा विप्रतिपत्तिः स्यात् ॥ १ । ३ । ८ ॥

तेषु in them; अदर्शनात् by reason of not seeing; विरोधस्य of the contradiction; समा equal; विप्रतिपत्तिः doubt; स्यात् is.

8. When there is no contradiction seen amongst them there is equal doubt on both sides.

There are certain words in the Vedas which are used in several meanings. Now the question is in what sense they should be used; the doubt on both sides is equaly balanced.

शास्त्रस्था वा तन्निमित्तत्वात् ॥ १ । ३ । ९ ॥

शास्त्रस्था sense of the Śâstra; वा on the other hand; तन्निमित्तत्वात् by reason of its being its cause.

9. On the other hand they should be used in the sense in which they are used in the Veda, because they derive their origin from it.

Adhikaraṇa VI. Dealing with the subject that the words used in foreign language should be used in that sense.

चोदितं तु प्रतीयेताऽविरोधात्प्रमाणेन ॥ १ । ३ । १० ॥

चोदितं laid down as duty; तु on the other hand; प्रतीयेत is recognised; अविरोधात् by reason of no contradiction; प्रमाणेन with the authority.

10. On the other hand that which is not opposed to authority is recognized as a duty laid down.

The author says that there are certain words of foreign origin which

have their conventional sense attached to them. Should they be accepted? The general proposition is laid down "Everything that cannot be shown to be unreasonable should be presumed to be laid down and sanctioned by the Veda." The examples are given as तामरस, पिक, नीम &c., in the भाष्य.

Adhikaraṇa VII. Sûtras 11-14 dealing with the subject that the कल्पसूत्र is not an authority independently.

प्रयोगशास्त्रमिति चेत् ॥ १ । ३ । ११ ॥

11. If you say that the treatises on the sacrifice (कल्पसूत्र) are an authority.

The objector says that the कल्प सूत्र s are authorities because they are the works on sacrifice by the Riṣis.

नाऽसन्नियमात् ॥ १ । ३ । १२ ॥

न not ; असन्नियमात् by reason of the absence of accents.

12. No, they are not authorities because there are no accents as we find in the Veda.

The author replies that the कल्प सूत्रs are no authorities as there are no स्वरs as we find in the Veda.

अवाक्यशेषाच्च ॥ १ । ३ । १३ ॥

13. And by not being supplementary to any text.

The author gives another reason for not holding the कल्प सूत्रs infallible because we do not find the relation of the subordinate and principal sentence in them as we do in the Vedic text. One is मुख्य and the other is गौण. One a विधि and the other an अर्थवाद.

सर्वत्र च प्रयोगात्सन्निधानशास्त्राच्च ॥ १ । ३ । १४ ॥

सर्वत्र everywhere ; प्रयोगात् by reason of the application संनिधान शास्त्रात् by reason of their compilation.

14. And by their applicability everywhere and their being mere compilations.

The author advances another reason for not holding the कल्प सूत्रs infallible. He says that they are applicable in the sacrifice as said everywhere in them, and further they are only compilations from other

works. Some commentators say that they cannot be held infallible by reason of containing contradictory statements.

Adhikaraṇa VIII. Sûtras 15-23 dealing with होलिका or otherwise called the theory of general revelation.

अनुमानव्यवस्थानात्तत्संयुक्तं प्रमाणं स्यात् ॥१।३।१५॥

अनुमान inference ; व्यवस्थानात् by adjustment ; तत्संयुक्तं pertaining to the non-Veda ; प्रमाणं authority ; स्यात् is.

15. Anything established by inference and adjustment is an authority.

The objector says that anything connected with the non-Vedas being established by the inference and adjustment is valid. The adhikarṇa deals with the validity of the local customs. According to शबर the meaning is that the Smṛitis have sanctioned certain local rites which are valid for the locality, such as होलिका for the eastern country. In this view the translation of the sûtra is "By reason of the establishment of the authority of the smṛiti the local custom (तत्संयुक्तं) is valid to that extent."

अपि वा सर्वं धर्मः स्यात्तन्न्यायत्वाद्विधानस्य ॥१।३।१६॥

अपिवा not so ; सर्वं धर्मः universal duty ; स्यात् is ; तन्न्यायत्वात् by reason of its being valid and proper ; विधानस्य of the duty that is laid down.

16. No, it is a universal duty because of the validity of the duty laid down.

The author says that it is the universal duty ; it can not be said to be binding in that locality only.

दर्शनाद्विनियोगः स्यात् ॥ १ । ३ । १७ ॥

दर्शनात् by seeing ; विनियोगः applicability ; स्यात् is.

17. By reason of seeing (them in the Vedas), their applicability is (justified).

The author gives a reason that if we find the practice sanctioned by the Veda, its applicability is justified by all means.

लिङ्गाभावाच्च नित्यस्य ॥ १ । ३ । १८ ॥

लिंगाभावात् by reason of the absence of the marks ; च and ; नित्यस्य of the permanent or eternal.

18. And by reason of the absence of the marks of the eternal.

The author gives an additional reason why a duty is universal ; it has a sign of eternality. If truth is a duty, it is so always and everywhere ; so when a so-called duty has no marks of eternality it can not be accepted.

आख्या हि देशसंयोगात् ॥ १ । ३ । १६ ॥

आख्या designation ; हि because ; देशसंयोगात् by reason of the connection with the country.

19. Because the name by reason of the connection with country.

The author says that if a duty is called after a country it can not lose its universal and eternal character. You can call it by any name you like.

न स्याद्देशान्तरेष्विति चेत् ॥ १ । ३ । २० ॥

न not ; स्यात् is ; देशांतरेषु in a foreign country ; इतिचेत् if you say.

20. If you say that such local practice may not be in the foreign country.

The objector says that the *holi* is observed in the eastern country! what is to happen when an eastern countryman migrates to another country. ?

स्याद्योगाख्या हि माथुरवत् ॥ १ । ३ । २१ ॥

योगाख्या name by the compound ; हि because ; माथुरवत् like the man of Mathura.

21. The compound name is like the name of a Mathura man.

The author gives a reply that the name of the local custom is like that of a man who migrates from Mathura and establishes at Calcutta ; he is called a native of Mathura. It is a mis-nomer.

कर्मधर्मो वा प्रवणवत् ॥ १ । ३ । २२ ॥

कर्मधर्म practice ; वा or ; प्रवणवत् like the sloping ground.

22. No, the practice varies just as the sloping ground (in वैश्वदेव)

The objector says that there is a difference of practice " प्राचीन प्रवणे वैश्वदेवेन यजेत " One should perform वैश्वदेव sacrifice in the eastern slope of the sacrificial ground. So the practice varies according to the locality.

तुल्यं तु कर्तृधर्मेण ॥ १ । ३ । २३ ॥

तुल्य equal; तु on the other hand ; कर्तृधर्मेण by difference of the qualities of the agent.

23. On the other hand it is equal or analogous to the qualities of the agent.

The author gives a reply that the practice does not vary by reason of colour of यजमान or his other qualities; so an established practice can not be changed by the change of the locality.

This adhikaraṇa has been commented on by all the commentators as favouring the validity of the local custom but Mr. Kuṇṭa interprets it just the contrary.

Adhikaraṇa IX. Sûtras 24—29 dealing with the correct form of words.

प्रयोगोत्पत्त्यशास्त्रत्वाच्छब्देषु न व्यवस्था स्यात् ॥ १।३।२४॥

प्रयोगोत्पत्ति अशास्त्रत्वात् there being no system as to the origin and their applicability. शब्देषु in words; व्यवस्था rule.

24. There being no system as to the applicability and the origin of words, there is no rule as to words.

There are several words both correct and corrupt for one idea. The objector says that there is no guide for their applicability and the pronunciation; so any word may be used to express an idea.

शब्दे प्रयत्ननिष्पत्तेरपराधस्य भागित्वम् ॥ १।३।२५॥

शब्दे in a word; प्रयत्ननिष्पत्तेः by reason of making an effort; अपराधस्य of mispronunciation or mistake; भागित्वं partaking of.

25. On account of the effort in pronouncing a word, there is partaking of the mistake or mispronunciation.

The author gives a reply, he says that different persons make an effort in pronouncing a word; on account of some error, it is wrongly pronounced. This is the reason why there is a variety of words and languages.

अन्यायश्चानेकशब्दत्वम् ॥ १ । ३ । २६ ॥

अन्याय improper, unjust ; अनेकशब्दत्वम् having the quality of a variety of words.

26. It is improper to have several words for an idea.

The author gives a reason that it is confusing to have several words for the same idea.

तत्र तत्त्वमभियोगविशेषात्स्यात् ॥ १ । ३ । २७ ॥

तत्र there; तत्व essential form; अभियोगविशेषात् from particular dissertations; स्यात् is.

27. On that subject correct form can be known from special dissertations.

The author says that there is Panini's grammar from which you can know correct forms and pronunciation of words.

तदशक्तिश्चानुरूपत्वात ॥ १ । ३ २८ ॥

तदशक्तिः their incapacity; च and; अनुरूपत्वात् by reason of the similarity.

28. And by reason of the similar forms, their incapacity (to signify the meaning).

The anthor says that corrupt words which have given rise to different languages have no power to convey any sense by reason of their false similarity with Sanskrit words. In the author's view all languages are the corrupt forms of words derived from Sanskrit. He considers Sanskrit to be the mother of languages.

एक देशत्वाच्च विभक्तिव्यत्यये स्यात् ॥ १ । ३ । २९ ॥

एकदेशत्वात् by reason of its being apart; विभक्तिव्यत्यये in the wrong forms of the declensions; स्यात् is.

29. And in the forms of declensions being parts of the original, they convey sense.

The author says that the corrupt declension of the words being derived from the Sanskrit origin convey sense. Reading the sûtras 28 and 29 together, the corrupt words have no inherent power of their own to convey any sense but becanse they are derived from Sanskrit words, they convey sense.

Adhikaraṇa X. Sûtras 30–35 dealing with the subject that the word conveys a form. The wordly and Vedic words are identical.

प्रयोगचोदनाभावादर्थैकत्वमविभागात् ॥१।३।३०॥

प्रयोगचोदनाभावात् by reason of directing the application; अर्थैकत्वं unity

of the meaning ; अविभागात् by reason of indivisibility.

30. By reason of the direction as to action there is the unity of sense, because there is no distinction.

The objector says that both the Vedic and common words direct action to be done by reason of conveying the same sense, because there is no distinction. What the objector means is that both sets of words convey the same sense, because the words can not be divided.

अद्रव्यशब्दत्वात् ॥ १ । ३ । ३१ ॥

31. Because the word does not apply to a substance.

The objector says that there is no connection with the word and the substance. So there is unity of sense. You can pronounce cow hundred times in different languages, but it will convey one sense only.

अन्यदर्शनाच्च ॥ १ । ३ । ३२ ॥

32. By seeing another.

There is a controversy as to whether a word connotes (आकृति) form or denotes the individuals. When the term horse is used, the peculiar form arises before our mind's eye and when we see a quadruped of the corresponding form in our mind, we stop there and recognize it as a horse; this is one view. The second view is that when we see an individual horse we make a form and generalize from seeing different horses, so our knowledge of the horse arises from seeing the individual horse. So the question is whether a word conveys a form or an individual. The objector in these 3 sûtras establishes the theory that a word conveys an idea of an individual. Though there may be several words to convey the sense, still they all mean one thing because the words are indivisible and because repeating the words several times it does not convey different animals but only one individual; and when one is lost you can at once substitute the other in its place.

आकृतिस्तु क्रियार्थत्वात् ॥ १ । ३ । ३३ ॥

आकृतिः form ; तु on the other hand ; क्रियार्थत्वात् by reason of having the action for its object.

33. It is form by reason of its having an action for its object.

The author examines the other side of the question and it may be said that it is his own view. The word indicates a form, then only an action can be performed. If on the objectors' theory the term 'cow' conveyed an idea of an individual cow then on the loss of one individual cow you can not have another in a sacrifice as that individual is lost.

न क्रिया स्यादिति चेदर्थान्तरे विधानं न द्रव्य-मिति चेत् ॥ १ । ३ । ३४ ॥

न not; क्रिया action; स्यात् is; इतिचेत् if you say; अर्थांतरे in another object; विधानं direction; द्रव्यं substance.

34. If you say " no action is possible ; " in the substitution of another object there is not a substance" if you say.

The author summarises the objection of the objector, you say that if a word indicated a form no action was possible ; for example ' consecrate barley' there is no form in existence; secondly no second cow can be substitued for the lost cow and and if it is done it will not be the substance. You can not say one cow or two cows &c. with reference to a form.

तदर्थत्वात्प्रयोगस्याविभागः ॥ १ । ३ ३५ ॥

तदर्थत्वात् by reason of its being for that object; प्रयोगस्य of the performance of an act; अविभागः indivisibility.

35. By reason of the word conveying a form, the performance of the act is undivided.

The author sums up the whole controversy and says in reply that the word indicates a form and at the time of the action it applies to the individual. Now when a sentence, "Bring a cow" is uttered to a servant, he has at once before his mind's eye a form; the servant goes and when he gets hold of an individual cow and finds it to correspond with the form which he has before his mind's eye, he brings it. So the words originally indicate form (genus) but at the time of application they apply to individuals.

END OF PÂDA III.

PÂDA IV.

Adhikaraṇa I. Sûtras 1-2 dealing with the subject that the words उद्भिद् &c. are the name of the sacrifice.

उक्तं समाम्नायैदमर्थ्यं तस्मात्सर्वं तदर्थं स्यात् ॥ १।४।१ ॥

उक्तं said ; समाम्नायैदमर्थ्यं this is the object of the Veda ; तस्मात् therefore ; सर्वं all; तदर्थं for that object; स्यात् is.

1. It is said that the object of the Veda is sacrifice ; therefore all is for that object.

'उद्भिदा यजेत' In the preceding pâda, विधि, अर्थवाद, गुणवाद, and मंत्र are described. What is the meaning of the sentence "one should sacrifice with उद्भिद्?" Whether the instrumental case is वैयधिकरणं or सामानाधिकरणं. If उद्भिद् be considered independent of the sacrifice, it will be a material with which the sacrifice is to be performed; if it be considered identical with the sacrifice, then it means the sacrifice. The view of the objector is that every thing in the Veda points to the sacrifice, so it is a case of वैयधिकरणं and means a quality (गुण विधान)।

अपि वा नामधेयं स्याद्यदुत्पत्तावपूर्वमविधायकत्वात् ॥ १ । ४ । २॥

अपिवा not so; नाम धेयं name; स्यात् is; यत् that; उत्पत्तौ in the origin; अविधायकत्वात् by reason of being not injunctive.

2. Not so, it is a name; it is a new thing in its origin not known before, by reason of its being not injunctive.

The author says that it is a proper noun, it does not denote any-thing that is known to us already, because it does not lay down any material. It is a case of सामानाधिकरणं. Let us play blind man's buff; it is a case of सामानाधिकरणं and is a name of a particular play; but let us play at bat and ball; it is a case of वैयधिकरणं; it means a play in which bats and balls are used. You may call it मत्वर्थीयलक्षणा।

Adhikaraṇa II. Dealing with the subject that चित्र etc. are the names of a sacrifice.

यस्मिन् गुणोपदेशः प्रधानतोऽभिसम्बन्धः॥ १।४।३॥

यस्मिन् in which; गुणोपदेशः description of a quality; प्रधानतः with the principal; अभिसंबंधः connection.

3. Where there is the description of a quality it is connected with the principal.

"चित्रयायजेतपशुकामः" (तै० सं० २।४।६।१) What is the meaning of चित्रा? Is it a गुण विधि or नामधेय. The author says though it describes a quality, yet it is a name of a sacrifice.

Adhikaraṇa III. Dealing with the subject that the terms Agnihotra &c. are the names of a sacrifice.

तत्प्रख्यञ्चान्यशास्त्रम्॥ १।४।४॥

तत्प्रख्यं that name; च and, अन्यशास्त्रम् in another code.

4. It is known by that name, but the description is in another book.

The author says that Agnihotra is well known but the name does not show what it is. It is described some where else. It is called तत्प्रख्यन्याय *i. e.*, conventionalism

Adhikaraṇa IV. Dealing with the subject that the terms श्येन &c. mean the names of the sacrifices.

तद्व्यपदेशं च ॥ १ । ४ । ५ ॥

5. And the resemblance with that.

The श्येनयाग is known by the resemblance with a hawk. Just as a hawk pounces upon a bird of prey, so the sacrificer falls upon one's enemy in the same way.

The author says that the name is given to an object by supposed similarity. It is called तद्व्यपदेशन्याय. Take for example, a play at duck and drake; the play is called after the resemblance of a drake pursuing a duck who is running.

Adhikaraṇa V. Sûtras 6 to 8 dealing with the subject that the terms वाजपेय &c. are names.

नामधेये गुणश्रुतेः स्याद्विधानमिति चेत् ॥ १ । ४ । ६ ॥

नामधेये in a name; गुणश्रुतेः of the quality; स्यात् is; विधानं laying down; इतिचेत् if you say.

6. If you say that in a name there is the mention of the quality.

The objector says that in the name itself there is the mention of the quality, it is therefore a quality and not a proper noun. Take for example "वाजपेयेन यजेत" (१।३।८।९) The वाजपेय means extract of the food grain; it means that he sacrifices with the extract of the food grain.

तुल्यत्वात्क्रिययोर्न ॥ १ । ४ । ७ ॥

तुल्यत्वात् by reason of the similarity; क्रिययोः of the two acts; न not.

7. Not so by reason of the similarity of the acts.

The author says in reply that it can not be so; the reason is that procedure of the वाजपेय is that of ज्योतिष्टोम which belongs to *Saumic* class and if pure extract of food grain is used, it would belong to इष्टि class of which the वाजपेय is not. The वाजपेय is therefore the name of a sacrifice.

ऐकशब्द्ये परार्थवत् ॥ १ । ४ । ८ ॥

ऐकशब्द्ये in one word; परार्थत्वात् by reason of dependance on another.

8. By reason of dependance on another, in one word (two things are meant.)

The author gives a reason in support of his view. वाजपेयेन स्वराज्यकामो यजेत. If you take वाजपेय to be a material then in one sentence you will have two sentences viz., one who is desirous of sovereignty should make a sacrifice; he should sacrifice with the extract of the food grain. This interpretation will make the object dependent on another. The sovereignty depends upon a sacrifice and the sacrifice depends upon the material *i. e.*, the extract of the food grain. In order to avoid this it should be considered a proper noun.

Adhikaraṇa VI. Dealing with the subject that the terms आग्नेय &c. are not names.

तद्गुणास्तु विधयिरन्नविभागाद्विधानार्थे न चेदन्येन शिष्टाः ॥ १ । ४ । ९ ॥

तद्गुणाः the action and its qualities; तु on the other hand; विधीयेरन् laid down; अविभागात् by reason of indivisibility; विधानार्थे for the purpose of laying down; नचेत् if not, अन्येन by another; शिष्टाः to be directed.

9. On the other hand the action and its qualities are laid down because they can be separated for the purpose of laying down; otherwise the qualities will be known by another.

आग्नेय &c. are mentioned. The question is whether they are qualities or names. The author says that they are गुणविधि. They lay down the action and its qualities because they are inseparable; if you do not admit that they are inseparable, then you will have a recourse to others for the description of the quality. So the terms like आग्नेय &c. are common nouns expressive of a quality.

Adhikaraṇa VII. Dealing with the subject that the terms बर्हि &c. denote genus.

बर्हिराज्ययोरसंस्कारे शब्दलाभादतच्छब्दः ॥ १ । ४ । १० ॥

बर्हिः आज्ययो of the grass and the clarified butter; असंस्कारे though not consecrated; शब्दलाभात् by use; अतच्छब्दः does not mean consecrated things.

10. The use of the terms of grass and ghee in consecrated things does not convey the meaning of consecrated things.

The author says that बर्हि and आज्य are used in ordinary parlance; they

are not confined to sacrifice, they are therefore generic terms.

Adhikaraṇa VIII. Dealing with the subject that the terms प्रोक्षणी etc. are compound.

प्रोक्षणीष्वर्थसंयोगात् ॥ १।४।११ ॥

प्रोक्षणीषु in प्रोक्षणी (sacrifical vessel), अर्थसंयोगात् because of the meaning of the component parts.

11. In the terms प्रोक्षणी &c. by reason of the meaning of the component parts.

The author says that the terms like प्रोक्षणी &c. are compound words.

Adhikarṇa IX. Dealing with the subject that the terms like निर्मन्थ्य &c. are Compound.

तथानिर्मन्थ्ये ॥ १।४।१२ ॥

12. Similarly. निर्मन्थ्य।

The term निर्मन्थ्य is also a compound.

Adhikaraṇa X. Sûtra 13—16. Dealing with the subject that the terms वैश्वदेव &c. are names.

वैश्वदेवे विकल्प इति चेत् ॥ १।४।१३ ॥

13. If you say that there is option in the term वैश्वदेव.

The objector says that in the term वैश्वदेव you have a full option ; you may consider it गुणविधि or कर्मनामधेय.

न वा प्रकरणात्प्रत्यक्षविधानाच्च न हि प्रकरणं द्रव्यस्य ॥ १।४।१४ ॥

न वा not-so ; प्रकरणात् by direct statement ; च and ; न not; हि because ; प्रकरणं context ; द्रव्यस्य of the thing.

14. Not so, by reason of the context and the direct statement because a context can not override a statement.

The author's view is that वैश्वदेव is a name, the reason which he assigns is that context and direct statement both go to show that वैश्वदेव is the name of a sacrifice.

मिथश्चानर्थसम्बन्धः ॥ १।४।१५॥

मिथः breaking into component parts ; अनर्थसंबंधः connection with meaninglessness.

15 If you break the component parts there will be meaninglessness.

The author gives an additional reason in support of his view. If you consider वैश्वदेव to be a compound word and derive the meaning from the component parts it will be meaningless. So you will have to consider it a proper noun. *i. e.* a name of an action.

परार्थत्वाद्गुणानाम् ॥ १।४।१६ ॥

16. The qualities being subservient to another.

The गुण means subsidiary, subordinate; but it is here translated by quality. The main object is the sacrifice while subsidiary actions are गुणs. In this view also वैश्वदेव is the name of the sacrifice which is the principal thing and does not depend upon any thing.

Adhikaraṇa XI. Sûtra 17—22 dealing with the subject that "eight" in वैश्वानर is अर्थवाद.।

पूर्ववन्तोऽविधानार्थास्तत्सामर्थ्यं सामाम्नाये ॥१।४।१७॥

पूर्ववंत: Those that are known already ; अविधानार्थाः are not injunctive in object ; ततसामर्थ्यं that power ; समाम्नाये in the Veda.

17. What is known is not a विधि.; its force is in the Vedas.

The अष्टाकपाल etc. are used in वैश्वानर sacrifice, what is the force of numeral ? whether it is a part of a विधि or is it an अर्थवाद ? The objector says that as the Vedic texts are विधिवाक्य, they are विधिs. The objector defines a विधि by negative. What is known is not a विधि. The text which lays down any invisible effect is a विधि and in the Veda the texts are injunctive ; hence the objector concludes that the numerals used are parts of that विधि.

गुणस्य तु विधानार्थे तद्गुणाः प्रयोगे स्युरनर्थका न हि तं प्रत्यर्थवत्ताऽस्ति ॥ १।४।१८ ॥

गुणस्य of a quality ; तु on the other hand ; विधानार्थे in the original statement ; तद्गुणाः its qualities; प्रयोगे in the practical application ; स्युः are; अनर्थकाः meaningless ; न not ; हि because ; तं प्रति to it ; अर्थ वत्ता the quality of being indicative ; अस्ति is.

18. No, they are qualities for the विधि ; its qualities are meaningless in the practical application, because it has no independent signification.

The author's reply is that the numerals used are अर्थवादs. They are

subordinate qualities and they have nothing to do with the practical application of the यज्ञ ; because they have no independent significations. Take for example "Feed 12 cows." This is a sentence ; the number is only a quality ; the details will be the context, feed 7 with grass and the rest with husk.

This is the difference between a वाक्य and a प्रकरण. The वाक्य predominates over the context. The subordinate sentence can not lay down any action, it only supports or qualifies the विधि.

तच्छेषो नोपपद्यते ॥ १।४।१९ ॥

तच्छेषः its subsidiary ; न not ; उपपद्यते possible.

19. Its subsidiary is not possible.

The objector says that it is not possible to have a subsidiary to a यज्ञ. It is आभास sûtra introductory to another sûtra which follows it. The main original statement can not be divided by its context which only explains it.

अविभागाद्विधानार्थे स्तुत्यर्थेनोपपद्येरन् ॥ १।४।२० ॥

अविभागात् by reason of the indivisibility ; विधानार्थे in the object of a विधि; स्तुत्यर्थेन with the object of eulogy ; उपपद्येरन् may be possible.

20. In the object of the विधि being indivisible, they are possible as praises.

The author says that the विधि and its quality are indivisible and so the latter may be by way of praise. The context can not be separated from the main statement and independently considered. The context therefore only enlarges the main statement, a procedure which determines the relation between them. You can not separate the अर्थवाद from the विधि. The विधि lays down a rule and the अर्थवाद recommends it.

कारणं स्यादिति चेत् ॥ १।४।२१ ॥

कारण cause, reason ; स्यात् is ; इति चेत् if you say.

21. If you say that there is a reason.

The objector says that there are different objects. In a वैश्वानर sacrifice if 12 pans are used, it is with the object of offspring ; when 9 pans are used, it is with the object of obtaining power ; if 10 pans are used, it is with the object of obtaining food. The कपाल्स therefore in a वैश्वानर sacrifice vary according to the desire of the sacrifice.

आनर्थक्यादकारणं कर्तुर्हि कारणानि गुणार्थो हि विधीयते ॥ १।४।२२॥

आनर्थक्यात् by reason of the meaninglessness; अकारणं not cause; कर्तुः of the agent ; हि because ; कारणानि causes ; गुणार्थः quality ; विधीयते is laid down.

22. They are not a reason because of the meaninglessness; because the reasons pertain to the performers, therefore they are said to be only qualities.

The author says that so many motives as said in the commentary on sûtra 21 as instigating the variations of कपाल are not the causes ; if you say that they are, then there will arise a split of sentences and a fault of meaninglessness. The motive belongs to the performer who uses 12 pans for the offspring, but the result accrues to the son. It is therefore proper to consider it अर्थवाद. This अधिकरण is called वैश्वानर न्याय *i. e.* the particular statements under a general statement only explain the details and are अर्थवाद ।

Adhikaraṇa XII. Dealing with the subject that प्रस्तर &c. of the term यजमान are praises.

तत्सिद्धिः ॥ १।४।२३॥

23. Its accomplishment.

What is a praise or अर्थवाद ? that which enlarges a subject is अर्थवाद, as for instance यजमानः प्रस्तरः (तै० ब्रा० ३।३।७।३) यजमानो वा एक कपालः (तै० ब्रा० ३।६।३।४) As Rama is a tiger. It is a figure of speech.

Adhikaraṇa XIII.—Dealing with the subject that the ब्राह्मण &c. of the term आग्नेय are praises.

जातिः ॥ १।४।२४॥

24. Class.

It is also a figure of speech आग्नेयो वै ब्राह्मणः (तै० ब्रा० २।७।३।१) ऐंद्रो वैराजन्यः तै० सं० (२।४।१३।१) वैश्वदेवो हिवैश्यः। As for example 'Cat is a domestic tiger' cat and tiger belong to the same genus. Fire is also produced from the mouth and the Brâhmaṇ is also produced from the mouth.

Adhikaraṇa XIV. Dealing with the subject that the terms यूप & c. are praises of यजमान.

सारूप्यात् ॥ १।४।२५॥

25. By reason of similar'ty.

The अर्थवाद arises by reason of similarity, for example यजमानो यूपः, आदित्यो यूपः It is a metaphor.

Adhikaraṇa XV. Dealing with the subject that the terms अपशु & c. are the praises of cow &c.

प्रशंसा ॥ १।४।२६ ॥

26. Praise.

The praise fall under the head of अर्थवाद. As for example, "Beasts excepting cows and horses are no beasts."

अपशवो वा अन्ये गो अश्वेभ्यः। (तै० सं० ५।२।६।४)

Adhikaraṇa XVI. Dealing with the subject that by means of large number, the सृष्टि (sacrificial brick) is described. It is called भूमा adhikaraṇa.

भूमा ॥ १।४।२७ ॥

27. A multitude.

That which expresses a large number is also an अर्थवाद. Take for example the term 'Seṭh'. All the banias whether poor or rich are called *seṭh* but if a man happens to be rich he is also called a *seṭh*. Take another example of Paṇdit. All the Kashmiris whether literate or illiterate are called pandits, but a non-Kashmiri who is a learned scholar is also called a pandit. सृष्टी रूपदधाति (तै० सं० ५।३।४।७) He disposes bricks called सृष्टि. It is not known which brick is called सृष्टि but as in the चयन sacrifice सृष्टिs abound, so all bricks are called सृष्टिs.

Adhikaraṇa XVII. Dealing with the subject that the term प्राणभृत is by way of praise.

लिङ्गसमवायात् ॥ १।४।२८ ॥

28. By the permanent connection with the badge or symbol.

All the pilgrims are called flag-bearers. All the pilgrims do not carry flags only a few of them carry flags *i. e.* छत्र, Take for instance प्राणभृत ; the bricks on which प्राणभृत verses are recited are called प्राणभृत but other verses are also recited ; if the strict sense of प्राणभृत् be insisted upon, then the other verses which are not प्राणभृत will be useless by reason of those bricks on which प्राणभृत verses are not recited, but which are called प्राणभृत.

Adhikaraṇa XVIII. Dealing with the subject that the doubtful sense can be determined by syntactical ellipsis.

सन्दिग्धेषु वाक्यशेषात् ॥ १।४।२९ ॥

संदिग्धेषु in doubtful meanings; वाक्यशेषात् by ellipsis.

29. In doubtful meanings by ellipsis.

The example will clear the sense of the sûtra. A man taking food says to his servant "Servant, I am thirsty, bring..................." The servant at once understands that the master wants water. So in the Vedic sentences.

शर्कराडक्ता उपदध्यात् । तेजोघृत ॥ (तै० ब्रा० ३।१२।५।१२) "He places besmeared pebbles, the light is ghee". From the passages taken together it is clear that the pebbles "besmeared with ghee" is meant. It is called the principle of वाक्यशेष.

Adhikaraṇa XIX. Dealing with the determination of the sense of those that do not admit of sense by means of the inherent potency thereof.

अर्थाद्वा कल्पनैकदेशत्वात् ॥ १।४।३० ॥

अर्थात् by force of the sense; वा or; कल्पना adjustment of sense; एक देशत्वात् by reason of being a part.

30. An ellipsis is to be determined by the power of the meaning because the adjustment of sense is the part of the Veda.

स्रुवेणावद्यति स्वधितिनावद्यति हस्तेनावद्यति He makes an offering with a ladle, he makes an offering with a knife, he makes an offering with the hand. The sense requires that in the first passage ghee is meant. in the second passage flesh is meant and in the third grain etc. are meant. Take the examples. He ate on a mat. He ate in a bellmetal vessel. The meaning is that he sat on a mat and took his food and in the other passage it means, that he took his food which was served in bell-metal vessels.

END OF PÂDA IV.

CHAPTER II.

PÂDA I.

Adhikaraṇa I. Sutras 1-4 Dealing with the subject that the अपूर्व is known from a verb.

भावार्थाः कर्मशब्दास्तेभ्यः क्रिया प्रतीयेतैष ह्यर्थो विधीयते ॥ २ । १ । १ ॥

भावार्थाः signifying existence ; कर्मशब्दाः words denoting action; तेभ्यः from them ; क्रिया action ; प्रतीयेत is known; एष this; हि because; अर्थः object, fruit ; विधीयते is laid down.

1. The words signifying existence are words denoting action ; from them an action is known ; this object is laid down.

In the first chapter the author has discussed the theory of words ; he has described those words which denote some name or quality *i. e.* the noun and the adjective of grammar. Now he is going to treat of those words which are known in grammar as 'verbs.' This is very important from the Mîmaṃsâ point of view. The substantives *i. e.* the noun and the adjective independently convey their meaning ; as soon as the word is uttered, you know what it means.

In this sûtra the author says that words denoting existence are words indicating action ; this definition of Mîmaṃsâ does not differ from that which is given in grammar.

The verb is never independent in meaning, it means an action ; it presupposes the agent and the object. It is from the verbs that what is laid down for you is a rule of guidance.

सर्वेषां भावोऽर्थ इति चेत् ॥ २ । १ । २ ॥

सर्वेषां of all; भावः action, existence; अर्थः meaning; इति चेत् if you say.

2. If you say that the meaning of all words is existence.

The objector says that all words denote existence.

येषामुत्पत्तौ स्वे प्रयोगे रूपोपलब्धिस्तानि नामानि तस्मात्तेभ्यः पराकांक्षा भूतत्वात्स्वे प्रयोगे ॥ २ । १ । ३ ॥

येषां of those; उत्पत्तौ in the origin; स्वे in their own; प्रयोगे application; use; रूपोपलब्धिः perception of form; तानि they; नामानि names; तस्मात् there-

fore; तेभ्यः from them; पराकांक्षा independent; भूतत्वात् by reason of the existence.

3. The words in whose origin while used, there is the perception of the form or substance are called nouns; therefore from them dependence on others is removed by reason of the existence in their use.

The author replies the objector and says that all words do not denote existence. Certain words when used, at once convey the things in the objective world; they are the names of the substances and qualities which you perceive. They are independent in their meaning. When you say 'a cow,' you at once see an object corresponding to your idea of a cow; the word does not depend upon any other for its meaning.

येषां तूत्पत्तावर्थे स्वे प्रयोगो न विद्यते तान्याख्यातानि तस्मात्तेभ्यः प्रतीयेताऽऽश्रितत्वात्प्रयोगस्य ॥१।२।४॥

येषां of those; तु on the other hand; अर्थे in the object; स्वे in their own; प्रयोगः use, application; न not; विद्यते exists; तानि they; आख्यातानि verbs; तस्मात् therefore; तेभ्यः from them; प्रतीयेत is known; आश्रितत्वात् by reason of being dependant; प्रयोगस्य of the application.

4. On the other hand the words which do not have a meaning in their use, they are verbs; therefore from them is known (action) by reason of the dependence of the use.

Those words which have no meaning in themselves and which depend for their meaning on others but which are very important by reason of denoting action are verbs.

Adhikaraṇa II. Dealing with the existence of अपूर्व (extraordinary principle).

चोदना पुनरारम्भः ॥ २ । १ । ५ ॥

चोदना exciting motive, laying down a motive; पुनः again; आरंभ commencement.

5. There is the exciting cause and then the commencement.

The author explains the principle of अपूर्व. स्वर्गकामोयजेत. A person desirous of heaven should perform a sacrifice; in this sentence the fruit is heaven which is an incentive to perform a sacrifice. This fruit which is an invisible result is अपूर्व. This instigates one to the performance of a sacrifice.

Adhikaraṇa III. Sūtras 6-8. Division of acts into principal and subordinate.

तानि द्वैधं गुणप्रधानभूतानि ॥ २ । १ । ६ ॥

तानि they; द्वैधं of two kinds; गुणप्रधानभूतानि principal and subordinate.

6. They are of two kinds principal and subordinate.

There is a division of acts into principal and subordinate.

Definition of the principal.

यैर्द्रव्यं न चिकीर्ष्यते तानि प्रधानभूतानि द्रव्यस्य गुणभूतत्वात् ॥ २ । १ । ७ ॥

यैः by which; द्रव्यं substance; न not; चिकीर्ष्यते is desired to be acted upon; प्रधानभूतानि principal; द्रव्यस्य of the substance; गुणभूतत्वात् being subordinate.

7. By which no substance is desired to be acted upon, they are principal because the substance is there subordinate.

When the object is not to produce any visible effect upon any substance it is a principal act, because producing of the visible effect on the substance is subordinate. As for example in the performance of a sacrifice the main object is the attainment of heaven, which is invisible; while the different acts such as kindling of the fire and preparing of the पुरोडाश &c. the result of which is visible on the different substances used in the sacrifice, are subsidiary acts.

Definition of the subordinate.

यैस्तु द्रव्यं चिकीर्ष्यते गुणस्तत्र प्रतीयेत तस्य द्रव्यप्रधानत्वात् ॥ २ । १ । ८ ॥

यैः by which; तु on the other hand; गुणः subordinate; तत्र there; चिकीर्ष्यते is desired to be acted upon; प्रतीयेत is known; तस्य of it; द्रव्य प्रधानत्वात् by reason of the substance being principal.

8. On the other hand by which any substance is desired to be acted upon, there subordinate act is known because of the substance being principal.

When the object is to prepare any visible effect upon a substance, such act is subordinate act.

Adhikaraṇa IV, Sûtras 9—12 Dealing with the subject that washing &c. are not principal acts.

धर्ममात्रे तु कर्म स्यादनिर्वृत्तेः प्रयाजवत् ॥२।१।९॥

धर्ममात्रे in all qualities; तु on the other hand; कर्म principal act; स्यात् is; अनिर्वृतेः by reason of the effect being not produced or visible; प्रयाजवत् like प्रयाज.

9. On the other hand, in all actions there is the principal act by reason of no visible effect being produced like प्रयाज।

The objector says that all acts are principal such as the performance of Sandhyâ and ablution &c, because they produce no visible effect. The प्रयाज mantras are recited in a sacrifice and the reciting of these mantras are considered to be principal.

So the objector says that if your test is that act which produces no visible effect is principal, then all acts are principal.

तुल्यश्रुतित्वाद्वेतरैः सधर्मः स्यात् ॥२।१।१०॥

तुल्यश्रुतित्वात् by reason of the similarity of declension; वा on the other hand; इतरैः with others; सधर्म of the same class; स्यात् is.

10. On the other hand, by reason of the similarity of declension, they are of the same class with others.

The author's reply is that they are subordinate actions. The object is always in the accusative case as for example व्रीहीनवहंति, अग्निं संमार्ष्टि, पुरोडाशं पर्य्यग्निकरोति. The material upon which any effect is to be produced is in the accusative case, as he removes the husk from the rice. Here the visible effect of removing the husk is produced; so these acts are all subordinate acts.

द्रव्योपदेश इति चेत् ॥२।१।११॥

द्रव्योपदेशः mention of the substance; इतिचेत् if it be said.

11. If it be said that there is a direct mention of the material.

The objector says "you are right when you say that the objective case is used when material is sacrificially acted upon; but what do you say when the material is directly offered though used in the accusative form? As सक्तूञ्जुहोति।"

न तदर्थत्वाल्लोकवत्तस्य च शेषभूतत्वात् ॥२।१।१२

न not; तदर्थत्वात् by reason of its being for it; लोकवत् as the common life; तस्य of its; भूतत्वात् by reason of its being subsidiary.

12. No; it being for the sacrifice just as in the common life; and its being subordinate.

The author says " you are wrong. सक्तु is a material offered to the fire; it is a means of the sacrifice. So it is subordinate. There are several acts performed during the course of a sacrifice. The sacrifice is the principal act which produces अपूर्व and all acts such as pounding of rice cleaning it and other similar acts which all lead to the performance of the sacrifice are subordinate."

Adhikaraṇa V. Sûtras 13–29 dealing with the subject that the स्तोत्रs etc. are principal.

स्तुतशस्त्रयोस्तु संस्कारो याज्यावद्देवताभिधानत्वात् ॥ २ । १ । १३ ॥

स्तुत poetical songs; शस्त्रयोः of the prose work; तु on the other hand; संस्कारः subordinate; याज्यावत् like the याज्या mantras; देवताभिधानत्वात् by reason of the praise of the gods.

13. On the other hand the poetical and prose praises are subordinate by reason of the praises of the gods.

The objector says that the praises that are sung in poetry and prose are only गुणकर्म as said in the preceding adhikaraṇa because of the praises of the gods.

अर्थेन त्वपकृष्येत देवतानामचोदनार्थस्य गुणभूतत्वात् ॥ २ । १ । १४ ॥

अर्थेन by the sense; तु on the other hand; अपकृष्येत is transferred; देवतानामचोदनार्थस्य of the mention of the name of the diety; गुणभूतत्वात् by reason of its being subordinate.

14. On the other hand there will be transference by the sense because of the mention of the dieties' name being subordinate.

The author says. "If your position be accepted then the principle of transference will be applied which will violate the syntactical sequence and proximity. यथाभित्वाशूरनो नुमः (तै० सं० २।४।१४।२) this occurs in तैत्तरीय संहिता and directly mentions इंद्र. Then in the same संहिता in the अग्निष्टोम सोम at महयाग the passage that occurs is महानिंदओजसा. (तै० सं० १।४।२०।१) In the latter passage we find the name of महेन्द्र; it is subordinate and will have to be carried where principal मंत्र occurs. This offends against the principles

क्रम sequence and of संनिधिः. Proximity it is therefore not desirable.

वशावद्वा गुणार्थं स्यात् ॥ २ । १ । १५ ॥

वशावत् like a barren goat; वा on the other hand; गुणार्थं subordinate ; स्यात् is.

15. Or it is subordinate like a barren goat.

The objector says, "you do not accept the sentence containing praises to be subordinate sentences ; there you are mistaken. The two passages quoted by you from the तैत्तरीय संहिता are not independent. The first passage containing the praise of इंद्र is a general statement and the second passage mentioning महेन्द्र is special; so they both should be read together like वशा. See the passage सावा एषा सर्वं देवत्यायद्जावशा वायव्यमालभेत. (तै० ३।४।३।२) So the special is to be read with the general. The first is general and the second is special.

न श्रुतिसमवायित्वात् ॥ २ । १ । १६ ॥

16. No, by reason of the affinity of the Śruti text.

The author says that there is a close affinity of the Śruti texts with the gods. The Śruti which describes इंद्र is the ऐंद्र mantra and that which describes महेन्द्र is माहेन्द्र. So there is a close affinity between इंद्र and ऐंद्रमंत्र and माहेन्द्र with माहेन्द्र मंत्र. The gods are different, so your position is untenable ; both the texts are independent by the close affinity with the respective gods described therein.

व्यपदेशभेदाच्च ॥ २ । १ । १७ ॥

व्यपदेशभेदात् by the difference of the name ; च and.

17. And by reason of the difference of the name.

The author gives a reason in support of his view ; he says that we find the praises in honour of the gods, they mention, as for instance ऐंद्र and माहेन्द्र।

गुणश्चानर्थकः स्यात् ॥ २ । १ । १८ ॥

गुणः quality ; च and ; अनर्थकः useless ; स्यात् is.

18. And the quality will be useless.

The author supports his view ; he says that if इंद्र and महेन्द्र be the same, then the adjective महान् is useless. This fact also goes to show that they

are two different dieties.

तथा याज्यापुरोरुचोः ॥ २ । १ । १९ ॥

तथा similarly; याज्यापुरोरुचोः of the याज्या and पुरोरुच verses.

19. Similarly of याज्या and पुरोरुच verses.

The author advances another reason and says that the याज्यामंत्रs and पुरोरुचमंत्रs of इंद्र are different from the याज्या and पुरोरुच verses of महेन्द्र. So the gods are different.

वशायामर्थसमवायात् ॥ २ । १ । २० ॥

वशायां in a barren goat; अर्थसमवायात् by the affinity of the sense.

20. In the case of a barren goat by the affinity of the sense.

The objector says that you have given the example of the term वशा; but it is synonymous with goat. So the analogy does not hold good.

यच्चेति वाऽर्थवत्त्वात्स्यात् ॥ २ । १ । २१ ॥

यत् which; इति this; वा on the other hand; अर्थवत्त्वात् by reason of being of use; स्यात् is.

21. On the other hand, which (where Indra is, there is transference,) by reason of its being for some purpose.

The objector says that wherever there is इंद्र, it can be transferred there, so that it may be of meaning; this does not violate the principle of sequence and juxtaposition.

न त्वाम्नातेषु ॥ २ । १ । २२ ॥

न not; तु on the other hand; आम्नातेषु in the Vedic matter.

22. On the other hand, not in the Vedic matter.

The author says that the principle of उत्कर्ष and अपकर्ष does not apply to Vedic mantras.

दृश्यते ॥ २ । १ । २३

23. Seen.

The objector says that the principle of अपकर्ष and उत्कर्ष applies to vedic mantras, as for instance, अक्ष सूक्त in राजसूय; मूषिका सूक्त in एकादशिनी and पारिप्लव in अश्वमेध।

अपि वा श्रुतिसंयोगात्प्रकरणे स्तौतिशंसती क्रियोत्पत्तिं विदध्याताम् ॥ २ । १ । २४ ॥

अपिवा not so ; श्रुतिसंयोगात् by reason of the connection with the Vedic text; प्रकरणे in the context ; स्तौतिशंसती he praises and extols ; क्रियोत्पत्तिं production of the action ; विदध्याताम् conduce.

24. Not so, by reason of the connection of the Vedic text in the same context ; the terms "he praises and he extols" produce invisible result.

The term स्तौति is used for स्तोत्र and शंसति for शस्त्र. The former is the poetical work and the latter is the prose work. The author says that both the poetical and prose work produce the invisible effect by repetition. Any thing that produces the invisible extraordinary result is principal. So the praises sung of gods in poetry and prose are both principal.

शब्दपृथक्त्वाच्च ॥ २ । १ । २५ ॥

25. And by reason of the difference of words.

The author gives an additional reason in support of his view. He says that these songs are to be repeated in a particular way. The Vedas themselves have given direction to their repetition ; this shows that the repetition of these verses produce the extraordinary invisible result.

अनर्थकं च तद्वचनम् ॥ २ । २ । २६ ॥

अनर्थकं meaningless, useless ; च and ; तद्वचनं the Vedic texts.

26. And the Vedic texts will be useless.

The author gives the second reason in support of his view. He says that in the Vedic passages it is said, he praises Agni with आग्नेय verses. If the आग्नेय verses be not considered to be principal, then the Vedic text will be useless.

अन्यश्चार्थः प्रतीयते ॥ २ । १ । २७ ॥

अन्यः other ; च and ; अर्थः sense ; प्रतीयते is known.

27. And other sense is known.

The author advances the third reason in support of his view. It is said that स्तोत्र and शस्त्र are connected ; they are therefore not identical.

The Vedas lay down that they should be repeated to propitiate the gods. Their repetition therefore produces the extraordinary principle; they are thus principal.

अभिधानं च कर्मवत् ॥ २। १। २८॥

अभिधानं name; च and; कर्मवत् like an act.

28. And they have names like an action.

The author advances the fourth reason in support of his view; he says that शस्त्रs have different names as प्रउग and निष्केवल्य &c. Their names also show that they have forms and are principal.

फलनिर्वृत्तिश्च ॥ २। १। २९॥

29. And the accomplishment of an object.

The author gives the fifth reason in support of his view; what he says is that the repetition of the verses and prose passages produce a result. This fact also shows that they are principal.

The स्तोत्र and शस्त्र are repeated at the time when the offerings are made to the fire; their repetition conduces to the invisible extraordinary result Hence their importance.

Adhikaraṇa VI. Sûtras 30—31 dealing with the mantras that do not lay down any duty.

विधिमन्त्रयोरैकार्थ्यमैकशब्द्यात् ॥ २। १। ३०॥

विधिमंत्रयोः of ब्राह्मण and संहिता; ऐकार्थ्यं one purport; ऐकशब्द्यात् by reanos of having the same word.

30. The Brahmaṇ and the Saṃhitâ have the same object or sense by reason of the similarity of words.

The objector says that there is no difference between Brahmaṇ and Saṃhitâ as the same words in the same sense occur in both of them.

अपि वा प्रयोगसामर्थ्यान्मन्त्रो ऽभिधानवाची स्यात् ॥ २। १। ३१॥

अपिवा not so; प्रयोग सामर्थ्यात् by the force of the application; अभिधान वाची conveying the meaning.

31. Not so by the force of application the mantra conveys a meaning.

The author gives his own view that the mantras expound different matters for the enlightenment of the mind.

Adhikaraṇa VII. Dealing with the definition of मंत्र ।

तच्चोदकेषु मन्त्राख्या ॥ २।१।३२॥

तच्चोदकेषु in instigating that; मंत्राख्या name of a मंत्र ।

32. The name of a mantra applies to the instigation of that.

The author defines what mantra is; it lays down a motive for an action. तत् in the Sûtra refers to प्रयोग in Sûtra 31.

Adhikaraṇa VIII. Dealing with the definition of ब्राह्मण ।

शेषे ब्राह्मणशब्दः ॥ २।१।३३॥

शेषे in the remainder.

33. To the remainder the word ब्राह्मण applies.

This kind of definition is called शैषिक लक्षणा ।

See for the illustration of the definition in the भाष्य. इत्याहोपनिबद्ध, आख्यायिकास्वरूप, हेतु, निर्वचन, निंदा, प्रशंसा, संशय, विधि, परकृति, पुराकल्प are the characteristics of ब्राह्मण.

Adhikaraṇa IX. Dealing with the subject that the ऊहा &c are not mantras.

अनाम्नातेष्वमन्त्रत्वमाम्नातेषु हि विभागः ॥ २।१।३४॥

अनाम्नातेषु in the non-Veda; अमंत्रत्वं non-mantra; आम्नातेषु in the Vedas; हि because; विभागः division.

34. The definition of mantra does not apply to that which is not in आम्नात and the above division is applicable to आम्नात ।

The division of mantra and Brahman applies to the Vedas; it does not apply to the non-Vedas.

Adhikaraṇa X. Definition of ऋक् ।

तेषामृग्यत्रार्थवशेन पादव्यवस्था ॥ २।१।३५ ॥

तेषां of them; ऋक् Rigveda; यत्र where; अर्थवशेन by the meaning; पादव्यवस्था metrical arrangement.

35. Of those are ऋक् where there is a metrical arrangement by sense.

The characteristic of the ऋक् is a mantra; secondly it is in metre and thirdly it has a meaning.

Adhikaraṇa XI. Definition of साम ।

गीतिषु सामाख्या ॥ २।१।३६ ॥

गीतिषु in songs; सामाख्या the names of; साम।

36. The term साम applies to songs.

The साम has an additional characteristic of its being sung. It is a mantra, has a metrical arrangement and has a sence.

Adhikarana XII. Definition of यजु।

शेषे यजुः शब्दः ॥ २।१।३७ ॥

37. In the rest the term यजु.।

That which is neither ऋक् nor साम is यजुः।

Adhikarana XIII. Sutras 38—45 Dealing with the subject that निगद्s ar यजुः।

निगदो वा चतुर्थं स्याद्धर्मविशेषात् ॥२।१।३८॥

निगदः a kind of mantra pronounced loudly; वा on the other hand; धर्मं विशषात् by reason of special quality.

38. On the other hand, निगद is the fourth Veda by reason of the special quality.

The objector says that there is a text उच्चै ऋचा क्रियते, उच्चैसाम्ना, उपांशुयजुषा, उच्चैर्निगदेन, according to it the निगद is the fourth kind.

व्यपदेशाच्च ॥ २।१। ३९ ॥

39. And by reason of the nomenclature.

The objector advances a reason and says that it has a distinct name; this fact also proves that it is a fourth kind.

यजूंषि वा तद्रूपत्वात् ॥ २।१।४० ॥

यजूंषि yajus; वा on the other hand; तद्रूपत्वात् by reason of partaking of that form.

40. On the other hand they are यजुः by reason of having the same form.

The author's reply is that निगद्s are यजुः because they resemble the form of यजुः.

वचनाद्धर्मविशेषः ॥ २।१।४१॥

वचनात् by command; धर्मविशेषः the special quality.

41. By reason of the special text there is a special quality.

The author replies the argument of the objector that as the निगद्s are pronounced aloud, they form the fourth Veda. He says that there is a special text mentioned in commentary on Sûtra 38, by which there is a special quality attached to the यजुः; those यजुर्मंत्रs that are spoken aloud are निगद्s.

अर्थाच्च ॥ २ । १ । ४२ ॥

42. And by reason of the meaning.

The author supports his view by an additional reason. He says that the etymology of the word also shows that which is pronounced loudly is निगदः (नितरां गद्यते येन सः निगदः). So there are two divisions of यजुः (1) the mantras that are pronounced aloud and (2) those that are pronounced silently and slowly. The former are called निगद.

गुणार्थो व्यपदेशः ॥ २ । १ । ४३ ॥

43. The nomenclature is with the object of quality.

The author replies the argument of the objector embodied in Sûtra 39. He says that it is based on a special quality. For example, seat the Brâhmaṇs in a feast on one side and the Sanyâsîs on the other. The Brâhmaṇs who are not Sanyâsîs are to be seated on one side. Similar is the case of निगद. The यजुर्मंत्रs that are loudly pronounced are called निगद।

सर्वेषामिति चेत् ॥ २ । १ । ४४ ॥

सर्वेषां of all; इतिचेत् if you say.

44. If you say that all mantras are Nigadas.

The objector says that if that is your definition then all mantras that are pronounced aloud are निगद्s.

न, ऋग्व्यपदेशात् ॥ । २ । १ । ४५ ॥

न not; ऋग्व्यपदेशात् by reason of having the name of ऋक्।

45. Not so; by reason of having the name of ऋक्।

The author gives a reply to the doubt raised by the objector to the effect that according to the definition all mantras pronounced aloud are निगद्s. The author says that is not so; it does not apply ऋक् though it is pronounced aloud; the yajus mantras that are pronounced aloud are निगद्s.

Adhikaraṇa XIV. Dealing with the characteristic mark of the unity of a sentence.

अर्थैकत्वादेकं वाक्यं साकाङ्क्षं चेद्विभागे स्यात् ॥ २ । १ । ४६ ॥

अर्थैकत्वात् by reason of the unity of the meaning; एकंवाक्यं one sentence; साकांक्षं dependant; चेत् if; विभागे on division.

46 By reason of the unity of sense there is one sentence; on division it is dependent.

The author defines a sentence. If it gives one idea, it is simple sentence; but if there are several sentences mutually depending on each other for their meaning, they constitute a complex sentence. For example, simple sentence "Brave Râma from a car killed wicked Râvaṇa with the aid of Hanumâna for the good of the people in a battle." Complex sentence, "When battle raged and when Hanumâna gave his aid, Râma who possessed courage and who was mounted on a war chariot killed Râvaṇa whose conduct was wicked, that the good of the people might be accomplished."

Adhikaraṇa XV. Dealing with the split of sentences.

समेषु वाक्यभेदः स्यात् ॥ २ । १ । ४७ ॥

समेषु in equal; वाक्यभेदः split of sentences; स्यात् is.

47. In equal, there is a split of sentences.

The author says that when the sentences are independent and do not depend on each other for their meaning, they are compound or co-ordinate sentences. There is a split sentence. For example, "Râma came and Kriṣṇa went.

Adhikaraṇa XVI. Dealing with अनुषंग ।

अनुषङ्गो वाक्यसमाप्तिः सर्वेषु तुल्ययोगित्वात् ॥ २ । १ । ४८ ॥

अनुषंगः ellipsis; वाक्यपरिसमाप्तिः completion of a sentence; सर्वेषु in all; तुल्ययोगित्वात् by virtue of equal fitness.

48. अनुषंग is a completion of a sentence by reason of the equal fitness in all.

The author explains what अनुषंग is. In order to understand it, it should be borne in mind that there are three essential things of a sentence आकांक्षा, योग्यता, सन्निधि. The first is the desirability; if you utter the words cow,

horse etc. they require the aid of some other words to complete the sense as, "Bring a cow or send the horse." योग्यता is fitness; if you say "sprinkle with fire" it is not suited; it ought to be sprinkle with water. सन्निधि is proximity. If you say "Bring" in the morning and 'water' in the evening; these two words have no meaning if uttered so differently. Now अनुषंग is the insertion of a word or a phrase in order to complete the sentence, so that every part of it may fit in and may not violate the rules enumerated above. It is an ellipsis to be filled in, in order to fit in there.

Adhikaraṇa XVII. Dealing with the subject that there is no अनुषंग when words and sentences intervene.

व्यवायान्नानुषज्येत ॥ २ । १ । ४९ ॥

व्यवायात् by reason of intervention; न not; अनुषज्येत there is अनुषंग.

49. There is no अनुषंग by reason of intervention.

The author gives an example where there is no case of अनुषंग. If there is व्यवधान *i.e.* intervention by means of a word or phrase which breaks in the continuity, then it is not a case of अनुषंग.

Cases of अनुषंग:—याते अग्नेऽयाशया रजाशया हराशया तनूर्वर्षिष्ठा गह्वरेष्ठोऽग्रंवचो अपावधीं त्वेषं वचो अपावधींस्वाहा ॥ १ ॥ (तै० सं० १।२।११।२)

चित्पतिस्त्वापुनातु वाक्पतिस्त्वापुनातु देवस्त्वासवितापुनात्वच्छिद्रेण पवित्रेण वसोः सूर्यस्य रश्मिभिः ॥ २ ॥ (तै० सं० १।२।१।२)

In the 1st passage हे अग्ने याते अयाशया तनू will have to be taken from the third sentence.

हे अग्ने याते रजा शयातनू । हे अग्ने याते हराशयतनू.

For details P. 332 of तैतरीय संहिता of Nirṇaya Sâgara edition vol. I.

In the 2nd example, you will have to repeat the instrumental case in all three sentences.

चित्पतिस्त्वाअच्छिद्रेण पवित्रेण वसोः सूर्यस्य रश्मिभि.पुनातु Repeat the same in all the three passages.

Illustration where the principle of अनुषंग does not apply.

संते प्राणो वायुना गच्छतां संयजत्रै रंगानि संयज्ञपति राशिषा ॥१॥ (तै० सं० १।३।८।१)

ते प्राणो वायुना संगच्छतां ते अंगानि यजत्रैः संगच्छंतां यज्ञपतिः आशिषा संगच्छतान् ॥ २॥

Here in the three sentences, the verbs are in different numbers; in the first it is in singular, in the second it is in plural; in the third it is in

singular. It is not a case of अनुषंग but it is a case of वाक्यशेष. See I, 4, 29. This is the difference between अनुषंग and वाक्यशेष।

END OF PÂDA I.

PÂDA II.

Adhikaraṇa I. Dealing with the subject that the extraordinary principles of subordinate actions are different.

शब्दान्तरे कर्मभेदः कृतानुबन्धत्वात् ॥ २ । २ । १॥

शब्दांतरे ; On having a different verb ; कर्मभेदः ; difference of extraordinary principles ; कृतानुबंधत्वात् by reason of having different verbs.

1. On having a different verb, there will be a difference of extraordinary principle by reason of having different verbs.

It is said in connection with ज्योतिष्टोम, सोमेन यजेत दाक्षिणानिजुहोति, हिरण्यमात्रेयाय ददाति. The question is whether the यजति, ददाति, जुहोति all produce one अपूर्व or three different अपूर्वs.

The reply our author gives, is that as there are three different verbs so there are three different actions, and they all produce three different extraordinary principles.

Adhikaraṇa II. Dealing with the subject that the sacrificial fuel etc. produce an extraordinary principle.

एकस्यैवं पुनः श्रुतिरविशेषादनर्थकं हि स्यात् ॥२।२।२॥

एकस्य ; of one ; एवं similarly ; पुनः श्रुतिः ; repetition ; अविशेषात् ; there being no distinction ; अनर्थकं meaningless ; हि because.

2. Similarly the repetition of one verb produces the invisible effect ; by reason of there being no distinction, there will be meaninglessness.

समिधोयजति, तनूनपातं यजतिइडोयजति स्वाहाकारं यजति. (तै० सं० २।६।१।१।२) The author deals with another aspect of the verb in the present adhikaraṇa. In the former adhikaraṇa it is stated that there will be different extraordinary principles caused by the uses of the different verbs. In the present adhikaraṇa it is stated that when the same verb is repeated as in the above extracts, then there will be different extraordinary principles evolved. The author

gives an additional reason for it, if you say that the repetition is a common thing and makes no difference there will be meaninglessness which is always to be avoided by the mîmâṃsakas.

Adhikaraṇa III. Sûtras 3-7 dealing with the subject that आघार etc are part of आग्नेय etc. principal.

प्रकरणन्तु पौर्णमास्यां रूपावचनात् ॥२।२।३॥

प्रकरणं context ; तु on the other hand ; पौर्णमास्यां in connection with the full moon sacrifice ; रूपावचनात् by reason of having no word indicating form.

3. On the other hand the context is in पूर्णमासी याग by reason of there being no word indicating the form.

The adhikaraṇa is an exception to the principles enunciated in the preceding adhikaraṇas. The sûtra will be clear from the different texts quoted in the भाष्य ।

यदाग्नेयोऽष्टा कपालोऽमावस्यायां पौर्णमास्यां वाच्युतो भवति ॥ (तै० सं० २।६।३।३)
आघार माघार यति (तै० सं० २।५।११।६) ।
आज्यभागौ यजति । स्विष्ट कृते सम वद्यति । पत्नी संयाजान् यजति । समिष्ट यजु-र्जुहोति यएवं विद्वान् पौर्णमासीं यजते । (तै० सं० १।३।६।१) ।
यएवं विद्वान मावास्यां यजते ॥ (तै० सं० १।६।६।२)

These different passages occur at different places in the तैत्तरीय संहिता. No passage describes the full moon sacrifice in details ; if all the passages are taken together, then the description is complete What is then the relationship of these passages to each other ? Are they independent or dependent on the other ? We have fully discussed the nature of the complete and coordinate sentences in the preceding chapter. According to the author they are dependent on each other ; they form a complete sentence when read together.

विशेषदर्शनाच्च सर्वेषां समेषुह्यप्रवृत्तिः स्यात् ॥२।२।४॥

विशेषदर्शनात् By seeing the special description ; पूर्वेषां of the preceding sentences ; समेषु in the coordinate ; अप्रवृत्तिः non-application.

4. And by reason of seeing the special description, the application of the preceding sentences can not be coordinate.

The author gives a reason in support of his view. He says that there are particular descriptions contained in the latter passages ; so the preceding passages can not be independent. What he says is that they can not be the examples of the coordinate sentence but of the complex sentence.

गुणस्तु श्रुतिसंयोगात् ॥ २ । २ । ५ ॥

गुणः quality ; तु on the other hand ; श्रुतिसंयोगात् by reason of the connection with the text.

5. On the other hand it is a quality by reason of the connection with the text.

The objector says "you are wrong, it is only a description of the qualities or form as we see in the texts. It describes the sacrifice in details So it is गुण and therefore गुणविधि"।

चोदना वा गुणानां युगपच्छास्त्राच्चोदिते हि तदर्थत्वात्तस्यतस्योपदिश्येत ॥ २ । २ । ६ ॥

चोदना injunction ; वा on the other hand ; गुणानाम् of the qualities ; युगपच्छास्त्रात् by reason of the simultaneous description चोदिते ; on being enjoined; तदर्थत्वात् by reason of its being for it ; तस्य तस्य of this and that ; उपदिश्येत is directed.

6. On the other hand it is an injunction by reason of the simultaneous description of the qualities ; and being enjoined for it, it will be an injunction for each detail.

The author says that the passages quoted in the commentary on Sûtra 3 are not गुणविधि ; they constitute a चोदना or उत्पत्ति विधिः, because by simultaneous description many qualities can be described. If you do not consider them constituting उत्पत्ति विधि but consider them गुणविधि, then there will be many विधिs, which is absurd.

व्यपदेशश्चतद्वत् ॥ २ । २ । ७ ॥

7. The naming is also like that.

The author gives an additional reason in support of his view. He says that the names such as आग्नेय etc, point to the same conclusion, viz. it is not a गुण विधि but an उत्पत्ति विधि.

Adhikaraṇa IV. Sûtras 8—12 dealing with the अपूर्व nature of उपांशुयाज।

लिङ्गदर्शनाच्च ॥ २ । २ । ८ ॥

8. And by seeing the force of the text.

The author now relies on the text of the Vedas.

चतुर्दशपौर्णमास्यामाहुतयो ह्रयंते त्रयोदशामावास्यायाम् ॥

पौर्णमासीवदुपांशुयाजः स्यात् ॥ २ । २ । ९ ॥

9. Like full moon sacrifice is the उपांशुयाज ।

The objector says that उपांशुयाज is also an अर्थवाद like पूर्णमासी याग as said in the previous Adhikaraṇa; because there is no description of मंत्र, देवता and materials.

चोदना वाऽप्रकृतत्वात् ॥ २ । २ । १० ॥

चोदना injunction; वा on the other hand; अप्रकृतत्वात् being not mentioned elsewhere.

10. On the other hand it is an injunction by reason of its being described elsewhere.

The author gives a reason in support of his view, he says that the text about उपांशु याज is independent and no scattered passages occur here and there; so it is a विधि and the उपांशु याज is an independent sacrifice in itself.

गुणोपबन्धात् ॥ २ । २ । ११ ॥

11. By reason of describing the quality.

The author gives an additional reason in support of his view; he says that the name itself describes the nature of the sacrifice; so it is an अनुवाद.

प्राये वचनाच्च ॥ २ । २ । १२ ॥

प्राये frequently; वचनात् by the text.

12. And frequently by the text.

The author gives a final reason in support of his view and says that frequently in the Vedic text the उपांशुयाज is described as the principal act.

Adhikaraṇa V. Sūtras 13-16 describing the अपूर्व nature of आघार etc.

आघाराग्निहोत्रमरूपत्वात् ॥ २ । २ । १३ ॥

आघार sprinkling of ghee on the sacrificial materials. अग्निहोत्र fire-offering; अरूपत्वात् by reason of the form being not described.

13. The आघार and अग्निहोत्र are not independent (समुदायानुवाद) by reason of there being no description (of मंत्र, देवता & सामग्री)

The objector says that आघार and अग्निहोत्र are not principal acts because

there is no description of the nature, god and materials.

संज्ञोपबन्धात् ॥ २।२।१४ ॥

14. By reason of having the name.

The objector gives an additional reason in support of his view. He says that the names of the sacrifice are too well known and they do not describe any thing new. As there is nothing new it is only समुदायानुवाद.

अप्रकृतत्वाच्च ॥ २।२।१५ ॥

15. And by reason of being not mentioned elsewhere

The objector gives an additional reason in support of his view; he says that where अग्निहोत्र and आघार are mentioned, there no mantra, god and material are given. They are therefore subordinate and not principal.

चोदना वा शब्दार्थस्य प्रयोगभूतत्वात्तत्सन्निधेर्गुणार्थेन पुनः श्रुतिः ॥ २।२।१६ ॥

चोदना injunction; शब्दार्थस्य of the meaning of the word; प्रयोगभूतत्वात् by reason of its being applied; तत्संनिधेः in proximity with it; गुणार्थेन with the object of the description of the quality; पुनः श्रुतिः repetition.

16. On the other hand they are injunctions by reason of the application of the sense of the words; by reason of being in proximity with the object of the description of the quality there is repetition.

The author gives his own view; he says that they are commands and therefore principal. He explains the difference between चोदना and गुणविधि. The difference will be better illustrated by the following sentences अग्निहोत्र जुहोति, दध्ना जुहोति. The first sentence lays down the apûrva and is therefore उत्पत्तिविधि; and the second sentence describes the quality and is therefore a गुणविधि. The verbal form in the first sentence by reason of its application to the sacrifice which is known for the first time, is by way of a चोदना (command.) the second sentence describes the quality *i. e.* the material and the verbal form is only a repitition (अनुवादः).

Adhikaraṇa VI. Sûtras 17–20. Dealing with the अपूर्व nature of the animal and Soma sacrifice.

द्रव्यसंयोगाच्चोदना पशुसोमयोः प्रकरणे ह्यनर्थको द्रव्यसंयोगो न हि तस्य गुणार्थेन ॥ २ । २ । १७ ॥

द्रव्यसंयोगात् by reason of the mention of the material; चोदना injunction; पशुसोमयोः of the animal and Soma sacrifices; प्रकरण in the context; अनर्थक meaningless; द्रव्यसंयोगः mention of the materials; गुणार्थेन with the object of the quality.

17. The animal and Soma Sacrifices are principal by reason of the mention of the material. In the context, mention of the material is meaningless; but it is not with the object of describing the quality.

In the commentary on the last Sûtra we showed that दध्नाजुहोति is a गुणविधि. Now what is to be said about सोमेनयजेत ?

The author says that it is अपूर्वविधि though the material is mentioned. The objection arises in the second part of the text; it is to the effect that it is meaningless during the course of the same context. The author's reply is embodied in the third part of the sentence; it is to the effect that the mention of the material is not with the object of describing the quality. It is the name of the याग though Soma is used there. The same reasoning applies to the animal sacrifice.

अचोदकाश्च संस्काराः ॥ २ । २ । १८ ॥

अचोदकाः not injunctive; च and; संस्काराः purificatory acts.

18. And purificatory acts are not injunctive.

The author says that there are चोदक and अचोदन texts; the one lays down the duty, the other is only non-obligatory. To the latter class belong all the संस्कारs. What the author means to say is that the animal and Soma sacrifices are not purificatory acts and so they are not subordinate.

तद्भेदात्कर्मणोऽभ्यासो द्रव्यपृथक्त्वादनर्थकं हि स्याद्भेदो द्रव्यगुणीभावात् ॥ २ । २ । १९ ॥

तद्भेदात् by reason of the difference of it; कर्मणः of the action; अभ्यासः repetition; द्रव्यपृथक्त्वात् by reason of the difference of the material; भेदः difference; द्रव्यगुणीभावात् by reason of the material being subordinate.

19. By reason of their (Saṃskâras) being different, there is the repetition of the sacrifice; because by reason of the material being separate, the principal act is meaningless; the difference is by reason of the materials being subordinate.

The Sûtra embodies the author's view; it is divided into three parts. There are several subordinate acts in a Soma sacrifice and as they are described, the repetition of the principal, *viz.* the Soma sacrifice is necessary. The second part consists of the statements that the Soma is the principal material and there are several subordinate materials used which subserve the principal material and if they are to be considered as essential as the principal material, then the principal material is unnecessary and insignificant; and the third part is that all the subordinate materials subserve the principal substance; and all the ways in which the principal substance is acted upon impart qualities *i. e.*, the subordinate acts and the substances connected with the principal substance, are its qualities.

संस्कारस्तु न भिद्येत परार्थत्वाद्द्रव्यस्य गुणभूतत्वात् ॥२।२।२०॥

संस्कारः purificatory rite; तु on the other hand; भिद्येत differs; परार्थत्वात् by reason of its being subservient; द्रव्यस्य of the material; गुणभूतत्वात् by reason of its being subordinate.

20. On the other hand the purificatory rite is not divided, being subservient because the material is subordinate.

The saṃskâras are not divided; if they are so mentioned, there is no option left; they all should be performed being subservient to the main act. By reason of the multiplicity of the materials used, the Saṃskâra will not be considered to be manifold.

Adhikaraṇa VII. Dealing with the difference of the acts by means of enumeration.

पृथक्त्वनिवेशात्संख्यया कर्मभेदः स्यात् ॥२।२।२१॥

पृथकत्वनिवेशात् by reason of the separateness; संख्यया by enumeration; कर्मभेदः difference of action.

21. Because there is separateness with the enumeration, there is a difference of action.

Seventeen animals are killed in honour of प्रजापति. Now the question is whether the seventeen animals are to be killed in the वाजपेययज्ञ or whether there are seventeen separate sacrificial acts. The reply according to the author is that there are different sacrificial acts by reason of the number used.

Adhikaraṇa VIII. Dealing with the difference of acts by means of difference of nouns.

संज्ञा चोत्पत्तिसंयोगात् ॥ २ । २ । २२ ॥

22. And name by reason of the text which lays down the action.

In connection with ज्योतिष्टोम it is said अथैषज्योतिरथैष विश्वज्योतिरथैष सर्वज्योतिरेतेन सहस्रदक्षिणेन यजेत. What is the force of these texts? Whether there are three separate actions or only one. The author says that there are three different acts by reason of the names used as ज्योति, विश्वज्योति and सर्वज्योति।

Adhikaraṇa IX. Dealing with the difference of acts by means of the difference of gods.

गुणश्चाऽपूर्वसंयोगे वाक्ययोः समत्वात् ॥२।२।२३॥

गुणः subordinate act; अपूर्व संयोगे in connection with the mention of अपूर्व; वाक्ययोः of the two sentences; समत्वात् by reason of the equality.

23. And subordinate act in connection with the mention of the अपूर्व is independent act by reason of the two sentences being coordinate.

तप्ते पयसि दध्यानयति सा वैश्वदेवी आमिक्षा वाजिभ्यो वाजिनं। "In the hot milk when curd is thrown in, it becomes अमिक्षा the dish of the विश्वेदेवा and whey is for the strong." The first sentence lays down an अपूर्व and is therefore independent the second sentence is also independent though subordinate; yet as it has been mentioned in connection with the original sentence it is coordinate.

Adhikaraṇa X. Dealing with the unity of an action by means of not mentioning a particular material.

अगुणे तु कर्मशब्दे गुणस्तत्र प्रतीयेत ॥२।२।२४॥

अगुणे when not describing the quality; तु on the other hand; कर्मशब्दे the word denoting an action; गुणः quality; तत्र there; प्रतीयेत is recognized.

24. On the other hand when the word denoting an act does not describe a quality, a quality is known.

अग्निहोत्रं जुहोति, दध्ना जुहोति. Here we have two sentences. The first lays down the अपूर्व and so it is अपूर्वविधि and the second describes the material with which the sacrifice is to be performed; it is therefore गुणविधि. So these two sentences lay down a single act.

Adhikaraṇa XI. Sûtras 25—26. Dealing with the subject that the materials such as curd &c. are with fruit.

फलश्रुतेस्तु कर्म स्यात्फलस्य कर्मयोगित्वात् ॥२।२।२५॥

फलश्रुते: by reason of the text laying down a reward; कर्म act; स्यात् is; फलस्य of a fruit; कर्मयोगित्वात् by reason of its being fit with the act.

25. On the other hand by reason of the text laying down a fruit; it is an act because a fruit fits in with an act.

Take the sentence "दध्नेन्द्रिय कामस्य जुहयात्" The objector says that in the sentence the fruit is mentioned and as the fruit accompanies an act so it is an independent act and it is not a single act as said in the preceding adhikaraṇa.

अतुल्यत्वात्तु वाक्ययोर्गुणे तस्य प्रतीयेत ॥२।२।२६॥

अतुल्यत्वात् by reason of not being equal; वाक्ययोः of the two sentences; गुणे quality; प्रतीयेत is recognized.

26. On the other hand by reason of the disparity of two sentences, there its quality is recognised.

The author replies to the objection raised in the preceding Sûtra. He says that the two sentences mentioned in the commentary on Sûtra 24, are not equal; in the second sentence a quality is described and it is therefore subordinate. The first sentence being complete in itself is a श्रुति; and the second sentence being dependent on its meaning on the first is गुणविधिवाक्य ।

Adhikaraṇa XII. Dealing with the subject that वारवंतीय psalm &c. are independent acts.

समेषु कर्मयुक्तं स्यात् ॥ २।२।२७ ॥

समेषु in equal sentences; कर्मयुक्तं accompained by the acts.

27. In the coordinate sentences, the fruit accompanies the act.

In the preceding adhikaraṇa we have seen that the two sentences are not independent; the one is principal and the second is dependent on the first. Here in the present adhikaraṇa the author says that when the act and its fruit are described separately in two sentences, they are coordinate

or in other words in coordinate sentences, the fruit and the act are described independently. For example :—

त्रिवृदग्निष्टु दग्निष्टोमस्तस्य वायव्यासु एकविंशमग्निष्टोमसाम कृत्वा ब्रह्मवर्चस कामो यजेत ॥१॥ एतस्यैव रेवतीषु वारवंतीयमग्निष्टोमसाम कृत्वा पशुकामो ह्येतेन यजेत ॥२॥

Here in the two sentences we see the fruit and the act described separately. So the two sentences are coordinate.

Adhikaraṇa XIII. Sûtras 28-29 dealing with the subject that सौभर and निधन both accomplish one object.

सौभरे पुरुषश्रुतेर्निधनं कामसंयोगः ॥२।२।२८॥

सौभरे in the सौभर psalm ; पुरुषश्रुतेः by reason of the text laying down the of a man ; निधने in a cadence ; कामसंयोगः connection with the mention of the desire.

28. In the song called सौभर, there is a text laying down the effort of the human being, and in the cadence there is the mention of the desire.

The objector says that there is a psalm known as सौभर about which a text lays down the human effort by which it can be sung and then there is another which mentions the accomplishment of the desire by means of cadence called निधन. There are two texts and they are both independent, for example :—

यो वृष्टिकामो यो ऽन्नाद्य कामो यः स्वर्गकामः य सौभरेण स्तुवीत सर्वे वै कामाः सौभरे । हीषिति वृष्टिकामाय निधनं कुर्यात् उर्गित्यन्नाद्य कामाय । ऊरतिस्वर्ग कामाय ॥

In the musical songs which the priests sang in the sacrifice, there was a musical mode called सौभर. Every song ended with the chorus, singing and thrilling a particular word such as हीष, उ or उर्ग्. Such a cadence is called निधन.

सर्वस्य वोक्तकामत्वात्तस्मिन्कामश्रुतिः स्यान्निधनार्था पुनः श्रुतिः ॥२।२।२९॥

सर्वस्य of all ; वा or; उक्तकामत्वात् by reason of mentioning the desires; तस्मिन् in it; कामश्रुतिः text relating to desire ; स्यात् is , निधनार्था with the object of cadence पुनः श्रुति the second text.

29. Or by reason of accomplishing all desires there is a text

mentioning the desires and the repetition is for the purpose of a cadence.

The author gives a reply to the objection of the objector that a text, which describes the fruit of सौभर is one in which it is said that सौभर accomplishes all desires and the second text is one which lays down how the cadence is to be sung in order to accomplish those desires. So these two texts are not independent. The second depends on the first. The first is a विधि text and second is a नियम text.

END OF PÂDA II.

PÂDA III.

Adhikaraṇa I. Sûtras 1-2 dealing with the subject that the prominence of the cup of Soma sacrifice is a part of ज्योतिष्टोम.

गुणस्तु क्रतुसंयोगात्कर्मान्तरं प्रयोजयेत्संयोगस्याशेषभूत्वात् ॥ २।३।१ ॥

गुण quality ; तु on the other hand ; क्रतुसंयोगात् in connection with the mention of क्रतु ; कर्मान्तरं another sacrifice ; प्रयोजयेत् indicates ; संयोगस्य of th connection of the mention ; अशेषभूतत्वात् by reason of being not subordinate.

1. On the other hand the quality by reason of the mention of the sacrifice points to another independent action because the description is not dependent on any other.

The objector says that you assert that the subordinate sentence is not independent. This is not so ; the so called subordinate sentence which describes the quality in full, points to another independent action because the description in itself is independent. For example, "If fifty rupees be sought, sit down." In the sentence fifty rupees are principal, and it means if you sit down you will get fifty rupees. So the objector says that it is difficult to say which is principal in conditional sentences. In his opinion therefore the conditional sentence is also principal. Here the difference between क्रतु and यज्ञ may be explained. In the former Soma is used such as अग्निष्टोम. यज्ञ is the sacrifice in which the soma is not used, such as पाकयज्ञ.

See. महाभाष्य vol. II. P. 312, Sûtra 4-3-68. Bombay Government edition.

एकस्य तु लिङ्गभेदात्प्रयोजनार्थमुच्येतैकत्वं गुणवाक्यत्वात् ॥ २ । ३ । २ ॥

एकस्य of one ; तु on the other hand ; लिंगभेदात् by reason of the difference of the signs ; प्रयोजनार्थं for an object ; उच्येत is said ; एकत्वं unity ; गुणवाक्यत्वात् by reason of the sentence describing quality.

2. On the other hand, of one by different syntactical signs, the purpose is described. There is unity by reason of the sentences describing the quality.

The author says that there is one principal sentence which lays the अपूर्व, and other sentences which describe the quality are only subordinate.

Adhikaraṇa II. Dealing with the subject that अवेष्टि is a separate क्रतु.

अवेष्टौ यज्ञसंयोगात्क्रतुप्रधानमुच्यते ॥२।३।३॥

अवेष्टौ in an अवेष्टि ; यज्ञसंयोगात् by reason of the connection with the mention of यज्ञ ; क्रतुप्रधान chief क्रतु ; उच्यते is said.

3. In avēṣṭi there is the connection with the mention of yajña ; it is said to be a principal क्रतु.

The author says that अवेष्टि is a principal sacrifice ; he gives a reason because it is performed in connection with a राजसूय यज्ञ which can be performed by a king alone. राजा राजसूयेन स्वराज्यकामोयजेत ; but अवेष्टि can be performed by all twice-born. यदि ब्राह्मणो यजेत बार्हस्पत्यं मध्ये निधायाहुतिं हुत्वाभिघारयेत् ; यदि राजन्यऐन्द्रं यदि वैश्यो वैश्वदेवं . अवेष्टि is therefore a separate इष्टि from राजसूय यज्ञ.

Adhikaraṇa III. Dealing with the subject that आधान is subordinate.

आधाने सर्वशेषत्वात् ॥ २ । ३ । ४ ॥

आधाने in the establishment of fire ; सर्वशेषत्वात् being subsidiary.

4. By reason of its being subsidiary to the entire act, in the establishment of fire.

The अन्याधान ceremony is the consecration of fire. Two pieces of wood

are taken and rubbed against each other and Vedic mantras are chanted. This sacrificial operation of the production of fire is preliminary to performance of the sacrifice. It is a subordinate act leading to the main act of sacrifice.

Adhikaraṇa IV. Sûtras 5—11 dealing with the subject that the दाक्षायण &c. are subordinate.

अयनेषु चोदनान्तरं संज्ञोपबन्धात् ॥२।३।५॥

5. By reason of the conventional naming there is separate चोदना in the secrifices known as अयन.

दाक्षायणयज्ञेनयजेत प्रजाकामः साकंप्रस्थायीयेन यजेत पशुकामः (तै० सं० २।५।४।३।)। संक्रमयज्ञेन यजेतान्नाद्यकामः ॥ The objector says that there are separate names of the sacrifices as दाक्षायण, साकंप्रस्थायीय, संक्रम; so they are separate यज्ञs.

अगुणाच्च कर्मचोदना ॥२।३।६॥

अगुणात् by reason of being not qualities; च and; कर्मचोदना laying down of the binding act.

6. And they do not describe any quality of an act, so they are independent acts.

The objector gives an additional reasoning in support of his view; he says that as they do not describe any quality, they are therefore separate and independent acts.

समाप्तं च फले वाक्यम् ॥२।३।७॥

7. And in the fruit the sentence is complete.

The objector develops his view and says that the sentence is complete in itself because the fruit of the action is given there.

विकारो वा प्रकरणात् ॥२।३।८॥

8. On the other hand they are modifications by reason of the context.

The author commences to reply the objections raised by the objector. He says that the अयन sacrifices which are performed on the occasion of the solstices and the equinoxes are the modifications of the दर्शपूर्णमास sacrifices.

लिङ्गदर्शनाच्च ॥२।३।९॥

9. And by seeing the force of the text.

The author now relies on the Vedic texts to show that the अयन sacrifices are not separate sacrifices but they are the modifications of दर्शपूर्णमास sacrifices.

गुणात्संज्ञोपबन्धः ॥ २।३।१० ॥

10. By reason of the quality, they have the conventional name.

The objector in Sûtra 5 based his arguments on the names of the sacrifice. The author says that the name of the sacrifice is by reason of the quality described; so the argument loses force.

समाप्तिरविशिष्टा ॥ २।३।११ ॥

11. The end is common.

The author says that you rely on the completion of the sentence and say that it contains a fruit; but there is nothing special in it. It is only a common thing. According to the author the full moon and the new moon sacrifices are the qualified and principal, and the solstice sacrifices are only qualities and modified and therefore subordinate sacrifices.

Adhikaraṇa V. Sûtras 12 – 15 dealing with the subject that the mention of materials and gods, point to an independent sacrifice.

संस्कारश्चाप्रकरणेऽकर्मशब्दत्वात् ॥ २।३।१२ ॥

संस्कार subordinate; च and; अप्रकरणे without a context; अकर्मशब्दत्वात् by reason of there being no word to indicate action.

12. And it is a purificatory rite without a context, by reason of no word indicating action.

वायव्यंश्वेतमालभेत भूतिकामः । (तै० सं० २।१।१।१) सौर्यं चरुं निर्वपेद्ब्रह्मवर्चसकामः ॥ (तै० सं० २।३।२।३) इशामालभेत ॥ The objector says that the distinction between the principal sentence and the subordinate sentence is fully grasped by me. These sentences are गुणविधि, because they do not occur in any context and further there is no verb indicating an action; the verbs आलंभ and निर्वाप are only terms conveying some quality.

यावदुक्तं वा कर्मणः श्रुतिमूलत्वात् ॥ २ । ३ । १३ ॥

यावत् what; उक्तं is said; कर्मणः of an act; श्रुतिमूलत्वात् by reason of its having an origin in the Veda.

13. Or if what is said is not acceptable, by reason of the sacrifice having its origin in the Veda.

The objector says that if you do not accept the first alternative, the second alternative namely that it is principal by reason of all acts having their origin in the Vedas, is inevitable. There are two alternatives; one that it is a quality; second that it is qualified; if the first be not acceptable the second is inevitable but in that case there will be a split of sentence. "He who desires glory ought to kill a white animal to be offered to the god vâyu." The verb "kill" involves the idea of bringing the white animal and then killing it. So there is a dilemma.

यजतिस्तु द्रव्यफलभोक्तृसंयोगादेतेषां कर्मसम्बन्धात् ॥ २ । ३ । १४ ॥

यजतिः sacrifice; तु on the other hand; द्रव्यफलभोक्तृसंयोगात् by reason of mentioning the materials and final and efficient causes; एतेषां of these; कर्मसंबंधात् by reason of the connection with the action.

14. On the other hand they mean "sacrifices" by reason of the mention of the materials; reward and agents, they are connected with the principal act.

The author gives a final reply. He says that such words, as 'निर्वाप' and 'आलंभ' mean 'a sacrifice' because they are connected with the principal act. In a principal act there are three essential things, *viz.* an agent, the fruit, and the materials. So in the sentences quoted in the commentary on Sûtra

12. all the three essentials are found. The verbs are, thereforr, to be taken in the sense of a sacrifice and are to be connected with the subordinate acts.

लिङ्गदर्शनाच्च ॥ २ । ३ । १५ ॥

15. And by seeing the force of the text.

The author relies on the vedic text to strengthen his view. सौमारौद्रं चरुं निर्वपेत् (तै० सं० २।२।१०।३) ॥ परिश्रितेयाजयति (तै० सं० २।२।१०।२) ॥

Adhikaraṇa VI. Sūtras 16-17. Dealing with the subject that touching of the calves etc. is a purificatory rite.

विषये प्रायदर्शनात् ॥ २ । ३ । १६ ॥

विषये in a doubt ; प्रायदर्शनात् by seeing the constant use of it.

16. In a doubt, by seeing the constant use of it.

In the preceding adhikaraṇa the term आलंभ is used in the sense of a sacrifice, "what is its sense in the following sentence, वत्समालाभेत । वत्सनिकांताहि पशवः" (तै० सं० २।१।४।८)? It occurs in the ceremony called गोदोहन milking of the cow. It can not therefore mean a sacrifice, because no cows will give milk. It is therefore a संस्कार विधि but not यागविधि.

अर्थवादोपपत्तेश्च ॥ २ । ३ । १७ ॥

17- And by reason of the pr oof of अर्थवाद ।

The author gives an additional reason in support of his view; it is an अर्थवाद (because the animal are fond of their offspring.)

Adhikaraṇa VII. Lealing wirh the subject that the boiled wild rice is for the establishment of fire.

संयुक्तस्त्वर्थशब्देन तदर्थः श्रुतिसंयोगात् ॥२।३।१८॥

संयुक्तः connected ; तु on the other hand ; अर्थशब्देन with the significant word ; तदर्थः that object ; श्रुतिसंयोगात् by reason of its mention in the Veda.

18. On the other hand, connected with the significant word, it is with the object by reason of its being mentioned in the veda.

The author says that when a Vedic text mentions the purpose of any sacrificial material, it should be taken with that object. As for example. यदेनंचरुमुपदधाति । बृहस्पतेर्वा एतदन्नंयन्नीवाराः ॥

Adhikaraṇa VIII. Dealing with the subject that the पर्यग्निकरण is a quality of त्वाष्ट्रपात्नीवत

पात्नीवते तु पूर्वत्वादवच्छेदः ॥२।३।१९॥

पात्नीवते in a पात्नीवत ; तु on the other hand ; पूर्वत्वात् by reason of the preceding description ; अवच्छेदः determination.

19. On the other hand, in the पात्नीवत by reason of the preceding description, determination should be made.

After describing the त्वाष्ट्रपात्नीवत, as for example, "त्वाष्ट्रं पात्नीवतमालभेत ।" there is a text "यत्पर्यग्निकृतंपात्नीवत मुत्सृजति" (तै० सं० ६।६।६।१) The pâtnivata is completed by turning the burning grass round the sacrificial hearth, the author says that the पर्यग्निकरण is not a separate ceremony, it is a final ceremony of the त्वाष्ट्रपात्नीवत. It is therefore a subsidiary act.

Adhikaraṇa IX dealing with the subject that अदाभ्य &c. are the names of the sacrificial cups.

अद्रव्यत्वात्केवले कर्मशेषः स्यात् ॥२।२।२०॥

अद्रव्यत्वात् by reason of there being no mention of the material; केवले in the name only ; कर्मशेषः subsidiary ; स्यात् is.

20. There being no description of any material, it is subsidiary only in name.

एषहवै हविषं यजति योऽदाभ्यं गृहीत्वा सोमाय जुहोति ॥ परा वा एतस्यायुः प्राण एति योंऽशुं गृह्णाति ॥ (तै० सं० ३।३।४।१)

Here in the text we see that यजति is used. But the material is not described and the words अदाभ्य and अंशु indicate that they are the names of the sacrificial cups. So the verb यजति does not mean an independent act and the names of the cups of the Soma sacrifice show that the text describes the अग्निष्टोम sacrifice.

Adhikaraṇa X. Sûtras 21–23. Dealing with the subject that अग्निचयन is a संस्कार ।

अग्निस्तु लिङ्गदर्शनात्क्रतुशब्दः प्रतीयेत ॥२।३।२१॥

अग्निः fire ; तु on the other hand ; लिंगदर्शनात् by seeing the force of the text ; क्रतुशब्द Soma sacrifice ; प्रतीयेत is known.

21. On the other hand, the word अग्नि by reason of the force of the text indicates the soma sacrifice.

The objector says that अग्निचयन is an independent Soma sacrifice because we find the term 'agni' used which indicates an independent act; there are texts from which it is inferred.

द्रव्यं वा स्याच्चोदनायास्तदर्थत्वात् ॥२।३।२२॥

द्रव्यं material; वा on the other hand; चोदनायाः of the command; तदर्थत्वात् by reason of its being for it.

22. On the other hand, it is a material by reason of the command being for it.

The author's view is that 'agni' is used there in the sense of the material. He gives the reason that the command relates to material and it is with that object.

तत्संयोगात्क्रतुस्तदाख्यः स्यात्तेन धर्मविधानानि ॥२।३।२३॥

तत्संयोगात् by reason of the connection with that; क्रतुः sacrifice; तदाख्यः known by that name; तेन by reason of that; धर्मविधानानि laying down the qualities.

23. By reason of the connection with that, the sacrifice is known by that name, therefore it is a description of qualities.

The author says, "you allege that अग्निचयन is known by that name; it is nothing. As the material अग्नि is used, the sacrifice is known by that name and it is only a गुणविधि and not a कर्मविधि. The word 'agni' is an adjective there.

Adhikaraṇa XI. Dealing with the subject that the monthly अग्निहोत्र &c. are separate sacrifices.

प्रकरणान्तरे प्रयोजनान्यत्वम् ॥२।३।२४॥

24. In the different contexts, there are different objects.

मासं अग्निहोत्रं जुहोति, मासं दर्शपूर्णमासाभ्यां यजते । The author says that these are separate sacrifices because the contexts are different and the objects are different.

Adhikaraṇa XII. Dealing with the subject that the आग्नेय &c. are काम्येष्टि f

फलं चाकर्मसान्निधौ ॥ २ । ३ । २५ ॥

फलं fruit; अकर्मसंनिधौ not in juxtaposition with the act.

25. And the fruit when it is not in connection with the act.

The author says that where there is no description of the sacrifice, the fruit points to its being independent. As for example:—अग्नये रुक्मते पुरोडाशमष्टाकपालं निर्वपेत् ब्रह्मवर्चसकामः (तै० सं० २।२।१।१)

Adhikaraṇa XIII. Dealing with the subject that अवेष्टि produces corn &c. as its reward.

सान्निधौ त्वविभागात्फलार्थेन पुनः श्रुतिः ॥२।३।२६॥

सन्निधौ in juxtaposition; तु on the other hand; अविभागात् by reason of indivisibility; फलार्थेन with the object of the fruit; पुनःश्रुति repetition.

26. On the other hand, in juxtaposition by reason of indivisibility with the object of the fruit, there is the repetition.

आग्नेयोऽष्टाकपालः पुरोडाशो भवति । एतयान्नाद्यकामं याजयेत् ॥ In the second sentence the fruit is given; according to the principle enunciated in the foregoing adhikaraṇa, it is an independent act. The author says that though it occurs in connection with the अवेष्टि sacrifice, still as the act and the fruit are not divisible, the second sentence is only an अर्थवाद. The first sentence is the principal sentence and the second sentence is subordinate.

Adhikaraṇa XIV. Sûtras 27-29 dealing with the subject that the repetition of आग्नेय is with the object of praise.

आग्नेयसूक्तहेतुत्वादभ्यासेन प्रतीयेत ॥२।३।२७॥

आग्नेय सूक्तहेतुत्वात् by reason of the आग्नेय सूक्त; अभ्यासेन by repetition; प्रतीयेत is recognized.

27. By reason of the आग्नेय सूक्त, from repetition an independent act is inferred.

आग्नेयोऽष्टकपालोऽमावस्यायां पौर्णमास्यांचाच्युतो भवति। The objector says that आग्नेय is to be performed on the new moon day and again on the full moon day. So the repetition of the act shows that they are independent acts.

अविभागात्तुकर्मणां द्विरुक्तेर्न विधीयते ॥२।३।२८॥

अविभागात् by reason of the indivisiblity ; कर्मण: of the act ; द्विरुक्ते: of repetition ; विधीयते is sanctioned.

28. On the other hand by reason of the indivisibility of the act, no repetition is sanctioned.

The author gives a reply and says that the आग्नेय sacrifice is one and the same ; by prescribing the performers of it on two occasions, there can not be separate sacrifices of that name. The repetition is explanatory.

अन्यार्था वा पुनः श्रुतिः ॥ २ । ३ । २९ ॥

अन्यार्था: with another object ; वा or ; पुनश्रुति: repetition.

29. Or the repetition is with another object.

The author further says that the repetition serves the purpose of अर्थवाद, but this does not make a separate act.

END OF PÂDA III.

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PADA IV.

Adhikaraṇa I. Sûtras 1-7. Dealing with the life long nature of अग्निहोत्र.

यावज्जीविकोऽभ्यासः कर्मधर्मः प्रकरणात् ॥ २ । ४ । १ ॥

यावज्जीविक: life long ; अभ्यास: repetition ; कर्मधर्म: essential of an act, प्रकरणात् by virtue of the context.

1. It is an essential quality of the act which is to be repeated for one's life by reason of the context.

The objector says that there is a text, "यावज्जीव मग्निहोत्रं जुहोति" The agnihotra is to be repeated for one's own life. It is not one act ; there are many अग्निहोत्रs, The context shows it. The word यावज्जीवं qualifies the agnihotra.

कर्तुर्वा श्रुतिसंयोगात् ॥ २ । ४ । २ ॥

2. Or of the agent by reason of the mention of the text.

The author gives his own view. He says that यावज्जीवं qualifies the agent. It is the quality of the sacrificer. It is so by reason of the vedic text. The श्रुति prevails over प्रकरण. So the Agnihotra is one but a performer is to perform it for his own life.

लिङ्गदर्शनाच्च कर्मधर्म्मे हि प्रक्रमेण नियम्येत तत्रानर्थकमन्यत्स्यात् ॥ २ । ४ । ३ ॥

लिंगदर्शनात् by seeing the force of the texts ; च and ; कर्मधर्मे in the quality of the action ; हि because ; प्रक्रमेण with the commencement ; नियम्येत is restricted ; तत्र there ; अनर्थकं meaningless ; अन्यत् another ; स्यात् is.

3. By reason of the force of the text, if the term be restricted with the commencement of the action to the quality of the action, then other texts will be meaningless.

There is a text यावज्जीवंदर्शपूर्णमासाभ्यांयजेत. If you restrict the term यावजीवं as the quality of the act, then what will be the intention of the following text?

अत्र वा एषसुवर्गाल्लोकाच्छिद्यते यो दर्शपूर्णमासयाजी सन्नमावस्यां वा पूर्णमासीं वा तिपातयति (तै० सं० २।२।५।४।)

"Or, he who being a performer of new and full moon sacrifices allows the new or full moon days to pass away without performing the sacrifice falls from the heavenly region."

This text will be useless ; so the author argues that this fact also shows that the term यावज्जीवं qualifies the agent and the sacrifice is one which is to be continued for one's own life.

व्यपवर्गं च दर्शयति कालश्चेत्कर्मभेदः स्यात् ॥२।४।४॥

व्यपवर्गं completion ; च and ; दर्शयति shows ; कालः time ; चेत् if ; कर्मभेदः division of the act.

4. And shows the completion ; if time, there is division of the action.

The author gives an additional reason in support of his view. He says that the texts show that the 'agni' has an end ; if you interpret यावज्जीवं to refer to time, then one sacrifice will be split up into two. दर्शपूर्णमासाभ्यामिष्ट्वा सोमेनयजेत. After performing दर्शपूर्णमासयाग one should sacrifice with Soma juice. If यावज्जीवं qualifies time, the soma sacrifice should commence after the death of the sacrificer which is simply absurd.

अनित्यत्वात्तु नैवं स्यात् ॥२।४।५॥

अनित्यत्वात् by reason of being not permanent ; तु on the other hand ; नैवं not so.

5. On the other hand by reason of its being not permanent, it can not be so.

The author gives an additional reason that if you hold अग्निहोत्र &c, to be not permanent, then there will be meaninglessness in the Vedic passage.

जरामर्यं वा एतत्सत्रं यदग्निहोत्रं दर्शपूर्णमासौ च जरया ह वा एताभ्यां विमुच्यते मृत्युनाच.

विरोधश्चापि पूर्ववत् ॥२।४।६॥

6. And there will be a contradiction as in the preceding.

The author gives an additional reason in support of his view, he says that there will be self-contradiction as in the preceding sûtra. The सौर्य and others are the modifications of दर्शपूर्णमास and so they will also become lifelong ceremonies which are not sanctioned by the Vedas.

कर्तुस्तु धर्मनियमात्कालशास्त्रं निमित्तं स्यात् ॥२।४।७॥

कर्तुः of the agent ; तु on the other hand ; धर्मनियमात् by reason of the restriction of the quality ; कालशास्त्रं laying down of time ; निमित्तं cause ; स्यात् is.

7. On the other hand by reason of the restriction of the quality of the agent, laying down of time is a cause.

The author finally sums up his view and says that Agnihotra is the quality of the sacrificer and that it is not occasional but to be performed by him for his whole life. Time that is laid down in the Veda is the cause of the performance of the Agnihotra.

Adhikaraṇa II. Sûtras 8-32, Dealing with the unity of अग्निहोत्र laid down in the different branches of the Vedas.

नामरूपधर्मविशेषपुनरुक्तिनिन्दाऽशक्तिसमाप्तिवचनप्रायश्चित्ताऽन्यार्थदर्शनाच्छाखान्तरेषु कर्मभेदः स्यात् ॥२।४।८॥

8. By seeing the name, form, peculiar qualities, repetition,

censure, incapacity, final sentence, penance and different objects (it appears) that there are different acts, in different recensions of the Veda.

The objector has taken the trouble of showing in nine ways that the Agnihotra is not one because there is a difference in the different recensions of the Veda by reason of

(1) The name *e. g.* काठक and कालापक; the sacrifice is also called after the name of the शाखा.

(2) Form; in one शाखा you find 11 pans for अग्निषोमीय and in another you find 12.

(3) Peculiar qualities or duties; some शाखाs sanction food to be taken on the ground while reading songs for bringing down rain; while others do not.

(4) Repetition; the same thing is repeated in different Śâkhâs showing that the acts are different.

(5) Censure; some censure the *homa* before the sunrise and others censure the *homa* after the sunrise.

(6) Incapacity; there are some sacrifices in the different recensions which one can not perform during one's life; so the sacrifies are different.

(7) Final sentence:—some recensions lay down that here ends the sacrifice and others say the contrary.

(8) Penance; some recensions lay down that there is a penance for performing *homa* before sunrise and others prescribe penance for performing homa after sunrise.

(9) Different objects; if one has performed a Soma sacrifice, he chants a बृहत्साम while sacrificing; if he has not performed a Soma sacrifice, he chants a रथंतरसाम।

एकं वा संयोगरूपचोदनाख्याविशेषात् ॥२।४।९॥

9. On the other hand, it is one on account of there being no distinction of the mention in the text, laying down of the procedure and the name.

The author says that there being the same material, gods and procedure and no difference is made, so the sacrifice is one; it can not be different

by reason of the causes asigned by the objector.

न नाम्ना स्यादचोदनाभिधानत्वात् ॥२।४।१०॥

नाम्ना by the name; अचोदना non-command; अभिधानत्वात् by resason of laying down nothing.

10. Not so, by the name there is no command by reason of its laying down nothing.

The author now tries to reply the objection *in seriatim*. The first is *name* in the category, he says it matters nothing; it lays down nothing; there is no command attached to it. So there can not be a difference of sacrifice by reason of the difference of name.

सर्वेषां चैककर्म्यं स्यात् ॥२।४।११॥

सर्वेषां of all; एककर्म्यं unity of action.

11. And of all, there will be the unity of action.

In support of his view the author advance a reason; he says that if you hold अग्निहोत्र to be different by reason of the names of काठक and कापालक then all the sacrifices mentioned in काठक will be one. This is simply absurd. So the name means nothing.

कृतकं चाभिधानम् ॥२।४।१२॥

कृतकं artificial; अभिधानम् name.

12. And the name is artificial.

The author gives another reason; he says that names of the school were called after the Riṣis who taught the Vedas.

एकत्वेऽपि परम् ॥२।४।१३॥

13. In unity also there is diversity.

The author says that the act is one and it matters little if the name or form be different in different recensions.

विद्यायां धर्मशास्त्रम् ॥२।४।१४॥

14. In knowledge, there are laid down the duties.

The author replies the objection raised in sûtra 8 number 3. He says that the different duties are with a view to acquire knowledge. The practice of reading according to the different recensions does not make अग्निहोत्र several.

आग्नेयवत्पुनर्वचनम् ॥ २।४।१५ ॥

15. The repetition is like अग्नेयमंत्रs.

The objector repeats the same objection as in II, 3, 29.

अद्विर्वचनं वा श्रुतिसंयोगाविशेषात् ॥२।४।१६॥

अद्विर्वचनं no tautology, no repetition; श्रुतिसंयोगाविशेषात् by reason of there being a special thing in the mention of the text.

16. On the other hand, there is no tautology because the Vedic text mentions nothing special.

The author says that it is not a repetition if the same act is described in the different recensions in different ways; it does not make the *homa* several.

अर्थासन्निधेश्च ॥ २।४।१७ ॥

17. By reason of the non-proximity of the object.

The author says that the different objects are described at different places; this is not a repetition nor does this make an act different. Śabara gives an example of a tree of which flowers, buds and leaves are described at different places but this does not make the tree several, nor is there a repetition of the description.

न चैकं प्रतिशिष्यते ॥ २।४।१८ ॥

न not; च and; एकंप्रति to one; शिष्यते is restricted or enjoined.

18. And nor is it restricted to one only.

The author says that the अग्निहोत्र that is described in one recension is not restricted to the follower of that recension.

समाप्तिवच्च संप्रेक्षा ॥ २।४।१९ ॥

समाप्तिवत् like the completion; च and; संप्रेक्षा assertion, statement.

19. And the assertion is like the completion.

The author says that the वाजसनेयीs complete the अग्निहोत्र, by performing a certain act while the मैत्रायणीs complete it by performing another act. Such a description of the completion of the sacrifice shows that it is one and not different.

एकत्वेऽपि पराणि निन्दाशक्तिसमाप्तिवचनानि ॥ २।४।२० ॥

20. In the unity also there are censure, incapacity and completion of sentences.

The author says that the sacrifice is one and its unity is not destroyed by reason of censure, incapacity and completion of sentences mentioned as reasons 5, 6 and 7 in sûtra 8. Even in censure there is praise; incapacity shows that it is beyond human power and the completion occurs when one sacrifice is finished and another is commenced.

प्रायश्चित्तं निमित्तेन ॥ २।४।२१ ॥

21. The penance is with an object.

The objector says that one text prescribes a *homa* before sunrise and another after sunrise. In both cases there is a penance. So the sacrifices are different. See the 8th reason in sûtra 8. It is an introductory sûtra.

प्रक्रमाद्वा नियोगेन ॥ २।४।२२ ॥

प्रक्रमात् from the beginning; वा on the other hand; नियोगेन by the command.

22. On the other hand by the command from the beginning.

The author says that a command is for the penance at the commencement. It is performed in order to remove any possible or probable mistake that might occur in the performance of the sacrifice. It does not show that the sacrifices are different.

समाप्तिः पूर्ववत्त्वाद्यथाज्ञाते प्रतीयेत ॥ २।४।२३ ॥

समाप्तिः completion; पूर्ववत्त्वात् by reason of the beginning; यथा just like; ज्ञाते on being known; प्रतीयेत is known.

23. Completion, because of the commencement, should be inferred as known.

The author replies the objection; he says that an act once begun, should be considered to be presumed. What has a beginning has also an end.

लिङ्गमविशिष्टं सर्वशेषत्वान्न हि तत्र कर्मचोदना तस्मात्द्वादशाहस्याहारव्यपदेशः स्यात् ॥ २।४।२४॥

लिंगं secondary statement; अवशिष्ट dependent; सर्वशेषत्वात् being subsidiary to all; हि because; तत्र there; कर्मचोदना command as to the act; तस्मात् therefore; द्वादशाहस्य of a sacrifice lasting for 12 days; आहार procedure; व्यपदेशः incongruity; स्यात् is.

24. A subordinate sentence is dependent by reason of its being subsidiary; because there is no injunction as to any act, therefore there is no incongruity of procedure in द्वादशाह।

See the reason no. 9 in Sûtra 8. The author says that you have shown the incongruity put there is no विधि; it is a लिंग *i. e.* an inferred statement. It is a procedure in the द्वादशाह sacrifice for one who has performed a Soma sacrifice and for one who has not performed it.

द्रव्ये चाचोदितत्वाद्विधीनामव्यवस्था स्यान्निर्देशाद्व्यतिष्ठेत तस्मान्नित्यानुवादः स्यात् ॥ २।४।२५॥

द्रव्ये in a substance: अचोदितत्वात् by reason of being not enjoind; विधीनां of injunctions; अव्यवस्था confusion; निर्देशात् by reason of pointing out; व्यवतिष्ठेत is restricted; तस्मात् therefore; नित्यानुवादः permanent description.

25. And the material being not enjoined the injunctions will be in confusion, by reason of its being pointed out, it is restricted; therefore it is a permanent description.

The author says that there are several texts about the distance in a पश्वेकादशिनी sacrifice in which 11 horses are tied to the sacrificial posts; they are all apparently contradictory, but in reality they are not. Some of them are principal texts and others are subordinate texts. In this way the texts are to be reconciled.

विहितप्रतिषेधात्पक्षेऽतिरेकः स्यात् ॥ २।४।२६॥

विहितप्रतिषेधात् by reason of the prohibition of the enjoined; पक्षे optional; अतिरेकः redundancy.

26. By reason of prohibiting the enjoined, the redundancy is optional

There is षोडशी song which is sung on the occasion of अतिरात्र sacrifice. It is a complex mixture of विराज. There are two contradictory texts about it; one says that the षोडशी is to be sung in an अतिरात्र and the other is that it should not be sung. So according to the objector the thing enjoined is prohibited. The author says that on account of this injunction and prohibition the *viráj* is increased some times by two syllables and sometime by three syllables.

सारस्वते विप्रतिषेधाद्यदेति स्यात् ॥ २ । ४ । २७ ॥

सारस्वते in a Sâraswat sacrifice; विप्रतिषेधात् by reason of the prohibition; यत् when; इति (to finish the quotation); स्यात् is.

27. In a Sâraswat offering by reason of the prohibition the term 'when' occurs.

In a Sâraswat cup of the soma juice, those who offer पुरोडाश and those who offer संन्नाय are mentioned. A सन्नाय offering can be made by a person who has performed the soma sacrifice but for a पुरोडाश offering such a condition is not necessary. The objector says "how can a सन्नाय and पुरोडाश offerings be made on the same occasion?" In reply the author says that though a person who is entitled to offer पुरोडाश can not make a सन्नाय offering, yet a person who can make a सन्नाय offering can make a पुरोडाश offering.

उपहव्येऽप्रतिप्रसवः ॥ २ । ४ । २८ ॥

उपहव्ये in the उपहव्य soma juice cup; अप्रतिप्रसव no counter exception.

28. In the उपहव्य Soma juice, there is no counter exception.

The objector says how do you explain the contradictory statements in connection with the उपहव्य Soma juice cup? Here the term प्रतिप्रसवं is to be explained. First a rule is laid down called विधि when (2) it is prohibited, it is called निषेध; thirdly when the prohibition is set aside, it is called प्रतिप्रसव.

गुणार्था वा पुनः श्रुतिः ॥ २ । ४ । २९ ॥

29. On the other hand the repetition is for describing the quality.

There are texts, "उपहव्योऽग्निष्टोमः रथंतरं सामाश्वः श्यावोदक्षिणा" Second उपहव्य उक्थ्यो यज्ञः बृहत्सामाश्वः श्वेतोरुक्मललाटो दक्षिणा. In the preceding sûtra the objector showed that there were contradictory texts without the प्रति प्रसव. The author says that this description is with a view to describe the quality; it has nothing to do with the प्रति प्रसव. It is a second description.

प्रत्ययं चापि दर्शयति ॥ २।४।३० ॥

30. And the same conviction is also conveyed.

The author says that all the recensions of the Veda point that the act is one. One is a principal sentence and the other is subordinate. See in the भाष्य for illustration.

ऋतवोवै प्रयाजाःसमानीय होतव्याः ॥ कुटरुरसि । कुक्कुटोसीत्यश्मान मुपादत्ते ॥ कुट्टुरुरसि ॥

The different texts convey the same idea, and the acts do not thereby become several.

अपि वा क्रमसंयोगाद्विधिपृथक्त्वमेकस्यां व्यवतिष्ठेत ॥ २।४।३१ ॥

अपिवा or also, not so; क्रमसंयोगात् by reason of the connection with the order; विधि पृथक्त्वं difference of injunction; एकस्यां in one; व्यवतिष्ठेत is adjusted, should be.

31. Or also, by reason of the connection with the orderly description, in one there should be a difference of injunction.

The objector says that these sacrifices are described in an order in one recension and in the same way they are so described in another. This shows that they are different.

विरोधिना त्वसंयोगादैककर्म्ये तत्संयोगाद्विधीनां सर्वकर्मप्रत्ययः स्यात् ॥ २।४।३२ ॥

विरोधिना with the contradictory; तु on the other hand; असंयोगात् by reason of no connection; एक कर्म्ये in one action; तत्संयोगात् by reason of the connection with it; विधीनां of the injunctions; सर्वकर्मप्रत्ययः conviction of

all actions as one; स्यात् is.

32. On the other hand by reason of no connetion with the contradiction in one action, because the injunctions are connected with it, there is a conviction that all acts are one.

The author summarises his reply and says that there is a harmony in the different recensions and there is no contradiction in the unity of the act, and all the commands are connected with it; the different acts are connected with each other, so the statements in different recensions point to the same.

END OF PÂDA IV.

CHAPTER III.

PÂDA I.

Adhikaraṇa I. Enunciation.

अथातः शेषलक्षणम् ॥ ३ । १ । १ ॥

1. Now is therefore an enqiury about accessory.

The author says that he is going to enquire into the natnre of शेष.

Adhikaraṇa II. Dealing with the definition of शेष together with the cause of the nature of शेष.

शेषः परार्थत्वात् ॥ ३ । १ । २ ॥

2. The accessory is by reason of its being for the sake of others.

According to the author the definition of शेष is that which serves the purpose of another.

Adhikaraṇa III. Sûtras 3–6 the object refered to by शेष.

द्रव्यगुणसंस्कारेषु बादरिः ॥ ३ । १ । ३ ॥

3. The substance, quality and purificatory acts are शेष according to बादरि।

The author gives the view of बादरि. According to him शेष denotes substance, quality and purificatory act.

कर्माण्यपि जैमिनिः फलार्थत्वात् ॥ ३ । १ । ४ ॥

4. According to जैमिनि actions are also included under it by reason of their being for a fruit.

The author says that according to him actions are also included in शेष in as much as they produce a fruit. They are therefore also subsidiary.

फलं च पुरुषार्थत्वात् ॥ ३ । १ । ५ ॥

5. And fruit is by reason of its being for the object of a person.

The author says that from another point of view, even fruit is also

subsidiary because it is the object of the human effort. In comparison with a person, the fruit is subsidiary. It is a correlative term.

पुरुषश्च कर्मार्थत्वात् ॥ ३ । १ । ६ ॥

6. And a person by reason of his being for an act.

The author says that a person also becomes subsidiary in comparison with the acts. When the acts are principal the agent is subsidiary.

The substance, quality and purificatory acts are always subsidiary; but the agent, the actions and fruit are sometimes subsidiary and sometimes principal according to the change of the point of view.

Adhikaraṇa IV. Sûtras 7—10 dealing with the determining nature of the consecration of things according to their purpose.

तेषामर्थेन सबन्धः ॥ ३ । १ । ७ ॥

7. Their relationship is with the purpose.

Mr Kunte says that 'their' is used for the agent, acts and fruits and that the nature of the principal and accessories are to be determined by the relationship with the purpose. The Indian commentators including Śabara say that the sûtra is connected with the श्रौत system of sacrifice. There are several acts as poundsng of the rice, drinking of water and preparing the flour &c, mentioned in the भाष्य. Are these acts to be performed in all the sacrifices or in a particular sacrifice? But शवर thinks that according to the author, these acts are to be performed when necessary.

विहितस्तु सर्वधर्मः स्यात्संयोगतोऽविशेषात्प्रकरणाविशेषाच्च ॥ ३ । १ । ८ ॥

विहितः sanctioned ; सर्वधर्मः all duties ; स्यात् is ; संयोगतः from the mention ; अविशेषात् by reason of there being nothing special ; प्रकरणाविशेषात् by reason of there being nothing special about the context ; च and.

8. All duties are sanctioned by reason of there being nothing special about the mention and there being nothing special about the context.

The objector says that the distinction which you have made by dividing a sentence into principal and accessory is arbitrary. It has neither the support of the context nor is there any inference from the Vedic texts. In this

view all acts are to be considered sanctioned by the Veda and there is no distinction.

अर्थलोपादकर्म स्यात् ॥ ३ । १ । ९ ॥

9. By removal of the purpose, there is no act.

The author gives a reply that all acts are performed with some purpose; if there were no purpose there is no act possible. If there are acts there will be a division of them into principal and accessory. So the distinction is not arbitrary.

फलं तु सह चेष्टया शब्दार्थोऽभावाद्विप्रयोगे-स्यात् ॥ ३ । १ । १० ॥

फलं fruit; तु on the other hand; सह with; चेष्टया with an act; शब्दार्थः the sense of the word; अभावात् on the principle of अभाव; विप्रयोगे in case of not existing; स्यात् is.

10. On the other hand the fruit accompanies the action; in case of such non-connection, the sense of the word on the principle of अभाव.

The author says that every act is accompanied by a fruit; when it is not so accompanied, there will be a presumption of such a fruit on the principle of अभाव. It is a presumption that arises from certain fact, as for example देवदत्त who is fat does not eat during the day. The presumption from Devadatta's fatness arises that he takes meals at night. The presumption that arises from negation is called अभाव. It is one of the means of proofs. The author says that acts are invariably followed by the results; if there be no such result you can presume it on the principle of negation as the sense of the word requires it.

Adhikaraṇa V. Dealing with the subject that the wooden sword &c. are to be adjusted according to the mention in the text.

द्रव्यं चोत्पत्तिसंयोगात्तदर्थमेव चोद्येत ॥३।१।११॥

द्रव्यं material; च and; उत्पत्तिसंयोगात् by reason of its connection with original text; तदर्थं for that object; एव alone; चोद्येत is laid down.

11. And the material by reason of its mention in the original text, is laid down for that very object.

See for the texts in the भाष्य. There are 10 sacrificial utensils. In the

texts where they are mentioned their use is also given. So the author says that instruments such as wooden sword &c. are for the use which is mentioned in the text which lays down originally. This is called उत्पत्तिवाक्य.

Adhikaraṇa VI. Dealing with the subject that the adjective red &c. are not mixed up.

अर्थैकत्वे द्रव्यगुणयोरैककर्म्यान्नियमः स्यात् ॥३।१।१२॥

अर्थैकत्वे in the unity of the object; द्रव्यगुणयोः of the substance and quality; ऐककर्म्यात् by reason of the unity of action; नियमः restriction; स्यात् is.

12. The purpose of the substance and its quality being one, there is a restriction by reason of the act being one.

"एकहायन्या अरुणया पिंगाक्ष्या क्रीणाति" (तै० सं० ६।१।६।७) He purchases with a year old cow of red colour and yellow eye. Here we have a noun one year old and its adjectives are 'red' and of 'yellow eye'. The verb is 'purchases'. The action is one; the qualities belong to the noun; they do not qualify the action of purchasing. So the meaning of the sentence is that he purchases soma with a year old cow who happens to be &c. The adjectives in this view are not conditions precedent to purchasing. This is called आरुणिन्याय.

Adhikaraṇa VII. Sūtras 13—15 dealing with the washing of all the sacrificial cups.

एकत्वयुक्तमेकस्य श्रुतिसंयोगात् ॥ ३। १ १३ ॥

एकत्वयुक्तं specified by one; एकस्य of one; श्रुतिसंयोगात् by reason of the connection with the text.

13. A singular number stands for one, by reason of the mention in the Vedic text.

The objector says that the text 'दशापवित्रेणग्रहं सम्मार्ष्टि' shows that ग्रह is used in singular number and that it therefore means one cup.

सर्वेषां वा लक्षणत्वादविशिष्टं हि लक्षणम् ॥३।१।१४॥

सर्वेषां of all; वा on the other hand; लक्षणत्वात् by being general; अविशिष्टं not specified; हि because; लक्षणम् general description.

14. On the other hand, it applies to all by reason of the general description, because the general description is not

The author says that the singular applies to the object in general, so it means all the things of that class or description. It does not apply to the individual only.

चोदिते तु परार्थत्वाद्यथाश्रुति प्रतीयेत ॥ ३।१।१५॥

चोदिते on a thing being commanded ; तु on the other hand ; परार्थत्वात् by reason of its being for another ; यथाश्रुति as from the text ; प्रतीयेत is inferred or known.

15. On the other hand, in a command for another object, it is known as it is in the text.

The author says that from the text you can know whether the singular number is used for an individual or for a class. Where in the Veda, one thing is meant it applies to an individual but where the singular is for a class, It applies to all of the same class. In a sacrifice, several cups are used ; so the singular number means all the cups of the same class. This अधिकरण is called ग्रहैकत्वन्याय.

Adhikaraṇa VII—Sûtras 16-17 dealing with the subject that in spoons & c. washing is not done.

संस्काराद्वा गुणानामव्यवस्था स्यात् ॥३।१।१६॥

संस्कारात् by purificatory act, ; गुणानां of qualities ; अव्यवस्था irregularity ; स्यात् is.

16. On the other hand by purification, there will be an irregularity in the qualities.

The objector says that if washing or purification means washing of all which are fit to be washed, in that case under the general expression, of vessel the spoon or goblet will be also included because it comes under the general expression.

व्यवस्था वाऽर्थस्य श्रुतिसंयोगात्तस्य शब्द प्रमाणत्वात् ॥ ३।१।१७॥

व्यवस्था regularity ; वा on the other hand ; अर्थस्य of the meaning ; श्रुतिसंयोगात् by reason of the connection with the text ; तस्य its ; शब्दप्रमाणत्वात् by reason of the authority of the word.

17. On the other hand there is a system in the meaning by

reason of the connection with the text, because it depends for its authority on the word.

The author's meaning will be clear if the terms आर्थी भावना and शाब्दीभावना are explained. In secular matters, actions are done for some visible object. You are told to do because certain result will follow. This is called आर्थी-भावना, but in Vedic matters you do a certain act because it is so enjoined by the Vedas; certain invisible effects are said to follow. You do so, because the Veda has commanded you to do so. This is शाब्दी भावना. You can not escape the duty imposed upon you. So every word is to be fully scrutinized. When cups are ordered to be washed, you can not say cup may mean all the vessels such as spoons &c. So on account of the connection of the object with the sacred text it is restricted to that object only.

Adhikarana IX dealing with the subject that seventeen cubits mean the property of the animal sacrifice.

आनर्थक्यात्तदंगेषु ॥ ३ । १ । १८ ॥

आनर्थक्यात् by reason of meaninglessness ; तदंगेषु in its parts.

18. It is in the parts by reason of meaninglessness.

सप्तदशारत्निर्वाजपेयस्य यूपो भवति ॥

"In a वाजपेय sacrifice there is a scrificial pillar 17 cubits in length." In the वाजपेय there is no sacrificial post so the text is meaningless. The author says in the present sûtra that in order to avoid the defect of meaningless- ness, the text applies to the subordinate parts of वाजपेय where the sacrificial post is erected. It is a metonymy.

Adhikarana X Sûtras 19 and 20. dealing with the subject that walking forward ceremoniously on the sacrificial ground is a part of the प्रयाजs.

कर्तृगुणेतुकर्मासमवायाद्वाक्यभेदः स्यात्॥३।१।१९॥

कर्तृगुणे in the quality of an agent ; तु on the other hand ; कर्मासमवायात् by reason of no connection with the act ; वाक्यभेदः split of a sentence ; स्यात् is.

19. On the other hand in a quality of an agent, by reason of the action being not connected, there is a split of a sentence.

The text will explain the objector's position अभिक्रामंजुहोत्यभिजित्यै "He offers oblation by going forward for victory" (तै० सं० २।६।२।४) In the text there are two actions; they are not connected with the quality of the agent. One is अभिक्राम and the other is जुहोति. One has to per-form अभिक्राम going

forward on the sacrificial ground and to offer oblations. So the objector says by virtue of two actions there is a fault of the split of the sentence.

साकांक्षंत्वेकवाक्यं स्यादसमाप्तं हि पूर्वेण॥३।१।२०॥

साकांक्षं dependent ; तु on the other hand ; स्यात् is ; असमाप्तं incomplete; हि because ; पूर्वेण with the preceding.

20. On the other hand, it is dependent one sentence, because it is incomplete with the preceding.

The author says that it is a complex sentence, because the first verb अभिक्राम does not complete the sense. In a complex sentence as we have seen the subordinate sentence depends on the principal sentence. So there is not splitting up of a sentence

Adhikarana XI. Dealing with the subject that the wearing of the sacred thread is a part o the general topic.

सन्दिग्धे तु व्यवायाद्वाक्यभेदः स्यात्॥३।१।२१॥

संदिग्धेषु in doubtful matters; व्यवायात् by reason of intervention ; वाक्यभेदः split of a sentence ; स्यात् is.

21. In doubtful cases by reason of intervention, there is a split of sentence.

In the तैत्तरीय ब्राह्मण in the 7th & 8th अनुवाक, the sacrificial fuel in connection with दर्शपूर्णमासी sacrifices is mentioned. In the ninth अनुवाक the निविद्मंत्रs are mentioned. In the 10th, the sacrifices for securing the accomplishment of some desires are mentioned. The मंत्रs for throwing the sacrificial fuel into the sacred fire are.

इदं कामस्यैतावती रनुब्रूयात् । इंद कामस्यैतावती ॥ (तै० सं० २।५।११।१) "This for accomplishing the desired object; so many are to be pronounced next ; this for accomplishing the desired object, so many"

In the 11th अनुवाक the sacred thread is described. Now the question is whether the sacred thread is to be worn during the sacrifice or after the मंत्रs have been recited. According to the view expressed in the preceding adhikarana, the sacred thread is to be worn after the recitation of the मंत्रs but the author says that as there is intervention, so the principle of juxtaposition enunciated in the preceding adhikarana does not apply and the sacred thread is to the worn throughout the दर्शपूर्णमासयाग. There is therefore a split of sentence by reason of the intervention. They are there fore independent sentences.

Adhikarana XII. Dealing with the subject that the vessels made of वारण and वैकंकत &c. are the qualities of all sacrifices

गुणानां च परार्थत्वादसम्बन्धः समत्वात्स्यात्॥३।१।२२॥

गुनानां of the qualities ; च and ; परार्थत्वात् by reason of their being subservient to others ; असंबंधः no relationship ; समत्वात् by reason of the equality ; स्यात् is.

22. And the qualities being subservient to others, there is no relationship *inter se* because of the equality.

That which serves the object of another is a quality or subordinate. अन्याधान and पवमान are subordinate acts of a sacrifice; they are independent acts and are therefore co-ordinate *inter se.*

तस्मा द्वारणो वैयज्ञात्रचरः स्यात् । नत्वेतेन जुहुयात् । वैकंकतो यज्ञावचरः स्याज्जुहुयादेतेन ॥

The sacrificial vessels serve the purpose of अन्याधान and the latter serves the purpose of the new and full moon sac rifices. They are both therefore subordinate parts of दर्शपूर्णमासयाग but between themselves they are coordinate. This Adhikarana is called मिथोऽसंबंधन्याय, *i. e.* the relation of two co-ordinate acts subordinate to the principal act. The vessels can be therefore used in all the sacrifices.

Adhikarana XIII. Dealing with the subject that the वात्रंघ्नी &c. अनुवाकs are the parts of आज्यभाग.

मिथश्चानर्थसम्बन्धात् ॥ ३ । १ । २३ ॥

मिथः mutuality ; च and ; अनर्थसंबंधात् by reason of the connection with the meaninglessness.

23. There is mutuality to avoid meaninglessness.

वार्त्रघ्नी पूर्णमासेनूच्येते । वृधन्वती अमावस्यायां ॥ "They (two) recite वार्त्रघ्नी verse on the full moon day वृधन्वती on the new moon day." (तै० सं० २।५।२।५)

The आज्यभाग offerings are the part of the new and full moon sacrifices and are therefore subordinate. The वार्त्रघ्नी and वृधन्वती verses are recited on the full & new moon days and are therefore subordinate. Though they are subordinate to one and the same, yet they are to be connected with each other. This is just the opposite of the principle of मिथोऽसंबंधन्याय. The present अधिकरण is called वार्त्रघ्नीन्याय.

Adhikarana XIV. Sūtras 24—25 dealing with the subject that sitting with enclosed fist is a part of the whole sacrifice.

आनन्तर्यमचोदना ॥ ३ । १ । २४ ॥

आनंतर्यं juxtaposition; अचोदना no command.

24. Close juxtaposition does not lay down.

मुष्टीकरोति वाचंयच्छति दीक्षितमावेदयति ॥ हस्तौ अवनेनिक्ते उलपराजिंस्तृणाति ॥ He closes his fist, observes silence and explains to the initiated He cleans his hands and arranges a sheaf उलप of grass. These are different sentences; though they are close to one another yet they are all independent and lay down nothing special. These acts pertain to the whole sacrifice; being all independent they have no connection with each other.

वाक्यानां च समाप्तत्वात् ॥ ३ । १ । २५ ॥

वाक्यानां of the sentences; च and; समाप्तत्वात् by reason of the completion.

25. And by reason of the completion of the sentences.

The author gives an additional reason and says that each sentence is complete in itself and therefore independent.

Adhikaraṇa XV. Sûtras 26-27 dealing with the subject that division of the sacrificial cake into four is a part of the entire offering to the god अग्नि.

शेषस्तु गुणसंयुक्तः साधारणः प्रतीयेत मिथस्तेषामसम्बन्धात् ॥ ३ । १ । २६ ॥

शेषः subsidiary; तु on the other hand; गुण संयुक्तः connected with the quality; साधारण common, general; प्र तीयेत is known, मिथः mutually, *inter se*; तेषां of theirs; असंबंधात् by reason of there being no connection.

26. On the other hand, the sudsidiary connected with the quality is known to be common, because amongst themselves there is no connection.

आग्नेयं चतुर्धाकरोति. The cake to be offered to Agni is to be devided into four. The question is whether it it is to be quartered when the offering is made to अग्नि only or to the gods when they happen to be with अग्नि as इंद्राग्नी and अग्नीषोमौ. The objector says that it applies to all whether the gods happen to be in pair or single; because you have laid down that the subordinate sentences are co-ordinate and apply to the whole act. Upon the principle enunciated by you, the quartering of the cake will apply to the dual gods also when Agni happens to be there.

व्यवस्था वाऽर्थसंयोगाल्लिङ्गस्यार्थेनसम्बन्धाल्लक्षणार्था गुणश्रुतिः ॥ ३ । १ । २७ ॥

व्यवस्था rule; वा on tho other hand; अर्थसंयेागात् by reason of the connection with the meaning; लिंगस्य of the force of the text; अर्थेन with the sense; संबंधात् by reason of the connection; लक्षणार्था figurative sense; गुणश्रुतिः the text laying down the quality.

27. On the other hand there is a rule by reason of the connection with the meaning and by reason of the force of the text being connected with the meaning, the text laying down the quality is by way of figure of speech.

The author says that the nature of the sentences is to be determined by the sense they convey. The Vedic text points out the marks by which they can not be classified as principal and subordinate. The sûtra is divided into 4 parts. The first is the reply in the negative; the second is that the rule for determination depends upon the sense. The third is that the inferential sense of the text is connected with the original sense; that which serves the purpose, is known by the force of the text and fourthly that where the text lays down the quality, its meaning is to be determined by the force of the text. It should be introduced into the general text or with that part with which it is connected. In accordance with this exposition of the सूत्र, the quartering of the cake is to be made when Agni alone happens to be the god worshipped. The text can not therefore be construed so as to have the quartering made when he happens to be in the company of any other god.

END OF PÂDA I.

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PÂDA II.

Adhikarṇa I. Sûtras 1—2 Dealing with the application of the verses recited on the occasion of cutting of grass in the principal sacrifice.

अर्थाभिधानसामर्थ्यान्मन्त्रेषु शेषभावः स्यात्तस्मादुत्पत्तिसम्बन्धोऽर्थेन नित्यसंयोगात् ॥ ३।२।१॥

अर्थाभिधानसामर्थ्यात् by the power of the meaning of words; मंत्रेषु in the mantras; शेषभाव subordination; स्यात् is; तस्मात् therefore; उत्पत्तिसंबंध relationship with the original, everlasting; अर्थेन with the sense or meaning;

1. There being an inherent power of meaning in the words the mantras are subsidiary; therefore there is the relationship arising from the origin with the meaning by virtue of the everlasting connection.

According to the Mîmâṃsâ view every word has a meaning; there is a relationship between them arising with the origin and it is an everlasting relationship. In this view, the meaning in the word of the मंत्रs is principal and the मंत्रs or words are subsidiary. The action depends upon the meaning. The words denote the primary sense as बर्हिर्देव सदनंदामि. "O ! grass I cut thee for the seat of the gods.', बर्हि has two meanings. The primary meaning is kuṣa and secondary meaning is grass; the words as a rule are used in the primary sense; you should not try to stretch them in the secondary sense, if the primary sense is posible.

संस्कारकत्वादचोदितेन स्यात् ॥३।२।२॥

संस्कारकत्वात् by reason of being purificatory; अचोदितेन with that which is not ordained; स्यात् is.

2. By reason of their being purificatory they are with that which is not ordained

अचोदितेन is in the instrumental: but some read it in the locative and न is used as negative. The author says that as far as possible, the मंत्रs should be interpreted in the primary sense but if that is not possible by the context, you transfer it forward where it may be of sense. As for instance, how are the materials to be purified? it is described in a place where it has no bearing; you can upon the principles of अपकर्ष and उत्कर्ष transfer this description where it is pertenant. This adhikaraṇa is called बर्हिन्याय.

Adhikaraṇa II. Sûtras 3-4 dealing with the application of the mantras describing इंद्र to the गार्हपत्य fire.

वचनात्त्वयथार्थमैन्द्री स्यात् ॥३।२।३॥

वचनात् by reason of the text; तु on the other hand; अयथार्थं does not serve its purpose; ऐन्द्री the verses in honour of Indra; स्यात् is.

3. On the other hand, by reason of the text, the verses in honour of Indra do not serve their purpose.

ऐन्द्र्या गार्हपत्य मुपतिष्ठते "He worships the ...

which are ...

fire is worshipped but the verses in honour of Indra are re ited. This is an incongruity. Which is principal? Worshipping of अग्नि is principal, the ऐंद्री verses being in the instrumental case are subordinate.

गुणाद्वाऽप्यभिधानं स्यात्सम्बन्धस्याशास्त्रहेतुत्वात् ॥ ३ । २ । ४ ॥

गुणात् from the quality ; अपिवा or also ; अभिधान name ; स्यात् is ; संबंधस्य of the relationship ; आशास्त्रहेतुत्वात् by reason of its being not dependent on the Śâstra or the textual injunction.

4. On the other hand the name is by the quality, because the relationship does not depend on the textual injunction.

The relationship is not determined by the vedic injunction and therefore the name is by reason of the quality it expresses. Here we see that terms गार्हपत्य and ऐंद्री are not coordinate. As seen in the precedeing sûtra गार्हपत्य is principal and ऐंद्री is subordinate. Here Indra should not be taken in the primary sense but in the secondary sense *i. e.* victorious. This Adhikarṇa is an exception to the last अधिकरण and is known as गार्हपत्यन्याय.

Adhikaraṇa III. Sutras 5-9 dealing with the application of the mantras containing invitation, in invitation.

तथाह्वानमपीति चेत् ॥ ३ । २ । ५ ॥

तथा similarly ; आह्वान मपि also invitation; इतिचेत् if it be said.

5. Similarly it is be said that the invitation mantras are also.

The objector says that गार्हपत्यन्याय will also apply to the आह्वान mantras. Here is the example; हविष्कृदेहि (तै० ब्रा० ३।२।५।८) इतित्रिरवघ्नन् आह्वयति। He thrice beats the mortar, and he invites. In the precedeing अधिकरण we have seen that गार्हपत्य is principal and ऐंद्री is subordinate; in accordance with the same principle अवघ्नन् is principal, because by thrice beating the mortar he invites. Beating of the mortar is principal and invitation is subordinate.

नकालविधिश्चोदितत्वात् ॥ ३ । २ । ६ ॥

न no ; कालविधिः injunction about time; चोदितत्वात् by reason of its being

6. So it is an injunction about time as it is laid down.

The author says that it only indicates time. But the invitation is principal. The beating of the mortar is laid down elsewhere; the text as to invitation is original and new. Beating thrice of the mortar is only with an object to show the occasion when invitation is to be made.

गुणाभावात् ॥ ३ । २ । ७॥

7. By reason of the absence of the quality.

The author supports his view by another reason; he says that there is no quality described in it. In the text "come with the oblation; thus beating the mortar thrice he invites." The first part does not describe the quality; so there is no relationship of a quality and the qualified.

लिङ्गाच्च ॥ ३ । २ । ८ ॥

8. By reason of the force of the text.

The author relies on the text; वाग्वै हविष्कृद्वाच मेवैतत् । (श० ब्रा० ११११४) The tongue is the lady of the sacrifice who prepares oblation. The sacrificing priest calls the lady of the sacrifice and so the force of the text also shows that of the sentence which invites the lady is principal.

विधिकोपश्चोपदेशे स्यात् ॥ ३ । २ । ९ ॥

विधिकोपः confusion in the injunction; च and; उपदेशे in an injunction स्यात् is.

9. There will be confusion of injunction if the direction be considered (as applicable to pounding).

The author says that if the text be considered as direction for pounding of the rice then the texts in connection with it will be in confusion. अपहतंरक्षः इत्यवहंति (वा० सं० ११९६) । अपहतायातुधाना इत्यवहंति । "The giant is killed, so saying she pounds." "The devils are killed, so saying she pounds."

Adhikaraṇa IV. Dealing with the application of the mantras refering to the carryiug of the fire from one place to another, in so carrying.

तथोत्थानविसर्जने ॥ ३ । २ । १० ॥

तथा similarly; उत्थान विसर्जने in rising up and dismissal.

10. Similarly in rising up and dismissal.

The same principle which has been laid down in the preceding adhikaraṇa applies to the other acts of rising up and dismissal.

उत्तिष्ठन् अन्वा हाग्निदग्नीन् विहर। (तै० सं० ६।३।१।२) वृतं कृणुतेति वाचं विसृजति॥ (तै० सं० ६।१।४।४)॥

In the first text, two acts are mentioned *viz.* rising up and carrying fire; the first act namely rising up is the principal. "Rising up he says O! kindler of fire, carry fire."

In the second also, वाचंविसृजति breaking silence is principal. "You practise the rite, so sayiag he begins to speak or breaks silence."

Adhikaraṇa V. Sûtras 11-14 dealing with the subject that the सूक्तवाक is a part of the ceremony of offering of the grass into the fire.

सूक्तवाके च कालविधिः परार्थत्वात् ॥३।२।११॥

सूक्तवाके in the Sûktavâka; च and; कालविधिः injunction as to time; परार्थत्वात् being subservient to another.

11. And in the *Sûktavâka* there is an injunction as to time by reason of its being subservient to another.

'सूक्तवाकेन प्रस्तरं प्रहरति'। प्रस्तर is a handful of grass; it is spread over the altar and placed under the sacrificial vessels. When the sacrifice is over this grass is thrown into the fire and सूक्तवाक is recited. It is called प्रस्तर प्रहरण. The objector says that the two acts are simultaneous and therefore the text quoted in the beginning is only an injunction as to time.

उपदेशो वा याज्याशब्दो हि नाकस्मात् ॥३।२।१२॥

उपदेशः direct statement; वा on the other hand, or; याज्या शब्दः the word याज्या; हि because; न not; अकस्मात् by chance, at random, without any purpose.

12. On the other hand, it is an order because the word याज्या is not used without a purpose.

सूक्तवाक एव याज्या। प्रस्तर एव आहुतिः॥ The author says that सूक्तवाक is used in the instrumental case; it is a means to an end and प्रस्तर is an offering. So the सूक्तवाक is a part of the प्रस्तरप्रहरण and it can not therefore be a कालविधि as explained in the preceding अधिकरण.

सदेवतार्थस्तत्संयोगात् ॥ ३।२।१३॥

स that; देवतार्थः with the object of the god; तत्संयोगात् by reason of its being connected with it.

13. It (सूक्तवाक) is with the object of describing the god, because it is connected with the sacrifice.

The author says that at the time of the offering, the gods are described and at the time of the grass offering the सूक्तवाक is recited; it is therefore done with the object of describing the gods.

प्रतिपत्तिरिति चेत्स्विष्टकृद्वदुभयसंस्कारः स्यात्॥३।२।१४॥

प्रतिपत्तिः final disposal; इतिचेत् if you say; स्विष्टकृद्वत् like a स्विष्टकृत् offering; उभयसंस्कार double purificatory acts; स्यात् is.

14. If you say that it is final disposal, then like स्विष्टकृत् it serves two purposes.

प्रस्तर as explained above is a handful of grass brought from a jungle; it is spread over the altar and under the sacrificial vessels. Nothing in the sacrifice is thrown away. After the sacrifice is over, this grass instead of being thrown away is offered to the fire and finally disposed of. This act is called प्रतिपत्ति. The author says that if you argue that the प्रस्तरप्रहरण is only प्रतिपत्तिकर्म, then in that view it serves two purposes; one is that the प्रस्तरप्रहरण rite is performed and the other is that the प्रस्तर is finally disposed of. This kind of serving double purposes by one act is called प्रस्तरप्रहरणन्याय.

Adhikaraṇa VI. Sûtras 15-18 dealing with the application of the सूक्तवाक according to the meaning.

कृत्स्नोपदेशादुभयत्र सर्ववचनम् ॥ ३।२।१५ ॥

कृत्स्नोपदेशात् the whole being directed; उभयत्र at both places; सर्ववचनम् recitation of the whole.

15. Because it is laid down that the whole should be read, at both places, the whole should be read.

The objector says that it is laid down that the सूक्तवाक should be read on दर्श (new) and पूर्णमास (full moon.) It should be read in its entirety.

यथार्थं वा शेषभूतसंस्कारात् ॥ ३ । २ । १६ ॥

यथार्थं according to the rite or meaning; वा on the other hand; शेषभूत

16. On the other hand they should be read according to the suitability of the rite, because they are purificatory of the subordinate acts.

The author says that in a sacrifice, the recitation of सूक्तवाक is a subordinate act. The सूक्तवाक should not be recited blindly; it should be recited as much as it serves the purpose according to the meaning.

वचनादिति चेत् ॥ ३ । २ । १७ ॥

वचनात् by reason of the command ; इतिचेत् if you say.

17. If you say that it is so enjoined by a command.

The objector says that the reading of the whole सूक्तवाक is laid down by the Vedic text.

प्रकरणाविभागादुभे प्रति कृत्स्नशब्दः ॥३।२।१८॥

प्रकरणाविभागात् by reason of the indivisibility of the context; उभे both, प्रति to ; कृत्स्न शब्दः the word 'entire'.

18. By reason of the indivisibility of the context the word 'entire' applies to both.

The author says that the सूक्तवाक is not one text but consists of several texts. The texts of the सूक्तवाक can not be divided ; the whole is called सूक्तवाक. Only those मंत्रs are recited which serve the purpose; for convenience' sake they are called सूक्तवाक.

Adhikaraṇa VII. Dealing with the subject that the portion (कांड) containing the याज्या and अनुवाक of the desire-accomplishing sacrifice are the constituent parts of the entire desire accomplishg sacrifice.

लिङ्गक्रमसमाख्यानात्काम्ययुक्तं समाम्नानम् ॥३।२।१९॥

लिंग significant power ; क्रम order ; समाख्यानात् by the meaning according to the division; काम्ययुक्तं connected with the desire-accomplishing acts ; समाम्नानं description in the Veda.

19. The description in the Veda in connection with the desire accomplishing sacrifice is known from the force of the text, the order and the classification and meaning of the division.

The author says that याज्या and अनुवाक मंत्रs that are recited at the time of the offerings are given in तैत्तरीय संहिता at one place and the काम्य sacri-

fice is described at another. How are we to connect them with each other? This you can determine with the aid of लिंग, क्रम & समाख्या. See chapter III. पाद ३ सूत्र १४.

Adhikarana VIII. Sûtras 20-23 dealing with the application of the mantras of the model sacrifice in connection with the praise of the place of आग्नीध्र priest.

अधिकारे च मन्त्रविधिरतदाख्येषु शिष्टत्वात्॥३।२।२०॥

अधिकारे in the general heading; च and; मंत्र विधिः the applicability of mantras; अतदाख्येषु not in the classification and meaning; शिष्टत्वात् by reason of its being laid down.

20. And in the general description is the application of the mantras, there being nothing laid down in the classfication and naming.

आग्नेयर्चाऽऽग्नीध्र अभिमृशेत्। ऐंद्रिया सदः। वैष्णव्या हविर्धानम्. (तै० सं० ३।१।६।१) The objector says that there are also आग्नेय, ऐंद्रिय and वैष्णव mantras in the Vedas; the समाख्या does not help us in determining मंत्र; it is by the लिंग and क्रम that we know to which diety the मंत्र belongs.

तदाख्योवा प्रकरणोपपत्तिभ्याम् ॥३।२।२१॥

तदाख्यः samâkhyâ; वा on the other hand; प्रकरणोपपत्तिभ्यां by the context and philosophical explanation.

21. On the other hand, समाख्या depends upon context and philosophical explanation.

The author says that a rational explanation of the application of the मंत्रs of the तैत्तरीय संहिता and their context can be given, if समाख्या be recognised.

अनर्थकश्चोपदेशः स्यादसम्बन्धात्फलवता न ह्युपस्थानं फलवत् ॥३।२।२२॥

अनर्थकः meaningless; च and; उपदेशः direction; स्यात् is; असंबंधात् by reason of no connection; फलवता with one that produces fruit; न not; हि because; उपस्थानं praises; फलवत् producing fruit.

22. And the direction is meaningless by reason of there being no connection with one that produces fruit; because the praise is

not producing fruit.

The author says that every act bears some fruit and the mantra is connected with some act. ज्योतिष्टोम produces a fruit; but "if a mantra about अग्नि be recited, अग्नीध्र's place is to be touched" this produces no effect. The inference is that it is not an independent act. Hence the praise of the अग्नीध्र's place is to be regulated by ज्योतिष्टोम.

सर्वेषां चोपदिष्टत्वात् ॥ ३ । २ । २३ ॥

सर्वेषां of all; च and; उपदिष्टत्वात् by reason of being laid down.

23. And by reason of all being enjoined.

The author says that no मंत्र in the Veda is useless; the use of every मंत्र is pointed out.

Adhikaraṇa IX. Sûtras 24–25 dealing with the application of the मंत्रs referring to the soma being drunk before the soma cups are taken by means of the significant power of words.

लिङ्गसमाख्यानाभ्यां भक्षार्थताऽनुवाकस्य ॥३।२।२४॥

लिंगसमाख्यानाभ्यां by the लिंग and समाख्या; भक्षार्थता drinking of the soma being the object; अनुवाकस्य of the अनुवाक.

24. The drinking of the soma is the object of the अनुवाक and can be inferred by means of लिंग and समाख्या.

The objector says that the अनुवाक which is quoted from the तैत्तरीय संहिता is for the purpose of drinking soma and it can be inferred by means of लिंग and समाख्या. The language and classification show that the whole of it is to be used at the time of drinking the soma.

तस्य रूपोपदेशाभ्यामपकर्षोऽर्थस्य चोदितत्वात् ॥ ३ । २ । २५ ॥

तस्य its; रूपोपदेशाभ्यां by means of the form and direction; अपकर्षः transference; अर्थस्य of the sense; चोदितत्वात् by reason of being laid down.

25. There will be transference of sense by means of its form and direction, by reason of its being laid down.

The author says that you are wrong; the whole will not apply in the case of drinking. You have to take the meaning into consideration and see where it applies. In this connection the principle of transference will

apply and that will be governed by the form of the अनुवाक and the direction in connection with it.

Adhikaraṇa X. Dealing with the subject that the mantras commencing with मंद्राभिभूति and ending with भक्षयामि are one.

गुणाभिधानान्मन्द्रादिरेकमन्त्रः स्यात्तयोरेकार्थसंयोगात् ॥ ३ । २ । २६ ॥

गुणाभिधानात् by reason of describing the quality; मंद्रादिः the mantra commencing with मंद्र; एकमंत्रः one mantra; स्यात् is; तयोः of those two; एकार्थसंयोगात् by reason of their being connected with one object.

26. The मंत्रs commenceing with मंद्र by reason of describing the quality, constitute one मंत्र, because they both are connected with one object.

मंद्राभिभूतिः केतुर्यज्ञानांवाग्जुषाणा सोमस्यतृप्यतु ॥ वसुमद्गणस्यसोमदेवते मतिविदः प्रातःसवनस्यगायत्रछंदसोऽत्रिष्टुप इंद्रपीतस्यमधुमत उपहूतस्योपहूतो भक्षयामि ॥तै० सं० ३।२।५॥

"Producing joy, knowing a sacrifice, drinking soma juice, may my tongue be satisfied. I drink that soma juice which I am invited to drink by others as being sweet at the morning libation with which the number of eleven Rudras, the number of eight vasus, the number of 12 Adityas, metre gayatri which comprehends the intellect are connected with the morning libation in which the soma juice offered to Indra is drunk."

The two मंत्रs that are quoted from the तैत्तरीयसंहिता in the भाष्य are one because they both serve one purpose and one of them describes the quality, that is one is principal and the other is subordinate. It is an example of a complex sentence and the अनुवाक mentioned in the preceding अधिकरण is the example of a compound sentence.

Adhikaraṇa XI. Sūtras 27-28 dealing with the application of the 'इंद्रपीतस्य' mantras in all drinking ceremonies by means of ऊह (substitution.)

लिङ्गविशेषनिर्देशात्समानविधानेष्वनैन्द्राणाममन्त्रत्वम् ॥ ३ । २ । २७ ॥

लिंगविशेषनिर्देशात् by reason of the direction from the special force of the text; समानविधानेषु in the case where equal things are enjoined; अनैद्राणां of the non-Indra gods; अमंत्रत्वम् no mantra.

27. By reason of the direction from the special force of the text, in things equally enjoined, the dieties other than इंद्र are without मंत्रs.

इंद्रपीतस्यनराशंसपीतस्य पितृपीतस्यमधुमत उपहूतस्योपहूतोभक्ष्याभि ॥तै० सं० ३।२।५।३॥

"I drink that soma juice which I am invited to drink by others as being sweet which is drunk by Indra, which is drunk in नराशंस cups, and which is drunk by the manes."

The objector says that the मंत्र commencing with 'इंद्रपीतस्य' quoted in the भाष्य on sûtra 24 is to be recited in honour of इंद्र; but if any other diety is to be invoked, then no mantra is to be recited. The objector says that it appears from the force of the text that it is intended for इंद्र only.

यथादेवतं वा तत्प्रकृतित्वं हि दर्शयति ॥३।२।२८॥

यथादेवतं according to the diety; वा on the other hand; तत्प्रकृतित्वं the general property of being that which has an original sacrifice for its model; हि because; दर्शयति shows.

28. On the other hand, according to the gods; because the model sacrifice shows it.

The author gives a reply. There are two kinds of sacrifices प्रकृति and विकृति. The दर्शपूर्णमासयागs are the model sacrifices of all petty sacrifices and अग्निष्टोम is the model sacrifice of all big sacrifices. In the दर्शपूर्णमासयाग only इंद्र is invoked; there are मंत्रs for him; when a modified sacrifice is performed, the diety is अग्नि but there are no mantras separately for him. They are only the मंत्रs of इंद्र By the principle of ऊह you have to substitute अग्नि in place of इंद्र and repeat those मंत्रs.

Adhikaraṇa XII. Sûtras 29-31. Dealing with उपलक्षण of Indra at the time of drinking of the अभ्युन्नीत soma juice.

पुनरभ्युन्नीतेषु सर्वेषामुपलक्षणं द्विशेषत्वात् ॥३।२।२९॥

पुनः again; अभ्युन्नीतेषु in the अभ्युन्नीत soma juice cups; सर्वेषां of all; उपलक्षण mention; द्विशेषत्वात् by reason of the residue of two.

29. Again in अभ्युन्नीत soma juice cups there is उपलक्षण of all by reason of the residue of two.

There are several cups full of soma juice, the first is offered to इंद्र and then without washing the cup, the second is offered to मैत्रावरुण. When the offering is made to इंद्र the मंत्र "इंद्रपीतस्य" &c. is read; when मैत्रावरुण is invoked, then on the principle of ऊह, "मैत्रावरुणपीतस्य" should be read. The second offering of the juice is called अभ्युन्नीत. There is in this cup a residue of two, therefore the term द्विशेष is used. The author says that in such a case of अभ्युन्नीत all the dieties are to be mentioned on the principle of उपलक्षण. When a subject is discussed, it necessarily produces some knowledge of other subjects whether connected with it locally or mentally; such knowledge is called उपलक्षण.

अपनयाद्वा पूर्वस्याऽनुपलक्षणम् ॥३।२।३०॥

अपनयात् by reason of setting aside; वा on the other hand; पूर्वस्य of the foregoing; अनुपलक्षणं non-mention.

30. On the other hand by setting aside there is non-mention of the foregoing diety.

The objector says that when the second offering is made to another diety, the first diety is set aside and so there should not be a mention of the diety thus set aside.

ग्रहणाद्वाऽपनयः स्यात् ॥ ३ । २ । ३१ ॥

ग्रहणात् by taking; अपनयः setting aside; स्यात् is.

31. On the other hand, there is setting aside by reason of taking the soma juice (remnant of Indra's drink.)

There are two views; at the time when अभ्युन्नीत drink is taken, either all the gods be invoked or Indra be omitted. The author accepts the former view.

Adhikaraṇa XIII. Sûtra 32—33 dealing with non-mention of Indra's name at the time of drinking पात्नीवत cup.

पात्नीवते तु पूर्ववत् ॥ ३ । २ । ३२ ॥

32. On the other hand, in पात्नीवत cup like the preceding.

The objector says that the principle enunciated by you in the preceding adhikaraṇa also applies to the पात्नीवत cup; that Indra &c. gods should all be mentioned when the cup is drunk after the remnant, as in the case of अभ्युन्नीत cup.

ग्रहणाद्वाऽपनीतं स्यात् ॥ ३ । २ । ३३ ॥

33. On the other hand, by taking there is setting aside.

The author says that the principle enunciated in the preceding अधिकरण does not apply in the present case. On drinking the cup, the former god is set aside. In the प्रातः सवन, इंद्रवायू, मैत्रावरुण and अश्विनौ the dualgods have the cups. The residual soma from the cups is put in a vessel called आदित्य स्थाली and then it is transferred to आग्रयणस्थाली. The soma juice taken from it is called पात्नीवत and the cup in which it is drunk is पात्नीवत cup.

Adhikaraṇa XIV. Sūtras 34 – 35 dealing with the non-mention of the name of त्वष्ट्ट when the remnant of पात्नीवत is taken.

त्वष्टारं तूपलक्षयेत्पानात् ॥ ३ । २ । ३४ ॥

34. On the other hand त्वष्ट्ट should be mentioned by reason of the drink.

अग्नाइ पत्नीवन् सजूर्देवेन त्वष्ट्रा सोमं पिब (तै० सं० १।४।२७।१) "O! patnivat Agni, drink soma with god त्वष्ट्ट."

The objector says that the text cited above from the तैत्तरीयसंहिता shows that god agni is invited and is invoked to drink soma along with त्वष्ट्ट. From the association of ideas (उपलक्षण) the name of त्वष्ट्ट is to be invoked. This is the gist of the opponent's argument.

अतुल्यत्वात्तु नैवं स्यात् ॥ ३ । २ ।३ ५ ॥

35. On the other hand, by reason of the inequality, it is not so.

The author says that there is no equality. The god अग्नि is invited and he is asked to drink soma in company with त्वष्ट्ट. There is no equality; the chief god is अग्नि; hence the name of त्वष्ट्ट is not to be mentioned. The principle of उपलक्षण does not apply.

Adhikaraṇa XV. Dealing with non-mention of 30, at the time of drinking पात्नीवत soma.

त्रिंशच्च परार्थत्वात् ॥ ३ । २ । ३६ ॥

36. And 30, by reason of being subservient to others.

The author says that 33 gods are mentioned in connection with the drinking of पात्नीवत सोम; but this description is subordinate. The god Agni is

principally mentioned; the principal is to be mentioned but not the subordinate. The principle of उपलक्षण does not apply.

ऐभिरग्ने सरथं याह्यर्वाङ् नानारथंवा विभवो ह्यश्वाः। पत्नीवत स्त्रिंशतं त्रींश्च देवाननुष्वधमावह मादयस्व॥ (ऋ० सं० ३।६।६)

"O! Agni come unto us with them in thy chariot or in several chariots, because thy horses are powerful bring three and thirty gods with their wives for food and be intoxicated."

Adhikaraṇa XVI. Dealing with the non-mention of अनुवषट्कार diety at the time of drinking soma.

वषट्कारश्च कर्तृवत् ॥३।२।३७॥

37. And pronouncing of वषट्कार is like an agent.

"सोमस्याग्ने वीहीत्यनु वषट्करोति" (ऐ० ब्र० ३।५) When drinking soma and saying "O! agni, come he pronounces वषट्." Wnen a होता drinks soma, he recites a mantra. When अध्वर्यु drinks सोम he recites a मंत्र; but they are not gods so वषट् is not a god. When an offering is thrown into fire the priest pronounces वषट्. It is called वषट्कार. It is not to be mentioned in association with the invocation of the dieties and the principle of उपलक्षण does not apply.

Adhikaraṇa XVII. Dealing with the subject of drinking of soma without a मंत्र when god Indra is not connected.

छन्दः प्रतिषेधस्तु सर्वगामित्वात् ॥ ३।२।३८॥

38. On the other hand, prohibition of छंद by reason of its going into all.

The author lays down another principle that every oblation has its मंत्र but there are some in which no मंत्र is recited; where god Indra is not invoked, the drinking is done without reciting any मंत्र.

Adhikaraṇa XVIII. Sûtras 39-40 dealing with the drinking of soma without a mantra when dual gods Indra and Agni are associated.

ऐन्द्राग्ने तु लिङ्गभावात्स्यात् ॥ ३।२।३९॥

39. In the cup of *Indragni* dual gods, by the inferential power of the text, there is a मंत्र.

The objector says that when the soma cup is offered to इंद्राग्नी, the मंत्र "पीतस्य" (See the mantras at p. 105) should be recited because इंद्र is one of the dual gods and so his मंत्र will be recited by the principle of लिंग.

एकस्मिन्वा देवतान्तराद्विभागवत् ॥३।२।४०॥

40. On the other hand, one cup will be divided by reason of another diety.

The author says that the cup is offered to the individual god इंद्राग्नी. He is invoked but there is no मंत्र for him So no मंत्र will be recited when soma is drunk from Indrâgnî cup. Otherwise one cup is to be divided into two which is improper. In exegetics, the derivative term is independently considered and its etymological sense is to be set aside. इंद्राग्नी is entirely a different diety from इंद्र and अग्नि.

Adhikaraṇa XIX. Sûtras 41—43 dealing with the application of 'गायत्रछंदस' mantras in offerings in which several छंदs are used.

छन्दश्च देवतावत् ॥ ३ । २ । ४१ ॥

41. And छंद is like a diety.

The objector says that when इंद्र is invoked, there is one metre; but where the soma is drunk with many metres, there will be no mantra.

सर्वेषु वाऽभावादेकच्छन्दसः ॥ ३ । २ । ४२ ॥

42. On the other hand, in all, by reason of the absence of one metre.

The author says that as there is an absence of one metre, the mantra is to be recited. In every mantra there is a heading; the metre is mentioned, there are sometimes several metres mentioned; so you can not argue from the analogy of the preceding अधिकरण that no मंत्र is to be recited when there are several छंदs mentioned in connection with it.

The summary of the 11th अधिकरण. (Sûtras 27 and 28.)

सर्वेषां वैकमन्त्र्यमैतिशायनस्य भक्तिपानत्वात्सवनाधिकारोहि ॥ ३ । २ । ४३ ॥

सर्वेषां of all; वा on the other hand; एकमंत्र्यं one mantra; ऐतिशायनस्य view of एतिशायन; भक्तिपानत्वात् by reason of many occasions of the drink; सवनाधिकार general subject of squeezing and preparing soma; हि because.

43. On the other hand, the view of एतिशायन is that there

is only one मंत्र for all, by reason of the different occasions of soma drinking; because they all come under the general subject of squeezing and preparing soma.

The view of पतिशायन is that there is one मंत्र for all. We have seen in Adhikaraṇa XVII, that there is no mantra recited where god invoked is not इंद्र. पतिशायन says that everywhere, you are to recite the मंत्र, "इंद्रपीतस्य" quoted in the भाष्य on sûtra 24.

END OF PÂDA II.

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PÂDA III.

Adhikaraṇa I. Sûtras 1—8 dealing with the subject that loudness &c. are the qualities of the Veda.

श्रुतेर्जाताधिकारः स्यात् ॥३।३।१॥

श्रुतेः by reason of the text; जाताधिकारः class; स्यात् is.

1. By reason of the direct text, there is a class of the Vedas.

उच्चैर्ऋचाक्रियते उच्चैः साम्ना उपांशुयजुषा ॥ The objector says that "the ऋक verses should be read aloud and the soma verses should also be read aloud and yajus verses should be read low." He says that if the *rik* verses are in Yajur Veda, they should be read low because this text applies to the class.

वेदो वा प्रायदर्शनात् ॥३।३।२॥

2. On the other hand, the Veda by reason of seeing it often.

The author says that this description applies to the Veda but not to the class; whether the verses in the यजुर्वेद be from the ऋग्वेद or not they should be read low. The reason is that there are many such verses from the ऋग्वेद in the यजुर्वेद.

लिङ्गाच्च ॥३।३।३॥

3. And also by reason of the force of the text.

The author quotes the Vedic text in support of his view.

ऋग्भिः पूर्वाह्ने दिवि देव ईयते । यजुर्वेदे तिष्ठति मध्ये अह्नः । सामवेदेनास्तमये महीयते । वेदैरशून्यस्त्रिभिरेति सूर्यः (तै० ब्रा० ३।१२।९।१।)

"In the forenoon, the shining god comes in the heavens with the ऋक् verses; in the midday he stays with the यजु verses; he is glosified with the Sâma verses at sunset; with three Vedas, the complete sun goes back."

धर्मोपदेशाच्च न हि द्रव्येण सम्बन्धः ॥३।३।४॥

धर्मोपदेशात् by reason of the description of the property; च and; न not; हि because; द्रव्येण with the matter; संबंधः connection.

4. And by reason of the description of the quality; because it is not connected with the matter.

The author gives another reason in support of his view; he says that these qualities belong to the Veda but not to the subject matter. There is no doubt that there is no difference between the Sama Veda and the Rigveda as to the quality but the verses sung from the ऋग्वेद after the sacrifice are called साम and constitute सामवेद. This quality attaches to the Veda and has nothing to do with the matter.

त्रयीविद्याख्या च तद्विदि ॥ ३ । ३ । ५ ॥

5. And a person who knows the three Vedas is called knower of the three Vedas.

The term "त्रयीविद" also shows that there are 3 Vedas.

व्यतिक्रमे यथाश्रुतीति चेत् ॥ ३ । ३ । ६ ॥

व्यतिक्रमे on confusion; यथाश्रुति according to the text; इतिचेत् if it be said.

6. "And on confusion, it should be according to the text" if it be said.

The objector says that there is व्यतिक्रम *i. e.* the verses from the ऋग्वेद are found in the यजुर्वेद and this anomaly can be reconciled by acting according to the text *i. e.* reading them aloud.

न सर्वस्मिन्निवेशात् ॥ ३ । ३ । ७ ॥

7. Not so, by reason of inclusion in all.

The author says that there is no anomaly if you take the quality of lowness and loudness to belong to the entire Veda. The loudness is the quality of the Rig and Sama Vedas and lowness is the quality of the यजुर्वेद. There is therefore no anomaly.

वेदसंयोगान्न प्रकरणेन बाध्येत ॥ ३ । ३ । ८ ॥

8. By reason of the connection with the Vedic text, it is not violated by the context.

The Vedic text quoted in the commentary on sûtra 1 will prevail over the context. वाक्य predominates over the context where the ऋक्, verses occur.

Adhikaraṇa II. Dealing with the subject that in the अग्न्याधान, the Sama verses should be read low.

गुणमुख्यव्यतिक्रमे तदर्थत्वान्मुख्येन वेदसंयोगः ॥ ३ । ३ । ९ ॥

गुणमुख्यव्यतिक्रमे in the conflict between the principal and subordinate; तदर्थत्वात् by reason of its being subservient to it; मुख्येन with the principal; वेदसंयोगः connection with the Veda.

9. In the conflict between the principal and the subordinate, by reason of the latter being subservient to the former, the principal has connection with the Veda.

The अग्न्याधान is the ceremony connected with the यजुर्वेद and *Sâma* verses are sung there. As the ceremony is the principal and chanting of the hymns, is a part of it, so the principal will govern chanting of the hymns. The *Sama* hymns will be therefore sung lowly when अग्न्याधान ceremony is performed.

Adhikaraṇa III. Dealing with the subject that ज्योतिष्टोम is a Yajurvedic act.

भूयस्त्वेनोभयश्रुति ॥ ३ । ३ । १० ॥

भूयस्त्वेन with the length of description; उभयश्रुति an act which is described in two Vedas.

10. An act described in two Vedas is governed by one in which it is described at length.

When a sacrifice is described in two Vedas, the question arises "which is the principal description?" The answer is "that is the principal description which goes into details and describes it fully; while the other which has not entered into details is only subordinate." The ज्योतिष्टोम is described in the Yajurveda and Sâma Veda, but in the former it is described more fully; so the sacrifice will be governed by the यजुर्वेद.

Adhikarana IV. Dealing with the applicability of context.

असंयुक्तं प्रकरणादितिकर्त्तव्यतार्थित्वात् ॥३।३।११॥

असंयुक्तं unconnected; प्रकरणात् from the context; इतिकर्त्तव्यतार्थित्वात् by reason of its being for an action.

11. When there is no applicability of श्रुति, लिंग and वाक्य, the context (प्रकरण) will apply, because it shows how an action is to be done.

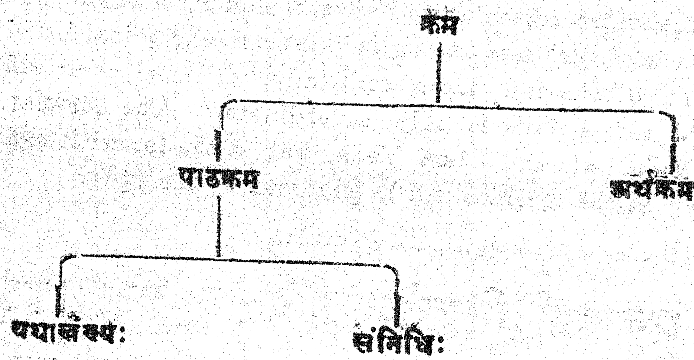
In this सूत्र, the exegetical principles are discussed. There are श्रुति, लिंग and वाक्य. The Sruti is the direct sense of a term; it has been called बर्हिन्याय, the metaphorical sense of a word is called लिंग; it is called गार्हपत्यन्याय. In a sentence, we have to see the force of the verb which is an important part and to determine how the principal action is modified. It is called वाक्य. It is technically called आरुण्यन्याय. When these three principles do not apply, you will have to fall upon context. It is the dependence of one part of a passage upon another as the outcome of the mental process called expectancy. It is inferior in force to the above principles mentioned.

Adhikarana V. Dealing with the applicability of क्रम (sequence).

क्रमश्च देशसामान्यात् ॥ ३ । ३ । १२ ॥

12. And क्रम (sequence) is by the place being common.

The author examines the 5th principle which he calls क्रम or स्थान; it is called sequence. The thoughts occur in a certain order; the action is also performed in an order. This order is described in chap. V. It is first divided into two.

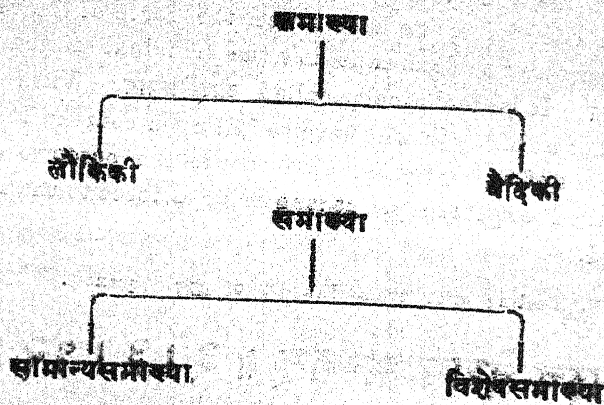


Adhikaraṇa VI. Dealing with the applicability of समाख्या.

आख्या चैवं तदर्थत्वात् ॥ ३।३।१३ ॥

13. And समाख्या also, being subservient.

समाख्या is the last principle and weakest of all. It depends upon the principal statement in a passage. The Âchâryas have made artificial division and classification in the Veda; this is called समाख्या. It is also divided into two.



Adhikaraṇa VII. Dealing with the predominance of श्रुति &c. over the one following it.

श्रुति–लिङ्ग–वाक्य–प्रकरण–स्थान–समाख्यानां समवाये पारदौर्बल्यमर्थविप्रकर्षात् ॥ ३।३।१४ ॥

14. In the common applicability of श्रुति, लिंग, वाक्य, प्रकरण, स्थान and समाख्या, the weakness of the latter is by reason of the distance of the sense.

When there are more than one principle applicable to the interpretation of a text, the one which is prior in the above order will apply.

Adhikaraṇa VIII. Sūtras 15—16 dealing with the subject that the 12 'upasads' are the parts of अहीन.

अहीनो वा प्रकरणाद्गौणः ॥ ३ । ३ । १५ ॥

15. On the other hand, अहीन is subordinate by reason of the context.

अहीन is a sacrifice which extends for a period more than one day. It lasts from the 2nd night to the 11th night, द्वादशसान्हस्योपसदःस्युस्तिस्रोऽहीनस्ययज्ञस्य विलोम क्रियेत तिस्र एव सान्हस्योपसदोद्वादशाहीनस्य यज्ञस्य सर्वोर्वत्वाय (तै० सं० ६।२।५।१) ॥

"There are to be 12 *upasads* (oblations) of a Jyotistoma sacrifice; of an अहीन sacrifice there are to be three; it is to be done in an inverted order. Of a ज्योतिष्टोम there are to be three oblations and twelve of अहीन sacrice for valour."

Here सान्ह means ज्योतिष्टोम. The objector says that अहीन from the context appears to be a part of ज्योतिष्टोम.

असंयोगात्तु मुख्यस्य तस्मादपकृष्येत ॥३।३।१६॥

16. On the other hand, being not connected with the principal, therefore there is a backward transference.

The author says that there is nothing in the Vedic passage quoted that ज्योतिष्टोम is principal and अहीन is subordidate. The 12 *upasads* are connected with the principal and are therefore to be transferred to their principal अहीन.

Adhikaraṇa IX. Sūtras 17-19 dealing with the subject that in कुलाय &c. the verses called प्रतिपद् are to be transferred forward.

द्वित्वबहुत्वयुक्तं वा चोदनात्तस्य ॥ ३ । ३ । १७॥

17. On the other hand, connected with two or more by reason of its being ordained.

There are प्रतिपद मंत्र which are chanted in the beginning; in some of them two gods are mentioned and in others more. Are they to be done by two sacrificers or more according to the number of the dieties? The कुलाययज्ञ and द्विरात्र are the sacrifices in which several sacrificers join.

There are two Rik verses quoted in the भाष्य the bearing of which is there shown.

१. युवंहिस्थः स्वर्पतीइंद्रश्चसोम गोपती । ईशाना पिप्यतंधियः ॥ (ऋ० सं० ९।१९।२)

२. एतेअसृग्रमिंदवस्तिरः पवित्रमाशवः । विश्वान्यभि सौभगा ॥ (९।६२।१)

1. O! Soma thou and Indra, you both are lords of heaven, protectors of cows and masters; extend our sacrifiice.

2. These quick somas all auspicious with reference to wealth are pure, and have been strained by the priests through a piece of cloth.

The first is to be chanted when two यजमानs perform the sacrifice and the second when more than two. So the verses are to be transferred to कुलाययज्ञ. This is the *siddhānta* view of the author.

पक्षेणार्थकृतस्येति चेत् ॥ ३ । ३ । १८ ॥

पक्षेण with the help, support; अर्थकृतस्य of the sacrificer; इतिचेत् if it be said.

18. If it be said that with the help of the sacrificer.

The objector says that the मंत्रs occur in ज्योतिष्टोम sacrifice and you transfer them from there to कुलाययज्ञ. It is not proper, A sacrificer who is single in the ज्योतिष्टोम can take help from others in a sacrifice; so the necessity of transferring the *mantras* from ज्योतिष्टोम to कुलाययज्ञ is avoided.

नकृतेरेकसंयोगात् ॥ ३ । ३ । १९ ॥

न not; प्रकृतेः of the model sacrifice; एकसंयोगात् by reason of the mention of one.

19. Not so; because one sacrificer is mentioned in connection with the model sacrifice.

The author says that ज्योतिष्टोम which is the model sacrifice has only one यजमान; he can not take any help. So those two mantras of the Rigveda which are chanted in the beginning called प्रतिपद् are to be transferred to the कुलाययज्ञ where there are two sacrificers.

Adhikaraṇa X. Sūtras 19-23 dealing with the subject that the tail of a sacrificial animal is not to be transferred.

जाघनी चैकदेशत्वात् ॥ ३ । ३ । २० ॥

2. And the tail of an animal by reason of a part.

The objector says that there is a text जाघन्या पत्नीः संयाजयन्ति ॥ "He offers the oblations called the पत्नीसंयाजj with the tail of an animal." This occurs in connection with the context of दर्शपूर्णमासयाग, but the tail of the amimal is of no use there. It should, therefore, in accordance with the principle laid down in the preceding adhikaraṇa, be transferred to the animal sacrifice.

चोदना वाऽपूर्वत्वात् ॥ ३ । ३ । २१ ॥

21. On the other hand, it is a command by reason of its being an extraordinary and invisible result.

The author says that the tail of the animal is connected with the पत्नी संयाज. The पत्नीसंयाज is therefore principal and the tail of the animal is subordinate. The पत्नीसंयाज is useless without दर्शपूर्णमासयाग. So there can not be a transference of it to the animal sacrifice as stated by the objector.

एकदेश इति चेत् ॥ ३ । ३ । २२ ॥

22. If you say that a part (stands for the whole).

The objector says that the tail stands for the animal; it means the animal should be killed. So it is a case of transference to the animal sacrifice where the text is of use.

न प्रकृतेरशास्त्रनिष्पत्तेः ॥ ३ । ३ । २३ ॥

न not so; प्रकृतेः from the model sacrifice; अशास्त्रनिष्पत्तेः by reason of not getting the command.

23. Not so; by reason of not getting the command from the model sacrifice.

The author says that there is only a tail mentioned; we do not find that the whole animal is meant. There is nothing to warrant this in the model sacrifice. In the दर्शपूर्णमासयाग no animal is sacrificed; further you can have the tail of the animal and make an offering of it. It is therefore not necessary that you shonld sacrifice an entire animal.

Adhikaraṇa XI. Sūtras 24-31 dealing with the subject that fastening is used in a soma sacrifice.

सन्तर्दनं प्रकृतौ क्रयणवदनर्थलोपात्स्यात् ॥३।३।२४॥

संतर्दनं fastening; प्रकृतौ in a model sacrifice; क्रयणवत् like the purchase;

अनर्थलोपात् by reason of no loss of anything essential; स्यात् is.

24. In the model sacrifice, the fastening is like the purchase of soma (optional) because there is no omission of anything essential.

The objector says that in a ज्योतिष्टोम sacrifice the purchase of soma is optional, so the fastening is also optional. Under the circumstances the text ("असंतृणे............दीर्घसोमे संतृण्वे धृत्यै" (तै० सं० ६।२।६।३।२). "In the soma sacrifice called दीर्घसोम a fastening is to be made for securing steadiness.") is not to be transferred to the sacrifice called दीर्घसोम.

उत्कर्षो वा ग्रहणाद्विशेषस्य ॥ ३।३।२५॥

25. On the other hand, there is transference forward by virtue of a particular reference.

The reply to the objection is that there is no fastening in the ज्योतिष्टोम sacrifice; so the text quoted is useless but as there is a special reference to दीर्घसोम sacrifice, the text is to be transferred forward in connection with दीर्घसोम sacrifice.

कर्तृतो वा विशेषस्य तन्निमित्तत्वात् ॥ ३।३।२६॥

कर्तृतः from the agent; वा on the other hand; विशेषस्य of the particular; तन्निमित्तत्वात् by reason of his being the cause of it.

26. On the other hand from the agent, there is a special reference because he being the cause of it.

The objector says that you are wrong to take the term दीर्घसोम to mean the sacrifice of that name; it means one who has performed *soma sacrifice* for a long time. It is a बहुव्रीहिसमास. So there is no transference forward.

क्रतुतो वाऽर्थवादानुपपत्तेः स्यात् ॥ ३।३।२७॥

क्रतुतः from the sacrifice; वा on the other hand; अर्थवादानुपपत्तेः by reason of the proof of अर्थवाद; स्यात् is.

27. On the other hand, from the sacrifice by reason of the force of the अर्थवाद.

The reply to the objection is that धृत्यै describes the sacrifice; it can not be a quality of the sacrificer. So the sacrifice is meant by the अर्थवाद and therefore the दीर्घसोम can only be the name of a sacrifice and can

not be a quality of the sacrificer. If your interpretation be accepted, it will be an absurdity.

संस्थाश्च कर्तृवद्धारणार्थाविशेषात् ॥ ३ । ३ । २८ ॥

संस्थाः soma sacrifices ; च and; कर्तृवत् like the agent; धारणार्थविशेषात् there being nothing particular in the sense of steadiness.

28. And soma sacrifices like an agent, by reason of the word 'धारणा' having no particular sense.

The objector says that there are seven सोम sacrifices called संस्थाs. अग्निष्टोम, अत्यग्निष्टोम, उक्थ्य, षोडशी, वाजपेय, अतिरात्र. आप्तोर्याम. If the transference of the text is made to any of these संस्थाs, the word steadiness as used in the text will be meaningless just as you say in the case of the secrificer.

उक्थ्यादिषु वाऽर्थस्य विद्यमानत्वात् ॥ ३ । ३ । २९ ॥

29. On the other hand, in उक्थ्य &c. by reason of the presence of the object.

The reply is that in उक्थ्य &c. the seven संस्थाs enumerated above, there is सोम present already. There is, therefore, no necessity of transference of the text there.

अविशेषात्स्तुतिर्व्यर्थेति चेत ॥ ३ । ३ । ३० ॥

अविशेषात् by reason of there being no distinction ; स्तुतिः praise ; व्यर्था useless ; इतिचेत् if it be said.

30. "By reason of there being nothing particular, the praise is useless"; if it be said.

The objector says that the praise of the Soma becomes useless. The text which contains the अर्थवाद is meaningless.

स्यादनित्यत्वात् ॥ ३ । ३ । ३१ ॥

31. It is by reason of its being not permanent.

The author says that the text 'दशमुष्टी मिमीते he measures ten handfuls') thereby limiting the supply, is not permanent. The text quoted in the beginning (i. e. Sūtra 24) is therefore not to be transferred but to remain in ज्योतिष्टोम.

There are two stone slabs in a ज्योतिष्टोम sacrifice, to serve as the receptcle upon which the सोम is to be pounded. The joining of these two

stone slabs is called संतर्दन.

Adhikarana XII. Sûtras 32-33 dealing with the subject that the prohibition of प्रवर्ग्य applies to the first performance.

सङ्ख्यायुक्तं क्रतोः प्रकरणात्स्यात् ॥३।३।३२॥

संख्यायुक्तं connected with the numerals; क्रतोः of the sacrifice; प्रकरणात् by reason of the context; स्यात् is.

32. The connection of the numerals is with the sacrifice by reason of the context.

नप्रथमयज्ञे प्रवृञ्ज्यात् द्वितीये तृतीयेवा प्रवृञ्ज्यात्। एषवाव प्रथमोयज्ञानां यज्ज्योतिष्टोमो य एतेना निष्ट्वा अथान्येनयजेत ॥ "In the first sacrifice the प्रवर्ग्य ceremony is to be performed, in the second and third sacrifices, it is to be performed. Of ज्योतिष्टोम sacrifice is the first of all the sacrifices. He does not perform the ज्योतिष्टोम sacrifice but some other." The प्रवर्ग्य ceremony is as follows:—Soma twigs brought in and received as guests and a bow is made to heaven and earth. Then commences the प्रवर्ग्य ceremony. The cows are brought out with their calves. An ewe is brought with her young one; they are milked. Altars of mud are built; a vessel called महावीर is prepared, its form being prescribed; the milk ready is poured into it. It is heated. Then its oblations are offered into the गार्हपत्य fire of the first Vedi as distinguished from the उत्तरवेदी. The objector says that this प्रवर्ग्य ceremony ought not to be performed at all in a ज्योतिष्टोम; because the 'first' qualifies the sacrifice in the above text.

नैमित्तिकं वा कर्तृसंयोगाल्लिङ्गस्य तन्निमित्त-त्वात् ॥३।३।३३॥

नैमित्तिकं occasional; कर्तृसंयोगात् by reason of the connection with the agent; लिंगस्य of the inferential sense; तन्निमित्तत्वात् by reason of its being for it.

33. On the other hand, it is occasiond by reason of the connection with the agent, because the inferential sense is for it.

The author says that the numeral is connected with the agent and the whole text points to it. The meaning therefore is that the प्रवर्ग्य is not to be performed when the ज्योतिष्टोम is performed for the first time.

Adhikaraṇa XIII. Dealing with the application of the flour offering to पूष्णा in a modified sacrifice.

पौष्णं पेषणं विकृतौ प्रतीयेताऽचोदनात्प्रकृतौ ॥ ३ । ३ । ३४ ॥

34. The offering of flour to पूषा is known in a modified sacrifice, because there is no such direction in the model sacrifice.

तस्मात् पूषा प्रपिष्टभागो अदंतकोहि तं ॥ (तै० सं० २।६।८।५) The god पूषा is without teeth, so flour offering is made to him. Though the offering to पूषा is mentioned in दर्शपूर्णमासयाग, yet as it is not offered to पूषा there, its application in the modified sacrifice *i. e.* चातुर्मास्य necessarily follows.

There are two kinds of sacrifices called model and the modified sacrifices. Of all the इष्टीs, the दर्शपूर्णमासयागs are the model and of the soma sacrifices, the अग्निष्टोम is the model.

Adhikaraṇa XIV. Sūtras 35—38 dealing with the subject that the flour offering to पूषा is connected with the boiled rice.

तत्सर्वार्थमविशेषात् ॥ ३ । ३ । ३५ ॥

35. That is in all purposes, by reason of there being nothing particular.

The objector says that the flour offering to पूषा is in all oblations as for instance, in animal sacrifices, in rice offerings and पुरोडाश or cake offerings; so there is nothing special about it.

चरौवाऽर्थोक्तं पुरोडाशेऽर्थविप्रतिषेधात्पशौ न स्यात् ॥ ३ । ३ । ३६ ॥

36. On the other hand, it is ordained in चरु offering and in पुरोडाश offering; it is indispensable and by reason of no use, it is not to be used in animal sacrifice.

The author says that the flour can be mixed with the boiled rice and it is there proper; and पुरोडाश is made from the flour so it is indispensable there. But flour can never be mixed with flesh; they are both incongruous.

चरावपीति चेत् ॥ ३ । ३ । ३७ ॥

37. "In चरु also" if it be said.

The objector says that just as flour can not be mixed with flesh, similarly it can not be mixed with rice.

न पंक्तिनामत्वात् ॥ ३ । ३ । ३८ ॥

38. Not so, by reason of its being a synonym for boiled-rice.

The author says that the term चरु is synonymous with boiled rice. The flour of rice can be boiled. It can therefore be mixed with flour.

Adhikarana XV. Sûtras 39 to 46 dealing with the subject that the flour offering to पूषा is made, when there is only one god.

एकस्मिन्नेकसंयोगात् ॥ ३ । ३ । ३९ ॥

39. In one by reason of the connection of one.

Now the question is whether the boiled flour offering is to be made to पूषा alone or it is to be made even when he happens to be joint with other diety. The reply of the author is that it is to be made when he is alone as the following shows:—

"ऐंद्रापौष्णंचरुं......श्यामोदक्षिणा" (तै० सं० १।८।८।१) "Boiled rice is the offering for the dual gods—Indra-sun (dual gods)."

धर्माविप्रातिषेधाच्च ॥ ३ । ३ । ४० ॥

40. And by reason of incongruity.

The author gives an additional reason in support of his argument. The portion to be offered to पूषा is flour, and to the other diety it will not be flour. So this mixture is incongruous.

अपि वा सद्वितीये स्याद्देवतानिमित्तत्वात् ॥३।३।४१॥

41. Not so, it applies to dual gods because the gods are the cause.

The objector says that even in the case of the dual gods, the flour offering can be made.

लिङ्गदर्शनाच्च ॥ ३ । ३ । ४२ ॥

42. And there is also the figurative sense of the text.

The objector gives a reason . सौमापौष्णं चरुं निर्वपेन्नेमिपिष्टं पशुकामः ॥ "One who is desirous of cattle should make an offering of half paste to Soma pusa twin gods."

वचनात्सर्वपेषणं तं प्रति शास्त्रवत्त्वादर्थाभावाद्विचरावपेषणं भवति ॥ ३ । ३ । ४३

वचनात् by reason of the text ; सर्वपेषणं the whole flour ; तं प्रति to him ; शास्त्रवत्वात् by reason of its being under a rule ; अर्थाभावात् by reason of its uselessness ; द्विचरौ in an offering to the dual gods ; अपेषणं without flour ; भवति is.

43. To the god पूषा the entire offering is of flour by reason of a text, for there is a rule of the Śastra ; there being no purpose served in the dual offerings, there is no flour.

The author's reply is that when there is an offering to a single diety, the entire offering consists of flour ; but when the offering is double, the flour offering can not be made: it is useless.

एकस्मिन्वाऽर्थधर्मत्वादैन्द्राग्नवदुभयोर्न स्यादचोदितत्वात् ॥ ३ । ३ । ४४ ॥

44. On the other hand in one by reason of its being the quality of the sacrifice like इंद्राग्नी; to dual dieties there is no such offering because it is not so ordained

The author now clears the whole thing ; he says that when पूषा alone is the god, the offering consists of flour because it is the quality of the sacrifice ; but when the offering is to be made to dual gods it does not consist of flour because it is nowhere so ordained. The author gives an example of the dual gods इंद्राग्नी ।

हेतुमात्रमदन्तत्वम् ॥ ३ । ३ । ४५ ॥

45. The toothlessness is only reason.

See the text quoted in the commentary on sūtra 34. The author says that toothlessness is an अर्थवाद and gives a reason why the offering of पूषा consists of flour only.

वचनं परम् ॥ ३ । ३ । ४६ ॥

46. Further there is a text.

See the text quoted in the commentary on सूत्र 42. It is not a quality of the god but the quality of the action. नेमिपिष्ट is therefore connected with the verb. If it be not so interpreted and if it be considered to be a quality of the god then there will be a split of a sentence which should be avoided under all circumstances by a मीमांसक ।

END OF PADA III.

——:O:——

PADA IV.

Adhikaraṇa I. Sûtras 1—9 dealing with the subject that निवीत is अर्थवाद ।

निवीतमिति मनुष्यधर्मः शब्दस्य तत्प्रधानत्वात् ॥ ३ । ४ । १ ॥

1. 'Nivîta' is the duty of man; because of its being principal of the word (veda).

There is a text; निवीतं मनुष्याणां प्राचीनावीतं पितृणामुपवीतं देवानां मुपव्ययते देव लक्ष्ममेव तत्कुरुते ॥ (तै० सं० २।५।११।१) "*Nivîta* is of men; *prâchînâvîta* is of the manes: *upavîta* of the gods. He who puts on *upavîta*, accepts the symbol of gods."

The objector says that this text is मनुष्यधर्म *i. e.* lays down the duty of a man because the Veda is mainly concerned with it. Man is principal and निवीत subordinate.

अपदेशो वाऽर्थस्य विद्यमानत्वात् ॥ ३ । ४ । २ ॥

अपदेशः common practice; वा on the other hand; अर्थस्यविद्यमानत्वात् by reason of the presence of the purpose.

2. On the other hand it is a common practice by reason of the object being present.

The objection to the objector is that the wearing of the sacred thread is a common practice and what is a common practice is customary. So a text about it can not be a विधि or original statement but it is only a restatement or reproduction.

विधिस्त्वपूर्वत्वात्स्यात्॥ ३।४।३॥

3. It is a command (विधि) by reason its being (अपूर्व) new.

The objector again comes forward and says that the text is a विधि because it lays down a new thing for guidance. It is not an explanatory statement as you say.

स प्रायात्कर्मधर्मः स्यात् ॥ ३।४।४॥

4. It is a quality of the action by reason of the context.

There is another objector who says that the text is only a quality of action. In a context where it occurs it shows that it is to be worn in a particular way at the time of the performance of a sacrifice. It is there subordinate and the action is principal.

वाक्यशेषत्वात् ॥ ३।४।५॥

5. By reason of the completion of a sentence.

The second objector gives his reason and says that the text is in अध्वर्युकांड and is connected with the new and full moon sacrifices and what pertains to अध्वर्यु is subordinate. So by the principal of प्रकरण, it is a quality of an action.

तत्प्रकरणे यत्तत्संयुक्तमविप्रातिषेधात् ॥ ३।४।६॥

तत् that *i. e.* अपूर्व विधि; यत् because ; तत्संयुक्तं the connection of the अपूर्व विधि with context ; अविप्रतिषेधात् by reason of there being no prohibition.

6. On accepting the context, there is अपूर्व विधि because its connection with the context is not inconsistent or prohibited.

The 1st objector comes forward in reply and says that there is nothing wrong. If you accept the principle of context, even then there is nothing inconsistent in accepting the text to be an अपूर्वविधि।

तत्प्रधाने वा तुल्यवत्प्रसंख्यानादितरस्य तदर्थत्वात् ॥ ३।४।७॥

तत्प्रधाने on that being principal ; वा on the other hand ; तुल्यवत्प्रसंख्यानात् by reason of the equal description ; इतरस्य of the other ; तदर्थत्वात् by reason of its being for it.

7. On the other hand, if the मनुष्य धर्म is principal by reason of equal description of all three, the other is for it.

In the text quoted in the beginning of this अधिकरण that निवीत is for men etc., different modes of wearing the sacred thread are given. When you have to perform the आतिथ्य ceremony, you have to put the sacred thread in the निवीत way that is to say, to place it on the right shoulder and if you have to perform the पितृयज्ञ then you have to put it on in a प्राचीनावीत fashion like a garland; when you have to make an offering to the gods you have to wear it on the left shoulder. The objector says that if you accept that it is निवीत fashion which is man's duty, then other modes are equally good. You can not say that the sacred thread should be in a निवीत fashion always. The particular mode of wearing is prescribed for a particular occasion.

अर्थवादो वा प्रकरणात् ॥ ३।४।८ ॥

8. It is अर्थवाद by reason of the context,

The author after discussing the पूर्वपक्ष view of so many different objectors, lays down his own view. He says that it is अर्थवाद by reason of the context.

विधिना चैकवाक्यत्वात् ॥ ३।४।९ ॥

9. By reason of being in harmony with the विधि.

The author gives a reason in support of his view and says that it is supplementary to the विधि. The विधि is उपव्ययते देवलक्ष्ममेव तत्कुरु ॥ He makes it indeed a sign of gods, when the sacred thread in the उपवीत fashion, is worn. This is important and principal and the other two modes of wearing the sacred thread are subordinate and are therefore occasional.

Adhikaraṇa II. Dealing with the अर्थवाद nature of the division of direction.

दिग्विभागश्च तद्वत्सम्बन्धस्यार्थहेतुत्वात् ॥३।४।१०॥

10. And the division of the direction is like it by reason of the relationship being for a purpose.

The author says that as we have discussed the *pros* and *cons* in the preceding *adhikaraṇa* about the sacred thread, similarly the arguments *mutatis mutandis* apply in the case of the division of direction.

The text is as follows:—

प्राचीन वंशं करोति देवमनुष्यादिशोव्यभजंत प्राचीं देवा दक्षिणापितरः प्रतीचीं मनुष्याउदीचींरुद्राः ॥ (तै० सं० ६।१।१।१)

"He prepares the ancient place; the gods and men divided the directions, the gods took the east, the manes the south, the man the west and the Rudras the north."

Similarly प्राचीनवंशं करोति is a विधि and the rest is अर्थवाद।

Adhikaraṇa III. Dealing with the अर्थवाद nature of "परुषिदित &c."

परुषि दितपूर्णघृतविदग्धं च तद्वत् ॥३।४।११॥

11. And similarly are परुषिदित पूर्ण-घृतविदग्ध verses.

The author says that there are 4 texts which are also governed by the same principle laid down in the preceding अधिकरण.

यत् परुषिदितं तद्देवानां यदंतरा तन्मनुष्याणांयत् समूलं तत्पितृणां ॥ १ ॥ (तै० सं० १।६।८।६

योविदग्धः सनैऋतो योऽश्रृतः सरौद्रोय शृतः ससदेवः ॥ २ ॥ (तै० सं० २।६।३।४)

यत्पूर्णं तन्मनुष्याणां उपर्यर्धो देवानां अधः पितृणां ॥ ३ ॥ (तै० स० १।६।८।४)

घृतं देवानां मस्तु पितृणां निष्पक्वं मनुष्याणां ॥ ४ ॥ (तै० सं० ६।१।१।४)

1. That which is divided at joints is of the gods, that which is of the end is of men, that which is of the root is of manes.

2. The burnt up पुरोडाश cake is of निऋति; the unbaked cake is of रुद्र and the baked one is of dual gods.

3. That which is complete is of men; the upper half is of gods, the lower half is of manes.

4. Clarified butter is of gods, curd is of manes and whey is of men.

These are all अर्थवादs and are in harmony with the विधि given below:—

1. पर्व प्रतिलुनाति। 2. उपरि बिलाद्गृह्णाति। 3. नवनीतेनभ्यंक्ते। (तै० सं० ६।१।१।५) 4. तस्मादविदहताशृतंकृत्यः। (तै० सं० २।६।३।४)

(1) He cuts at joints. (2) He takes it above the aperture. (3) He anoints it with butter. (4) It is to be baked by one who does not burn it.

Adhikaraṇa IV. Sūtras 12 and 13 dealing with the subject that prohibition against telling lies is a quality of a sacrifice. (क्रतुधर्म)।

अकर्म क्रतुसंयुक्तं संयोगान्नित्यानुवादः स्यात् ॥ ३ । ४ । १२ ॥

12. Connected with a sacrifice, it is not a duty; being connected with moral rectitude it is a permanent rule of practice.

The objector bases the argument on the text नानृतंवदेत्. (तै० सं० २।५।५।६) "Do not tell lies" The question is, whether the text lays down the duty of a man or it is a duty to be performed in connection with the performance of a sacrifice. The passage occurs in दर्शपूर्णमास context. The rule as not to tell lies is a conduct of life, which one has to lead. The view of the objector is that it is पुरुषार्थ and is to be practised for ever in one's life. The श्रुति prevails over the context.

विधिर्वा संयोगान्तरात् ॥ ३ । ४ । १३ ॥

13. On the other hand it is विधि by reason of the connection with another.

We have seen the view of the objector that not to tell lies is a moral precept and belongs to man's conduct in life. When this precept is applied to दर्शपूर्णमास or उपनयन, it is a perpetual अनुवाद but not अपूर्वविधि The author says in reply that not telling lies is to be looked upon from a different point of view in connection with दर्शपूर्णमासयाग. In that view it is a विधि.

Adhikaraṇa V. Sūtras 14-16 dealing with the subject that yawning is connected with the context.

अहीनवत्पुरुषस्तदर्थत्वात् ॥ ३ । ४ । १४ ॥

14. Like अहीन it is a duty of man, being subordinate to it.

The objector says that there is a text तस्माज्जर्जभ्य मानोब्रूया न्मयि दक्षक्रतू इति प्राणापानविवात्मन्धत्ते ॥ (तै० सं॥ २।५।२।४) "Therefore he may yawning violently recite (Mantras). He holds in his soul, the two airs प्राण and अपान that is mental abilities and knowledge."

This text about yawning relates to the moral conduct of man and should not belong to any particular context. He gives an illustration of अहीन. There are 3 kinds of soma libations एकाह, अहीन and सत्र. एकाह lasts for a day only, अहीन lasts for 12 nights while सत्र lasts for months and years. In अहीन there are 12 upaṣads which are described somewhere else; so

they are transferred from their context to the अहीन. The text about yawning should be therefore transferred from its context and applied to general moral conduct of man.

प्रकरणविशेषाद्वा तद्युक्तस्य संस्कारो द्रव्यवत्
॥ ३ । ४ । १५ ॥

15. On the other hand by reason of the particular context being connected with it, it is a purificatory rite like a material.

The author gives a reply to the objector's objection. What he says is that the text about yawning occurs in a particular context and therefore belongs to that rite; it may also belong to a paricular action in life. For example you take barley; it is used in a sacrifice and also in common life. So the text relates to the practice in the sacrifice.

व्यपदेशादपकृष्येत ॥ ३ । ४ । १६ ॥

16. There is a transference by reason of the special mention.

You talk of the transference of 12 उपसद्s to अहीन but there is a special text about it तिस्र एव सान्हस्योपसदो द्वादशा हीनस्य । तै० सं० ६. २. ५. १. "There are 3 upsads of सान्ह and 12 of अहीन".

Adhikaraṇa VI. Dealing with the subject that threats &c. pertain to man's duty.

शंयौ च सर्वपरिदानात् ॥ ३।४।१७॥

17. And in the passage शंयु by reason of the application to all.

See the text quoted from तैत्तरीय संहिता in the भाष्य with some variations (तै० सं० २।६।१०॥१) See at P. 2047 of the Ânandâsrama edition. It means, the gods said to शंयु. "तेऽब्रुवन् योब्राह्मणायावगुरेत् तंशतेन यातयात् योनिहनत् सहस्रेण यातयात् योलोहितं करवत् यावतः प्रस्कंद्य पांशून् संगृह्णात् तावतः संवत्सरान् पितृलोकं न प्रजानीयादिति ॥ तस्मात्र ब्राह्मणायावगुरेन्न हन्यान्न लोहितं कुर्यात् ॥ "They said, he who assaults a Brâhmaṇ, should be punished with hundred panis, he who beats him should be punished with thousand panies; he who sheds his blood, shall not be permitted to enter the region of the *Pitris* for so many years as there are particles of dust saturated with his blood. A Brâhmaṇ therefore should not be assaulted, beaten or besmeared with blood." This occurs in दर्शपूर्ण

मास context. By reason of the context it will appear that the rule prohibiting the assault on a Brâhmaṇ applies to the दर्शपूर्णमासयाग. The author says that it is not so. Its applicability is for all times; the rule is ethical but not merely liturgical. So it is transferred from the context and to be applied to the ethical code.

Adhikaraṇa VII. Sûtras 18—19. Dealing with the subject that the prohibition against talking with a dirty woman is ethical (पुरुषधर्म)।

प्रागपरोधान्मलवद्वाससः ॥ ३ । ४ । १८ ॥

18. By reason of the exclusion of a dirty woman from before.

मलवद्वाससा न संवदेत्.........नास्या अन्नमद्यात् ॥ (तै० सं० २।५।१।६)

"One should not speak to a woman in menses; nor should food be taken from her."

The text occurs in connetion with दर्शपूर्णमास context. It is also ethical not merly liturgical; because she has already been excluded from the sacrifice by reason of her menses; she ought not therefore to be talked to. This is to be transferred from its particular context to the general ethical code.

अन्नप्रतिषेधाच्च ॥ ३ । ४ । १९ ॥

19. And by reason of the prohibition of the food.

The author in support of his view gives a reason; because taking of food from her is forbidden. This is a general principle of daily life and is not confined to religous acts only.

Adhikaraṇa VIII. Sûtras 20-24. Dealing with the subject that wearing of gold is a general principle of daily common life (पुरुष धर्म।)

अप्रकरणे तु तद्धर्मस्ततो विशेषात् ॥ ३ । ४ । २० ॥

20, On the other hand not in any context; it is an ethical principle because of this speciality.

दुर्वर्णोऽस्य भ्रातृव्यः। तस्मात्सुवर्णं हिरण्यं भार्यं सुवर्ण एव भवति (तै० सं० २।२।४।६)। सुवाससा भवितव्यं रूपमेव विभर्ति ॥ "His enemy becomes pale; gold should be worn, he becomes comely; one should be properly clad because that enhances beauty."

Wearing of gold ornaments does not belong to any sacrifice. It is therefore an ethical rule and belongs to the daily common life of man.

It is a rule of etiquette.

अद्रव्यत्वात् तु शेषः स्यात् ॥ ३।४।२१ ॥

21. On the other hand by reason of its being not a material, it is subsidiary.

The objector says that wherever there is an original statement there is the mention of a deity and the material; but here in the present case we find that there is no mention of the material. So it is a subordinate statement and ought to be connected with the context where it occurs. The rule is therefore liturgical rather than ethical.

वेदसंयोगात् ॥ ३।४।२२ ॥

22. By reason of the connection with the Veda.

The objector gives a reason that the Vedas are divided into kāṇḍas; there is अध्वर्युकांड. Any thing that belongs to it, is शेष and liturgical. So the text should remain where it is appropriate.

द्रव्यसंयोगाच्च ॥ ३।४।२३ ॥

23, And by reason of the connection with the material.

The objector gives an additional reason that the text qnoted has a reference to the material and is to be 'sacrificially acted upon. It is therefore शेष and is liturgical.

स्याद्वाऽस्य संयोगवत्फलेन सम्बन्धस्तस्मात्कर्मैतिशायनः ॥ ३।४।२४ ॥

स्यात् is; वा on the other hand; संयोगवत् having connection (with material); फलेन with the fruit; संबंधः connection; तस्मात् therefore; कर्म act of common life; ऐतिशायनः is the view of the ऐतिशायन Riṣi.

24. On the other hand, its connection with the material is as the connection with the fruit; therefore it is an ethical act. It is the view of ऐतिशायन।

The author replies the objection of the objector. He says that the action is connected with the material and in also connected with the fruit. It depends upon the effort of a man; it is therefore his duty. It is supported by the view of ऐतिशायन. By wearing gold ornament, one

appears splendid and the enemies are afraid of him. So this rule is not restricted to liturgy only but belongs to the common life of man. It is therefore not restricted to any particular context.

Adhikaraṇa IX. Sûtras 25—27 dealing with the subject that "victory" &c. are the parts of the vedic rite.

शेषाः प्रकरणेऽविशेषात्सर्वकर्मणाम् ॥ ३ । ४ । २५ ॥

25. Not in any context, it is subsidiary and by reason of no speciality it belongs to all actions.

The text is quoted from तैत्तिरिय संहिता in the भाष्य. येनकर्मणा ईर्त्सेत् तत्रजयान् जुहुयात् । राष्ट्रभृतोजुहोति । अभ्यातान् जुहोति." (तै० सं० ३।४।६।२) with modification. "He makes oblations called *victories* in connection with that action by means of which he seeks to prosper. He offers oblations of the sovereignty. He offers the oblations of expansion." Does it belong to any sacrificial act? or is it a common conduct of life? The objector says that celebrations about victory are secular acts. These texts occur in no context and therefore belong to no particular rite; being general in nature they are acts connected with general conduct ofcommon life.

होमास्तु व्यवतिष्ठेरन्नाहवनीयसंयोगात् ॥ ३।४।२६ ॥

26. On the other hand, the oblations are restricted by reason of the connection with आहवनीय ।

The author says that the texts quoted refer to the homas; and they are connected with the आहवनीय fire. So they are vêdic rites. यदाहवनीये जुहुति तेनसोऽस्याभीष्टः प्रीतः ॥ (तै० सं० १।१।१०।५) "when he makes an offering to आहवनीय, he obtains his object".

शेषश्च समाख्यानात् ॥ ३ । ४ । २७ ॥

27. And it is शेष by reason of समाख्या.

The author gives a reason that the preceptors have made a division of the vedas from which it appears that it is शेष of some vedic rite.

Adhikaraṇa X. Sûtras 28–29 dealing with the subject that an इष्टि is to be performed when a gift of a horse is taken in a sacrifice.

दोषात्त्विष्टिर्लौकिके स्याच्छास्त्राद्धि वैदिके न दोषः स्यात् ॥ ३ । ४ । २८ ॥

दोषात् by reason of the fault ; इष्टिः expatiatory ceremony ; लौकिके in a secular act; स्यात् is; शास्त्रात् by reason of its being sanctioned; हि therefore; वैदिके in the religious acts ; न not; दोषः fault; स्यात् is.

28. On the other hand there is an expatiatory rite in the secular acts by reason of the fault; therefore in the vedic act, there is no fault, by reason of being sanctioned.

वरुणो वा एतं गृह्णाति योऽश्वं प्रतिगृह्णाति यावतोऽश्वान् प्रतिगृह्णीयात् तावतो वारुणान् चतुष्कपालान्निर्वपेत् ॥ (तै० स० २।३।१२।१) पौंडरीकेऽश्वसहस्रं दक्षिणा ज्योतिष्टोमे गौश्चाश्वश्च ॥

"God Varuṇa takes hold of him who receives a gift of horses; he ought to offer as many पुरोडाश cakes baked on four pans to Varuṇa as he gets horses in donation. In a पौंडरीक, there is a gift thousand horses; in a ज्योतिष्टोम, there is a gift of a cow and a horse.

The objector says that when any fault is made in secular acts there is a penance prescribed ; but when an act is done under the sanction of the Veda, then there is no fault. The acceptance of a horse during a sacrifice is allowed and so there is no fault committed and no penance is required.

अर्थवादो वाऽनुपपातत्तस्माद्यज्ञे प्रतीयेत ॥३।४।२९॥

अर्थवादः recommendation ; वा on the other hand ; अनुपपातात् by reason of being no mishap ; तस्मात् therefore ; यज्ञे in a sacrifice ; प्रतीयेत is known;

29. On the other hand, it is commendatory to avoid any mishap, therefore it is known to be connected with the sacrifice.

The author says that in the Vedic text, it is said that one who accepts a horse is afflicted with dropsy ; but no disease is seen in a person who takes such a gift. What the text means is that he is affected by some unknown trouble; hence in order to avoid it, an इष्टि is performed. This description is subordinate *i. e.* अर्थवाद.

Adhikaraṇa XI. Sûtras 30–31 dealing with the subject that a donor performs वारुणेष्टि.

अचोदितं च कर्मभेदात् ॥ ३ । ४ । ३० ॥

30. And not laid down, by reason of the difference of act.

The objector says that it does not appear who is to perform a वारुणेष्टि. Is it to be performed by the donee of the horse or by the donor?

The objector's view is that it is to be performed by the donee.

लिङ्गादार्त्विजे स्यात् ॥ ३।४।३१॥

31. That, by reason of the force of the text, is in the sacrificer.

The author says that a वारुणेष्टि is to be performed by the sacrificer. So it appears from the force of the text. See the texts quoted in the भाष्य.

प्रजापतिर्वरुणायाश्वमनयत्सः स्वांदेवतामार्च्छत्सपर्यदीर्यत स एतं वारुणं चतुष्कपालमपश्यत्तं निर्वपत् ततो वैस वरुण पाशादमुच्यत। (२।३।१२।१)

Then follows the text quoted in the commentary on sûtra 28.

"Prajâpati brought a horse for वरुण. He decreased his divine power. He was troubled with a disease. He saw *puroḍâśa* cake to be baked on four pans and to be offered to वरुण. He offered it; then he was disentangled from the meshes of वरुण."

Adhikaraṇa XII. Sûtras 32-33 dealing with the subject that boiled rice should be offered to Soma and Indra in case there is mishap in the course of drinking soma, in a vedic rite.

पानव्यापच्च तद्वत् ॥ ३।४।३२॥

32. And a mishap in drinking, like it.

There is a text under which it is said that a boiled rice offering should be made to Soma-Indra if there is vomiting when soma is drunk. The question is whether this offering should be made while Soma is drunk during the sacrifice or during the ordinary course of life. The objector says that this offering is to be made when soma is drunk in the ordinary course of life.

दोषात्तु वैदिके स्यादर्थाद्धि लौकिके न दोषः स्यात् ॥ ३।४।३३॥

33. On the other hand, by reason of the fault in a Vedic rite; but by reason of the object there is no fault in the ordinary life.

The author's reply is that in a Vedic sacrifice if soma is vomited by over drinking it is a great sin and so a penance should be performed to obviate it; but while drinking soma ordinarily, you take excess; it is

good that you should vomit it so that it may do no harm. So no sin is committed by vomiting the soma overdrunk in ordinary life.

Adhikaraṇa XIII. Sūtras 34-36 Dealing with the subject that the boiled rice offering to Soma and Indra is to be made when there is a mishap in connection with the drink of the sacrificer.

तत्सर्वत्राविशेषात् ॥ ३।४।३४॥

34. That (offering) everywhere as there is nothing special.

The objector says that it is admitted that boiled rice offering is to be made to सोम and Indra in a religious rite but it should be made in each case where vomiting takes place whether it is by the priest or the sacrificer.

स्वामिनो वा तदर्थत्वात् ॥ ३।४।३५॥

35. On the other hand, the lord of the sacrifice that being for his sake.

The author says no; that the offering is to be made by the sacrificer, as the sacrifice is performed for his sake.

लिङ्गदर्शनाच्च ॥ ३।४।३६॥

36. And there is the force of the text.

The author in support of his view relies on the texts. There is a text in which it is said, that he who vomits spoils his sacrifice; this means the यजमान.

Adhikaraṇa XIV. Sūtras 37-41 dealing with the subject that two portions of cakes baked on eight earthen pans and to be offered to Agni are fit for offering.

सर्वप्रदानं हविषस्तदर्थत्वात् ॥ ३।४।३७॥

37. The whole offering should be made as it is for it.

The objector says "यदाग्नेयोऽष्टकपालोऽमावस्यायांच पौर्णमास्यां चाच्युतोभवति". (तै० सं० २।६।३।३)—"A पुरोडाश cake baked on eight pans and to be offered to Agni on new and full moon days becomes firm." Here the cakes that are baked on 8 earthen pans are to be offered to Agni and no divison is to be made.

निरवदानात्तु शेषः स्यात् ॥ ३।४।३८॥

38. On the other hand there will be a residue by reason of being cut up.

The author says "द्विहंविषोऽवद्यति । द्व्यवदानं जुहोति. "He cuts up twice from the oblations. He sacrifices two offerings." These texts show that the cake is to be divided into two and there will be a residue left.

उपायो वा तदर्थत्वात् ॥ ३।४।३९ ॥

39. On the other hand it is a device, by reason of its being for that object.

The objector says that it is a mere device to offer the whole पुरोडाश cake.

कृतत्वात्तु कर्मणः सकृत्स्याद्द्रव्यस्यगुणभूतत्वात् ॥ ३।४।४० ॥

कृतत्वात् by reason of its being done ; तु on the other hand ; कर्मणः of the act ; सकृत् once ; स्यात् is, द्रव्यस्य of the substance ; गुणभूतत्वात् by reason of its being subordinate,

40. On the other hand, by reason of the act being done, it is once because the material is subordinate.

The author says that when the पुरोडाश cake is divided and offered, the sacrifice is finished and it is done only once because the material is subordinate and it is the sacrifice which is principal. The residue will be kept for use.

शेषदर्शनाच्च ॥ ३।४।४१ ॥

41. And by seeing the residue.

शेषात् इडामवद्यति । शेषात्स्विष्टकृतं यजति ॥ He cuts up इडा (sacrificial) food, from the residue. He sacrifices from the residue to स्विष्टकृत् fire."

The author relies on the vedic text that a residue is kept for use.

Adhikarana XV. Sûtras 42-45 Dealing with the subject that स्विष्टकृत offering is to be made from the residue of all.

अप्रयोजकत्वादेकस्मात्क्रियेरञ्छेषस्य गुणभूतत्वात् ॥ ३।४।४२ ॥

अप्रयोजकत्वात् not being the means ; एकस्मात् from one ; क्रियेरन् should be done ; शेषस्य of the residue; गुणभूतत्वात् by reason of its being subordinate.

42. By reason of being not the means, an offering should be made from one because the residue is subordinate.

The objector says that there are several offerings; parts of these offerings are reserved as sacrificial food called इडा and some are reserved as the food of ब्रह्मा priest called प्राशित्रभक्षण and offering to स्विष्टकृत् fire. The objector says that the स्विष्टकृत् offering should be made from one of these residues; because these remnants are of no use.

संस्कृतत्वाच्च ॥ ३ । ४ । ४३ ॥

43. And by reason of a purificatory rite being performed.

The objector strengthens his position and says that in दर्शपूर्णमासयाग these three पुरोडाशs mentioned in the commentary on सूत्र 42 are prepared. प्रयाज and अनुयाज मंत्रs are recited on them only once. So it is proper to take the offering from the residue of one main offering.

सर्वेभ्यो वा कारणाविशेषात्संस्कारस्य तदर्थत्वात् ॥ ३ । ४ । ४४ ॥

44. On the other hand from all by reason of there being no special cause because the purificatory ceremony is for that object.

The author says that this स्विष्टकृत् offering should be taken from all पुरोडाश cakes; there is no special reason why this offering should be taken from one cake; all are sacrificially acted upon.

लिङ्गदर्शनाच्च ॥ ३ । ४ । ४५ ॥

45. And by seeing the force of the text.

The author relies on the Vedic text. देवा वै स्विष्टकृतमब्रुवन् हव्यं नो वह। सोऽब्रवीत् वरं वृणै भागो मेऽस्त्विति। वृणीष्वेत्यब्रुवन्। सोऽब्रवीदुत्तरार्द्धादेव मह्यं सकृत् सकृदवद्यात् ॥ "The gods said to स्विष्टकृत् "bring us an offering," he said "give me a boon; let there be my portion." They said "Ask a boon." He said "Let there be an offering for me once once from the latter half."

The repetition of the word सकृत (once) shows that the residue is to be offered from all cakes

Adhikaraṇa XVI. Sûtras 46-47 dealing with the subject that the first offering of स्विष्टकृत् should be made from the residue of the first cake.

एकस्माच्चेद्यथाकाम्यमविशेषात् ॥ ३ । ४ । ४६ ॥

46. If it be taken from one, it should be according to the desire of the sacrificer by reason of there being nothing special.

The objector asks, in what order should the offering be made? There are three cakes; the first offering should be made at random from any cake, because there is nothing special in the text.

मुख्याद्वा पूर्वकालत्वात् ॥ ३ । ४ । ४७ ॥

47. On the other hand from the principal, by reason of its priority.

The author says that the first offering should be made from the principal cake, being the first in order.

Adhikaraṇa XVII. Sutras 48-51 dealing with the subject that the portions of पुरोडाश are for the purpose of food.

भक्षाश्रवणाद्दानशब्दः परिक्रये ॥ ३ । ४ । ४८ ॥

48. There being no word for eating, the word 'gift' is in the sense of purchase.

इदं ब्रह्मणः । इदं होतुः । इदमध्वर्योः । इदमग्नीधः ॥ (तै० ब्रा० ३।३।८।८)
"This is of the ब्रह्मा; this is of the होता; and this is of the अग्नीध्र."

These texts show that there are different portions for the different priests as दान. There is no word to indicate that these portions are for the food of the priests. The donation is for securing the services of the priests and so it means purchase. This is the view of the objector.

तत्संस्तवाच्च ॥ ३ । ४ । ४९ ॥

49. And by reason of praising it.

एषा वै दर्शपूर्णमासयोर्दक्षिणा ॥ "This is the donation of new and fnll moon sacrifices." The objector gives a reason in support of his view. He says that in the Veda the gift is described as the wages for securing the services of the priests.

भक्षार्थो वा द्रव्ये समत्वात् ॥ ३ । ४ । ५० ॥

50. On the other hand, it is for the purpose of food; both being equal in the substance.

The author says that as soon as the पुरोडाश cakes are offered to the god they become his property. They are no longer the property of the sacrificer. The priests and the sacrificer have equal rights to them. The residue of the पुरोडाश cakes is finally disposed of by the priests eating it; this constitutes the प्रतिपत्तिकर्मः.

व्यादेशाद्दानसंस्तुतिः ॥ ३ । ४ । ५१ ॥

व्यादेशात् by reason of division; दानस्तुति praise of gift.

51. There is a praise of gift by reason of division.

The author says that the residue is divided by the sacrificer and the priests. This gift to the priest is praised; from it, it does not necessarily follow that the services of the priest are purchased. It is his *honorarium* as the Romans would call it.

END OF PÂDA IV.

——:O:——

PÂDA IV.—APPENDIX.

There are four Adhikaraṇas which do not find their place in the authorised books after the Adhikaraṇa I Sûtra 9 of pada IV.

Adhikaraṇa I. Sûtras 9-A & 9-B dealing with a subject that the उपवीत is a part of the दर्शपूर्णमासयाग ।

उपवीतं लिङ्गदर्शनात्सर्वधर्मः स्यात् ॥३।४।९(अ)॥

9-A. उपवीत, by seeing the force of the text, belongs to all ceremonies.

The doubt is whether उपवीत belongs to the दर्शपूर्णमास only or to all sacrifices. The objector says that it belongs to all sacrifices because the force of the vedic texts leads one to that conclusion.

न वा प्रकरणात्तस्य दर्शनम् ॥ ३ । ४ । ९ (इ) ॥

न not; वा on the other hand; प्रकरणात् by reason of the context; तस्य its; दर्शनम् reference.

9-B. Not so, by reason of the context; (the लिंग is) its reference only.

The author says that it is not so; the उपवीत occurs in the दर्शपूर्ण context and the लिंग is only with reference to it.

Adhikarana II. Dealing with the subject that उपवीत is विधि.

विधिर्वा स्यादपूर्वत्वात् ॥ ३ । ४ । ९ (उ) ॥

9-C On the other hand, it is *vidhi* because it is a new thing.

In the text quoted in the commentary on sûtra 1, there is a passage ; उपव्ययते देवलक्ष्ममेव तत्कुरुते. The question is whether it is a विधि or अर्थवाद. The author says that it is a विधि and lays down a new thing. See the commentary on sûtra 9.

Adhikarana III. Sûtras 9-D & 9-E dealing with the subject that उपवीत and the उदगग्रत्व are अनुवादs.

उदक्त्वं चापूर्वत्वात् ॥ ३ । ४ । ९ (ऋ)॥

9-D. And the quality of being north, by reason of its being a new thing.

There is a passage येपुरोदंचोदगग्रास्तान् , दक्षिणाग्रांस्तृणीयात् ॥

"These grass leaves lying in front to the north, should be spread with their front part to the south."

The question is whether उदक्त्व is विधि or अनुवाद. The objector's view is that it is विधि by reason of the new thing as said in the preceding अधिकरण ।

सतो वा लिङ्गदर्शनम् ॥ ३ । ४ । ९ (लृ) ॥

9-E. On the other hand, it is already existent by seeing the force of the text.

The author says that it is already known from the long established practice and smriti texts that the grass should be spread with their top-ends towards the north, so it can not be a विधि; it is therefore an अनुवाद.

Adhikarana VI. Dealing with the subject that holding of the sacrificial fuel is a विधि,

विधिस्तु धारणेऽपूर्वत्वात् ॥ ३ । ४ । ९ (ए)॥

9-F. On the other hand it is a विधि in holding by reason of its being new.

There is a passage in connection with महापितृयज्ञ, "अधस्तात् समिधंधारयन्ननुद्रवेदुपरिहिदेवेभ्यो धारयति" "Holding the sacrificial fuel from underneath, he certainly holds it in the sacrifice to the gods." The question is whether समिधं धारयन् is विधि or अनुवाद. The author says that it is a विधि because it is a new thing.

END OF THE PÂDA IV.—APPENDIX.

——:O:——

PÂDA V.

Adhikarana I. Sûtras 1-12 Dealing with the non-performance of such acts as स्विष्टकृत् with the clarified butter stored up in a vessel called ध्रुवा.

आज्याच्च सर्वसंयोगात् ॥ ३ । ५ । १ ॥

1. And from the clarified butter by reason of its being connected with the whole sacrifice.

In the Pâda IV adhikarna XV, it has been laid down that इडा, प्राशित्र and स्विष्टकृत् are to be made from the residue of all पुरोडाश cakes. Upon the same principle, says the objector, the remaining rites such as इडा, प्राशित्र and स्विष्टकृत् are to the performed from ध्रुवाज्य which is connected with the whole दर्शपूर्णमासयाग. The ghee is kept in three kinds of vessel; 1st leather bags; 2nd common vessel and 3rd sacrificial vessel. The latter is called ध्रुवाज्य. (ghee stored in the vessel called ध्रुवा) It is sacrificially acted upon and taken out in a vessel called उपभृत ; this is with a view to pouring into जुहू (spoon) and offering to अग्नि.

कारणाच्च ॥ ३ । ५ । २ ॥

2. And because of the reason.

The objector supports his argument by citing authorities quoted in the commentary on सूत्र 45 of पाद 4 of chap. III at p. 137.

एकस्मिन्त्समवत्तशब्दात् ॥ ३ । ५ । ३ ॥

3. In one, by reason of the word समवत्त (oblation).

The objector strengthens his position by assigning another reason. अग्नये स्विष्टकृते समवद्यति (तै॰ सं॰ १।७।४।४) ॥ आज्यादेकस्ताच्च हविषोऽवद्यति ॥ मिश्रस्यान्येन हविषावद्यति "He makes an offering to स्विष्टकृत् fire; he makes an offering from one butter oblation; he makes an offering mixed with another oblation." He says that the text clearly shows that the offering should be made with clarified butter stored in one vessel. The word समवत्त is derived from the same root as समवद्यति.

आज्ये च दर्शनात्स्विष्टकृदर्थवदस्य ॥ ३।५।४॥

4. And from seeing in clarified butter, it is अर्थवाद of स्विष्टकृत्।.

अवदाय अवदाय ध्रुवां प्रत्यभिघारयति । स्विष्टकृतेऽवदाय न ध्रुवां प्रत्यभिघारयति "After taking an offering, he besmears the ध्रुवा; after making an offering to the स्विष्टकृत् fire, he does not besmear the ध्रुवा." From these texts, it is clearly proved that the oblation of the स्विष्टकृत् is to be made from ध्रुवाज्या. So the objector strengthens his position by saying that we see in the Vedic texts the connection of the ध्रुवाज्या with स्विष्टकृत् offering. The latter is therefore an अर्थवाद

अशेषत्वात्तु नैवं स्यात्सर्वादानादशेषता ॥३।५।५॥

5. On the other hand by reason, of there being no residue, it cannot be so; there is no residue by reason of taking the whole in use.

The author says that ध्रुवाज्या is used in the whole sacrifice. There is no residue left; and as there is no residue left so there can be no offering of the स्विष्टकृत् from the ध्रुवाज्या.

साधारण्यान्न ध्रुवायां स्यात् ॥ ३ । ५ । ६ ॥

6. By reason of its being common, there is not in a ध्रुवा.

The author gives an additional reason and says that the clarified butter kept in the ध्रुवा is for the whole sacrifice; it is common and so no प्रतिपत्तिकर्म can be performed from it. "सर्वस्मै वा एतद्यज्ञाय गृह्यते । यद् ध्रुवायामाज्यं". (तै॰ ब्रा॰ ३।३।५।५) "It is taken for the whole sacrifice; that ghee which is in the ध्रुवा vessel."

अवत्तत्वाच्च जुह्वां तस्य च होमसंयोगात् ॥३।५।७॥

अवत्तत्वात् by reason of being taken; च and; जुह्वां in the juhu; तस्य its; च and;

होमसंयोगात् by reason of its connection with homa.

7. **And by reason of its being taken in a जुहू and by reason of its being connected with the homa.**

The author says that even there is no residue in the जुहू; because the ghee in जुहू is also connected with होम, there cannot therefore be any residue of ghee there.

चमसवदिति चेत् ॥ ३ । ५ । ८ ॥

8. **If you say 'like a spoon'.**

The objector says that just as *soma* juice is left in a spoon; so the ghee is left as residue in a जुहू.

न चोदनाविरोधाद्धविःप्रकल्पनात्वाच्च ॥ ३।५।९॥

न not; चोदनाविरोधात् being contrary to the command; हविः प्रकल्पनत्वात् by reason of preparing the oblation; च and.

9. **Not so; by reason of this being contrary to the command and by reason of preparing the oblation.**

The author says in reply that there is no analogy. In the case of *soma*, it is both offered to Agni and drunk; while in the case of ghee, it is only offered to Agni. So there is no similarity.

उत्पन्नाधिकारात्सति सर्ववचनम् ॥ ३ । ५ । १० ॥

उत्पन्नाधिकारात् by reason of sanctioning the remaining rite if there be residue; सति on the existence; सर्ववचनं the word 'all'.

10. **The word 'all' applies, by reason of sanctioning the remaining rite, if there be a residue.**

"तथत्सर्वेभ्यो हविर्भ्यं समवद्यति" "He makes an offering from all oblations." The word 'all' in the text quoted is applicable only to the case where there is any residue left.

जातिविशेषात्परम् ॥ ३ । ५ । ११ ॥

11. **And further by reason of a particular species.**

The author says in reply to the objector's statement in sûtra 3. He says that the objector referred to the word समवद्य but that is only by way of a spceies. The text describes the particular species of ghee.

अन्त्यमरेकार्थे ॥ ३ । ५ । १२ ॥

अंत्यं last; अरेकार्थे in the sense of not empty.

12. The last reason (is not valid) because it is not empty.

The objector has referred to certain texts in sûtra 4. And infers that the remaining rite is connected with ध्रुवाज्या. The author says that this reason is not good; when स्विष्टकृत् offering is made, the vessel called ध्रुवा is not empty of its ghee. So the remaining rite cannot be performed from the residue as stated by the objector.

Adhikaraṇa II. Dealing with the subject that in साकं प्रस्थाय्य sacrifice, the remaining rites are not to be performed.

साकम्प्रस्थाय्ये स्विष्टकृदिडञ्च तद्वत् ॥३।५।१३॥

13. In a साकंप्रस्थाय्य sacrifice स्विष्टकृत् and इडा are in the same way.

The author says that in the साकं प्रस्थाय्य यज्ञ the same principle embodied in sûtra 5 of the last अधिकरण applies i. e. the remaining rites स्विष्टकृत् and इडा भक्षण are not performed; साकं प्रस्थाय्य is a काम्येष्टि and is the modified form of दर्शपूर्णमास.

Adhikaraṇa III. Sûtras 14-15 dealing with the subject that in सौत्रामणीयाग, the remaining rites are not performed.

सौत्रामण्यां च ग्रहेषु ॥ ३ । ५ । १४ ॥

14. And in a सौत्रामणी sacrifice, in the cups.

The सौत्रामणी sacrifice is an animal sacrifice; there are cups called आश्विन सारस्वत and ऐंद्र, some of them are full of milk and some of them are full of wine. As there is no residue left, so the remaining rites can not be performed in what is called ग्रहप्रचार.

तद्वच्च शेषवचनम् ॥ ३ । ५ । १५ ॥

15. And the text regarding the residue is like that.

The author says that as to the text about residue, it is to be interpreted and adjusted in the way as in सूत्र 7. उच्छिनष्टि न सर्वं जुहोति, ब्राह्मणं परिक्रीणीयात् उच्छेषणस्य पातारं (तै० ब्रा० १।८।६।२) । शतातृण्णायां समवनयति (तै० ब्रा० १।८।६।४) "He keeps a residue, he does not offer the whole. A Brâhmaṇa should be hired to drink the residue. He washes *soma* in a vessel having hundred holes."

Adhikaraṇa IV. Sûtras 16-17 dealing with the performance of स्विष्टकृत्, and इड़ा &c, once in a सर्वपृष्ट.

द्रव्यैकत्वे कर्मभेदात्प्रतिकर्म क्रियेरन् ॥३।५।१६॥

16. By reason of the difference of the main acts, in the unity of the materials, each act should be done.

In a सर्वपृष्ट there are many main oblations; the objector says that each main oblation should have remaining rites separately i. e. the rites such as स्विष्टकृत्, इड़ाभक्षण and प्राशित्र भक्षण are to be performed separately for each main oblation, though पुरोडाश is common.

अविभागाच्च शेषस्य सर्वान्प्रत्यविशिष्टत्वात् ॥३।५।१७॥

अविभागात् by reason of the indivisibility; च and; शेषस्य of the residue; सर्वान् प्रति to all; अविशिष्टत्वात् by reason of no speciality.

17. And by reason of the indivisibility of the remaining half, all are performed at once because there is no special mention about it.

"उत्तरार्द्धात्स्विष्टकृते समवद्यति" "He offers to the स्विष्टकृत fire from the remaining half." The पुरोडाश cake is divided into two halves; the first half is offered to इंद्र as often as 5 or 6 times and the other is not divided; and from it the स्विष्टकृत, इड़ाभक्षण and प्राशित्रभक्षण are performed.

Adhikaraṇa V. Dealing with the subject of drinking of the two residues of the 'soma' juice left in the cup known ऐंद्रवायव.

ऐन्द्रवायवे तु वचनात्प्रतिकर्म भक्षः स्यात् ॥३।५।१८॥

18. On the other hand, in a cup called ऐंद्रवायव by reason of a text, there will be drinking with each subordinate act.

"द्विरैंद्रवायवस्य भक्षयति" "द्विहर्य तस्यवषट्करोति" "He twice partakes of the ऐंद्रवायव cup; he twice pronounces वषट्कार of this". In a ज्योतिष्टोम sacrifice, the Soma juice is extracted; it is put in cups and then it is offered to the fire. This is called ग्रहप्रचार. In it Soma juice is extracted once and two cups are filled up and offered to इंद्र and वायु. So there is residue left in two cups. The Soma juice should be therefore drunk twice in the ऐंद्रवायव cup.

Adhikaraṇa VI. Sûtras 19—21 dealing with the subject that in a Soma sacrifice, the residue should be drunk.

सोमेऽवचनाद्भक्षो न विद्यते ॥ ३।५।१९ ॥

19. In a Soma sacrifice by reason of no text, there is no drinking.

The objector says that there are several Soma cups in a Soma sacrifice; they are offered to fire. There is residue left; but there is no Vedic text as to drinking of it.

स्याद्वाऽन्यार्थदर्शनात् ॥ ३।५।२० ॥

20. On the other hand, there is, by seeing the other text.

The author says there is drinking, as the texts show भक्षयति सर्वतः परिहारमाश्विनं (तै० सं० ६।४।९।४) भक्षिताप्यायितांश्चमसानदक्षिणस्या न सोवलम्बे सादयंति ॥ "He drinks...........turning the *aświn* cup round his head; drinking the Soma juice they dilute it with water in spoons and arrange them in the frame of a cart to the south."

वचनानि त्वपूर्वत्वात्तस्माद्यथोपदेशं स्युः ॥३।५।२१॥

21. On the other hand, there are texts by reason of laying down something new; therefore it should be according to the direction.

The author says that there are direct texts which show that the residue of some juice should be drunk. भक्षयति...........सर्वतः परिहारमाश्विनं तस्मात् सर्वतः श्रोत्रेण श्रृणोति (तै० सं० ६।४।९।४) "He drinks...........turning the *Aświn* cup round his head, therefore he hears from all sides."

Adhikaraṇa VII. Dealing with the subject that the residue is to be drunk by the priests called चमसी.

चमसेषु समाख्यानात्संयोगस्य तन्निमित्तत्वात् ॥ ३।५।२२ ॥

22. By reason of the समाख्या in the case of spoons and of the mention of the connection being for it.

The priests called होता, ब्राह्म, मैत्रावरुण, ब्रह्मणाछंशी and अग्नीध्र are called चमसी becauae they are entitled to drink Soma juice from the cup called चमस. This is based upon the authoritative statement made by the आचार्यs called समाख्या and from the etymology of the word. So the conclusion is that these

priests are entitled to drink Soma juice in a Soma sacrifice.

Adhikaraṇa VIII. Sūtras 23—26 dealing with उद्गातृ priests' right to drink with सुब्रह्मण्य.

उद्गातृचमसमेकः श्रुतिसंयोगात् ॥ ३।५।२३॥

23. One should drink from the उद्गातृ cup by reason of the Vedic text.

"प्रैतुहोतुश्चमसः प्रब्रह्मणः प्रोद्गातॄणां" "Let the spoon cup of the होता go forward, that of ब्रह्मा and that of उद्गातृs". There is an उद्गातृ cup; in the text quoted above, the उद्गातृ priests are mentioned in plural. The question is whether a priest should drink the Soma juice or all the उद्गातृ priests should do so. The objector says that one priest should only drink as there is only one cup of the उद्गातृ priests mentioned in the above text.

सर्वे वा सर्वसंयोगात् ॥ ३।५।२४॥

24. On the other hand, all, by reason of the mention of all.

The second objector says that as उद्गातृ is used in plural so all the उद्गातृ priests should drink the Soma juice from the cup.

स्तोत्रकारिणां वा तत्संयोगाद्बहुश्रुतेः ॥३।५।२५॥

25. On the other hand, by reason of its connection, all the singers should drink it, because the plural number is used in the Vedic text.

The third objector comes forward and says that as the plural number is used, all the singers are meant with the exception of सुब्रह्मण्य *i. e.* उद्गाता, प्रस्तोता, प्रतिहर्त्ता.

सर्वे तु वेदसंयोगात्कारणादेकदेशे स्यात् ॥३।५।२६॥

26. On the other hand, all by reason of the connection with the text and by reason that a part represents the whole.

The author says in reply to all the objectors that you ought not to take the term उद्गातृ to mean उद्गातृ in its limited sense; it includes all the four priests *viz:* प्रस्तोता, प्रतिहर्त्ता, उद्गाता and सुब्रह्मण्य. There is no doubt that only उद्गाता sings but under the class of उद्गातृ priest all the above-said priests come. So they are all entitled to drink the Soma juice.

Adhikaraṇa IX. Sûtras 27—30 dealing with the subject that ग्रावस्तुत् is also entitled to drink सेाम juice.

ग्रावस्तुतो भक्षो न विद्यतेऽनाम्नानात् ॥३।५।२७॥

27. The ग्रावस्तुत् is not entitled to a drink by reason of non-mention in the Vedas.

The objector says that ग्रावस्तुत् who comes under the head of होतृ priest is not entitled to drink Soma, because there is no rule laid down for his drinking, in the Vedas.

हारियोजने वा सर्वसंयोगात् ॥ ३ । ५ । २८ ॥

28. On the other hand, in the हारियेाजन cup, by reason of the mention of all.

The author says that in the हारियेाजन cup, the ग्रावस्तुत् priest is entitled to drink Soma, because in the text all priests are mentioned, so the ग्रावस्तुत् is necessarily included. यथा चमस मन्यांश्चमसांश्चमसिनो भक्षयंति ॥ अथैतस्य हारियेाजनस्य सर्वेएवलिप्संते ॥ "When from a spoon and from other spoons the spoon-bearers drink (the Soma), then from the हारियेाजन, all drink it".

चमासिनां वा सान्निधानात् ॥ ३ । ५ । २९ ॥

29. On the other hand, the चमसी priests, by reason of the close proximity.

The objector says that in the above text the word सर्वे refers to the चमसी priests but not to all priests as you say. As ग्रवस्तुत् is not a चमसी, so he is not entitled to Soma drink.

सर्वेषां तु विधित्वात्तदर्था चमसिश्रुतिः ॥३।५।३०॥

30. On the other hand, of all, by reason of the command; the mention of चमसी in the text is with that object.

The author says that the text quoted in the commentary on सूत्र 28 consists of two sentences; the first part is in praise of हारियेाजन cup and the 2nd lays down अपूर्वविधि. In this view, it is one complex sentence. The term 'सर्वे' therefore refers to all priests.

Adhikaraṇa X. Dealing with the subject that pronouncing of वषट्कार is a necessary condition of drinking.

वषट्काराच्च भक्षयेत् ॥ ३ । ५ । ३१ ॥

31. And one should drink by pronouncing वषट्कार.

"वषट् कर्तुः प्रथमभक्षः" "He who pronounces वषट् has the first drink." The author says that one should drink after pronouncing वषट्कार and relies on the Vedic text quoted above.

Adhikaraṇa XI. Dealing with the snbject that 'homa' and extracting of Soma juice are the necessary conditions of drinking.

होमाऽभिषवाभ्यां च ॥ ३ । ५ । ३२ ॥

32. And by Homa and extraction of Soma juice.

हविर्धाने चर्मण्यधि ग्रावभिरभिषुत्याहवनीयेहुत्वा प्रत्यंचः परेत्य सदसिभक्षयंति "Having extracted juice with stones from the *soma* placed in a हविर्धान cart and having offered it to आहवनीय fire, they going forward drink it in an assembly." The text is quoted in support of the view embodied in the sûtra; those who extract the Soma juice and offer it to the fire are entitled to drink it.

Adhikaraṇa XII. Sûtras 33-35 dealing with the subject that those who prononnce वषट्कार are entitled to drink Soma from चमस cup.

प्रत्यक्षोपदेशाच्चमसानामव्यक्तः शेषे ॥३।५।३३॥

प्रत्यक्षोपदेशात् by reason of direct command; च and; चमसानां of the चमस cups; अव्यक्तः general, not undeveloped; शेषे in the residue.

33. And by the direct command of the चमस cups and the general in the residue.

The objector relies on the text "प्रैतुहोतुश्चमसः प्रब्रह्मणः प्रोद्गातॄणां" See the commentary on the सूत्र 23 at p. 147. So according to the objector, these priests mentioned in the text are entitled to drink Soma juice from the चमस cups and as the priests pronouncing the वषट्कार are not mentioned, they can drink only from the residue because the general class of priests is to drink from the residue.

स्याद्वा कारणभावादनिर्देशश्चमसानां कर्तुस्तद्वचनत्वात् ॥ ३ । ५ । ३४ ॥

34. On the other hand, there is no direct statement about the चमस cups because there is no reason, but there is a direct state-

ment about one who pronounces वषट्कार.

One who prononces वषट्कार is the same as होता; so in the above text there is a direct statement about a *hotâ* drinking from the *chamasa* cups. मैतुहोतुश्चमसः"

चमसे चान्यदर्शनात् ॥ ३ । ५ । ३५ ॥

35. And in a *chamasa* cup by reason of another Vedic text.

There is anothor Vedic text upon which the author relies in support of his view चमसांश्चमसाध्वर्यवे प्रयच्छति । तान्सवषट्कर्त्रे हरति ॥. "He hands over the चमस cups to चमस priest; he passes them on to the priest pronouncing वषट्."

Adhikaraṇa XIII. Sûtras 36-39 dealing with the subject that a 'hotâ' priest is first entitled to drink.

एकपात्रे क्रमादध्वर्युः पूर्वो भक्षयेत् ॥ ३।५।३६ ॥

36. In one cup in an order, the अध्वर्यु priest drinks first.

The objector says that because there is one cup and there is also an order of precedence, so the अध्वर्यु comes first and he therefore drinks first from the cup and then others follow him.

होता वा मन्त्रवर्णात् ॥ ३ । ५ । ३७ ॥

37. On the other hand, होता by reason of his mention in the text.

होतुश्चित् पूर्वे हविरद्यमाशत (ऋ० सं० १०।९४।२)। होतेवनः प्रथमः पाहि (ऋ० सं० ५।४३।३) "Even before the होता, they obtain the offering first." "Drink for us first like as होता." The author says that these texts clearly show that a होता is to drink first.

वचनाच्च ॥ ३ । ५ । ३८ ॥

38. And by reason of the direct text.

The author strengthens his position by quoting the direct text. वषट्कर्तुः प्रथम भक्षः ॥ See the commentary on सूत्र 31 at p. 149.

कारणानुपूर्व्याच्च ॥ ३ । ५ । ३९ ॥

39. And by reason of the sequences of causes.

The author says that the order in which the sacrifice proceeds also strengthens the view expressed by him. The वषट्कार is pronounced first by the होता and then the homa is performed by अध्वर्युः So the होता drinks first and next follows the अध्वर्यु ।

Adhikaraṇa XIV. Dealing with the subject that drinking is preceded by permission.

वचनादनुज्ञातभक्षणम् ॥ ३ । ५ । ४० ॥

40. By the direct text, there is drinking after obtaining permission.

"तस्मात्सोमोनानुपहूतेनपेयः" "Soma should not therefore be drunk by one who is not invited to it." So the author says that one should not drink it without getting an invitation first.

Adhikaraṇa XV. Dealing with the subject that the permission is to be given by the Vedic words.

तदुपहूत उपह्वयस्वेत्यनेनानुज्ञापयेल्लिङ्गात् ॥ ३।५।४१॥

41. Then "you who are invited, invite;" from this, permission is given by reason of the force of the text.

There is the Vedic text "उपहूत उपह्वयस्व" By this mantra permission is given. The force of the text shows it. This मंत्र is recited when permission is given.

Adhikaraṇa XVI. Dealing with the subject that the reply to the invitation should be made by the Vedic मंत्र.

तत्रार्थात्प्रतिवचनम् ॥ ३ । ५ । ४२ ॥

42. There, by the object is the reply.

The text is उपहूत उपह्वयस्वेत्यनेन अनुज्ञापयेत् ॥ "permission should be given 'you who are invited, invite.'" The author says that the text itself shows that there is a reply. The order in the text should be reversed. It is thus 'उपह्वयस्व' 'invite,' and the reply is उपहूत 'called'. The *artha i. e.* the object shows that it indicates the acceptance of the invitation.

Adhikaraṇa XVII. Dealing with the permission to those who drink from one cup.

तदेकत्राणां समवायात् ॥ ३ । ५ । ४३ ॥

43. That applies to those who drink from the same cup by

reason of their collecting (for the object).

The invitation to drink and the acceptance of the same are in the case of persons who can drink from the cup and who have congregated there with that object.

Adhikarana XVIII. Sútras 44-46 Dealing with the subjeet that sacrificer himself is entitled to the sacrificial food.

याज्यापनयेनापनीतो भक्षः प्रवरवत् ॥ ३।५।४४ ॥

याज्यापनये when याज्या verses are not read ; न not ; अपनीत: is deprived of; भक्ष: food ; प्रवरवत् like the appointment.

44. When याज्या is not recited, there is no deprivation of food like the appointment-

Both होता and यजमान perform the sacrific, the होता recites the याज्या; but when it so happens that a यजमान himself recites the याज्या in a ज्योतिष्टोम, the Hotâ does not recite the याज्या verses. The objector says that होता gets the food in spite of not reading the याज्या just as there is no obstacle in the way of his appointment as होता.

यष्टुर्वा कारणागमात् ॥ ३।५।४५ ॥

45. On the other hand, of the यजमान by virtue of the reason.

याज्याया अधिवषट्करोति । स्वयंनिषद्य यजति. "After याज्या he pronounces वषट्; he himself performs a sacrifice." When याज्या is recited, the वषट्कार is pronounced and after वषट्कार has been pronouuced the sacrificial food is taken. So the person who reads याज्या is entitled to the sacrificial food. This is called कारणागम *i. e.* the existence of reason.

प्रवृत्तत्वात्प्रवरस्यानपायः ॥ ३।५।४६ ॥

प्रवृत्तत्वात् by reason of the commencement; प्रवरस्य of the appointment; invitation ; अनपायः anulment.

46. There can not be anulment of the appointment by reason of the commencement of the act.

The author says that the illustration given by the objetor does not apply, because when an appointment is already made it can not be annulled; but the reading of the याज्या carries with it the emolument in the form of the sacrificial food.

Adhikaraṇa XIX. Sūtras 47-51 dealing with the subject that the ghee in a fruit cup is intended for the sacrifice.

फलचमसो नैमित्तिको भक्षविकारः श्रुतिसंयोगात् ॥ ३।५।४७॥

फलचमसः fruit cup. नैमित्तिकः conditional; occasional. भक्षविकार subsititute for food. श्रुतिसंयोगात् by reason of its mention in the Vedic text.

47. The fruit cup is a conditional substitute for food, by reason of its mention in the Vedic text.

सयदि राजन्यं वावैश्यं याजयेत्॥ सयदि सोमंविभक्षयिषेत् न्यग्रोधस्तिमीः आहृत्या:ताः संपिष्य दधनि उन्मृज्य तमस्मै भक्षं प्रयच्छेन्नसोमं ॥

"If a kṣattriya or a vaiśya be assisted in performing a sacrifice and if he wished for Soma drink, then young sprouts of *udambara* tree should be pounded and their juice mixed with curd should be given to him for a drink; no *Soma* is to be given". The question is whether this mixture intended as substitute for Soma is for the यजमान or for offering as well. The view of the objector is that it is a substitute for soma as laid down in the above quotation.

इज्याविकारो वा संस्कारस्य तदर्थत्वात् ॥३।५।४८॥

48. On the other hand it is a substitute for oblation because the sacrificial purification is for that object.

The author says that this mixture is a substitute for oblation ; because all preparations in a sacrifice are made with that object.

होमात् ॥ ३।५।४९॥

49. By reason of the homa.

यदान्यांश्चमसान्जुह्वति अथैतस्य दर्भतरुणकेनोपहत्य जुहोति "When he makes an offering from other चमसs, he by striking it with any young shoot of दर्भ grass makes an offering." This text also shows that this mixtrure is a substitute for oblation.

चमसैश्च तुल्यकालत्वात् ॥ ३।५।५०॥

50. And by reason of contemporaneousness with the cups.

"यदान्यांश्चमसान् उन्नयति अथैनं चमसं उन्नयति" "When he raises other

चमस, then he raises this चमस."

The author strengthens his position by quoting the text. When they lift up other cups, then they lift this cup (फलचमस). This shows that all cups are to be lifted up for oblation simultaneously.

लिङ्गदर्शनाच्च ॥३।५।५१॥

51. And by seeing the force of the text.

The author gives the third reason and says that "तमस्मै भक्षं प्रयच्छन्नसोमं" "Give him this drink but no *soma*." When this substitute is prepared; the soma is not drunk. From this, it follows that this substitute is intended for oblation.

Adhikaraṇa XX. Sûtras 52-53 dealing with the subject that the ब्राह्मण्s alone follow the 'chamasa' of the kṣattriya in a procession.

अनुप्रसर्पिषु सामान्यात् ॥ ३।५।५२॥

अनुप्रसर्पिषु in a procession; सामान्यात् by reason of its being common.

52. In the procession by reason of its being common.

शतंब्राह्मणाः सोमान् भक्षयंति । दशदशैकैक चमसमनुप्रसर्पंति "Hundered Brâhmaṇas drink Soma; ten-ten follow each cup."

There is a दशपेय sacrifice in a राजसूय. It is a substitute for सोमयाग There 100 Brahmans drink soma; there are 10 cups: each ten carry one in a procession ,to the sacrificial seat. In this procession, says the objector, both the ब्राह्मण्s and क्षत्रियs carry ten cups according to the principle called सृष्टिन्याय. See chap I. pada IV. Sutra 27. This is the force of सामान्य; every one is a ब्राह्मण there; just as every Zamindar is called *Thâkur sâhib* irrespective of his caste though the term *Thâkur* is exclusively used by a kṣattriya.

ब्राह्मणा वा तुल्यशब्दत्वात् ॥ ३।५।५३॥

53. On the other hand the Brâhmaṇas by reason of the word 'equal'.

The author's view is that the procession consists of Brâhmaṇas alone, because then only there will be homogeniety.

END OF PÂDA V.

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PÂDA VI.

Adhikaraṇa I. Sûtras 1—8 dealing with the subject that the text enjoining of खादिर wood &c. for construction of स्रुवा &c. is connected with the model sacrifice.

तत् सर्वार्थमप्रकरणात् ॥ ३ । ६ । १ ॥

तत् that; सर्वार्थं to all cases; अप्रकरणात् by belonging to no context.

1. That belongs to all cases by reason of the text not belonging to any context.

The text in this connection is as follows. "यस्य खादिरः स्रुवोभवति छंद सामेव रसेना वयति सरसा अस्याहुत योभवंति" (तै॰ सं॰ ३।५।७।१) "He whose ladle is made of *khadir* wood, offers the oblation with the juice of the Veda; his offerings become full of juice."

The objector says that the text about the sacrificial ladle does not belong to any context; it is therefore applicable to all sacrifies whether model or modified.

प्रकृतौ वाऽद्विरुक्तत्वात् ॥ ३ । ६ । २॥

2. On the other hand, it applies to the model sacrifice by reason of no repetition.

The author says that this text should be applied to the model sacrifice; if you do not accept it and if you insist upon its application to both model and modified sacrifices, then there will be a repetition; as it is laid down that the modified sacrifice should be performed like a model sacrifice. As there should not be a repetition, it is therefore proper that the text should be applied to the model sacrifice only..

तद्वर्जं तु वचनप्राप्ते ॥ ३ । ६ । ३ ॥

तद्वर्जं excepting that; तु on the other hand; वचनप्राप्ते on getting or obtaining.

3, On the other hand excluding it, the direct text is applicable.

The objector says that the Vedic texts are of two kinds direct प्रत्यक्ष and inferential आनुमानिक. When there is a conflict between the two, the former prevails. So the text quoted is direct and applies to both the model and modified sacrifices.

दर्शनादिति चेत् ॥ ३।६।४॥

4. If it be said that by reason of seeing (Vedic text).

The objector further says that there are two kinds of texts, one general and the other particular. In some cases, general text is quite sufficient and the particular text is unnecessary. In other cases general text is not quite sufficient and particular text is absolutely necessary. Take the illustration of प्रयाजs; in some modified sacrifices they are made and in other they are not made.

न चोदनैकार्थ्यात् ॥ ३।६।५॥

5. Not, by reason of a चोदना being for the same end.

The objector says that the general and the particular texts both supplement each other. As for example general statement applies to all sacrifices and a particular statement adapts it to a particular sacrifice. So the particular statement supplements the general statement.

उत्पत्तिरिति चेत् ॥ ३।६।६॥

6. If it be said that there is '*a priori*' ground.

The word उत्पत्ति in the above sûtra is used in the meaning of शेषवत् of Gotam's न्याय. It is a kind of अनुमान where you infer the cause by seeing the effect. As for instance seeing the flood in a river you infer the previous fall of rain on the upper land.

The objector says that when there are abridgment and enlargement described in the Vedas you make an inference that they describe a model sacrifice; there are abridgment and enlargment described in the अनारभ्यविधि (general statement); so it is applicable to प्रकृति sacrifice.

न तुल्यत्वात् ॥ ३।६।७॥

7. Not by reason of parity of reasoning.

तुल्य is used in the sense of सामान्यतोदृष्ट' of Gotama's न्याय. The objector replies the objection raised to his view. He says that such abridgment and enlargment are described in both the general and the particular statements. So this is not an invariable guide.

चोदनार्थकात्स्न्यात्तु मुख्यविप्रातिषेधात्प्रकृत्यर्थः ॥ ३ । ६ । ८ ॥

चोदनार्थ कात्स्न्यात् by reason of the *chodana* serving all purposes; तु on the other hand. मुख्यविप्रतिषेधात् by reason of the general text being applicable to both; प्रकृत्यर्थः applicable to the model socrifice.

8. On the other hand, a particular statement serving all purposes and the general text being applicable to both, it is applicable to the model sacrifice.

The author gives his own view finally after the discussion of the views of the objector. There are three kinds of Vedic texts. 1. अनारभ्यविधि. general statement, these are texts which belong to no context; (2) प्रकृतिवाक्य, text laying down the model sacrifice; (3) चोदकवाक्य, texts showing the relationship between the model and the modified sacrifices. So the author says that अनारभ्यविधि should be connected with the model sacrifice and by virtue of the चोदकवाक्य, it is connected with modified sacrifice; the general statement is therefore connected with the model sacrifice.

Adhikarana II. Dealing with the subject that Samadheni मंत्र which are 17 in number should be used in a modified sacrifice.

Samadheni mantras are recited while offering sacrificial fuel in a sacred fire.

प्रकरणविशेषात्तु विकृतौ विरोधि स्यात् ॥ ३।६।९ ॥

9. On the other hand, by reason of the particular context, there will be contradictions in the modified sacrifice.

(प्रकृति प्रकरण पठित) पंचदश सामधेनीरन्वाह। (तै० सं० २।५.८।२) "He says after, 15 सामधेनी verses."

(अनारभ्यविधिः) सप्तदशसामधेनी रनुब्रूयात् ॥ (ऐ० ब्रा० १।१) "He ought to say after, 17 सामधेनी verses."

Now there are two texts; the first is already in connection with the model sacrifice and the other is a general statement; if the latter were also connected with the model sacrifice, there will be a conflict. So in such a case of conflict the अनारभ्यविधि is applicable to the modified sacrifice.

Adhikarana III. Dealing with the subject that the texts about the milking utensils connected with the model sacrifice.

नैमित्तिकं तु प्रकृतौ तद्विकारः संयोगविशेषात् ॥३।६।१०॥

10. On the other hand, the occasional should be used in प्रकृति and the exclusion of the other by reason of particular mention.

चमसेनाप: प्रणयेत्। गोदोहनेन पशुकामस्य प्रणयेत्। वैल्वो यूपो भवति। ब्रह्मवर्चसमवरुंधे॥ (तै० सं० २।१।८।१) "Carry water with the spoon; one desirous of cattle should carry water with the गोदोहन vessel; one who is desirous of splendour of knowledge, should have a यूप of *bel* wood."

"By means of a cup, water is carried." The text is read in connection with the full and new moon sacrifices. गोदोहनेन &c. *i. e.* with the vessel of milking cows the water is carried by one who is desirous of cattle. This text can not be applied to the model sacrifice in accordance with the rule laid down in the preceding *adhikaraṇa* as two texts will be contradictory, one laying down a cup and the other a milking vessel. So according to the objector the latter text applies to the modified sacrifice. The author says no, because there is a निमित्त or reason for doing so *i.e.* one who desires cattle, should carry water in a milking vessel. In that case the text should be connected with the प्रकृति याग.

Adhikaraṇa IV. Sūtras 11-13 dealing with the subject that अग्न्याधान is not a part of पवमानेष्टि.

इष्ट्यर्थमग्न्याधेयं प्रकरणात् ॥३।६।११॥

11. By virtue of the context, the establishment of fire is for पवमानेष्टि.

पवमानेष्टि is performed for renewing the power of the sacred fire already established. The objector therefore says that अग्न्याधान is a part of a पवमानेष्टि.

न वा तासां तदर्थत्वात् ॥३।६।१२॥

12. Not so, because they are for it.

The author says that the पवमानेष्टिs are for the establishment of fire and so the अग्न्याधान can not be subordinate to the पवमानेष्टि.

लिङ्गदर्शनाच्च ॥३।६।१३॥

13. And by seeing the force of the text.

The author relies on the vedic texts. यथा वै पुरुषोऽश्वो गौर्जीर्यत्येवमग्निराहितो जीर्यति संवत्सरस्य परस्तादाग्निपावमानीभिरुपतिष्ठते पुनर्नवमेवैनमजरं करोति ॥ (तै० सं० १।५।७।३) "Just as a man, horse or a cow becomes old, so the established fire becomes old in a year; subsquently it is praised by means of पवमान; it is again made new and youthful." The force of the text shows that the अन्याधान is not a part of the पवमानेष्टि.

Adhikaraṇa V. Sûtras 14—15. Dealing with the subject that अग्न्याधान subserves the purpose of all the sacrifices.

तत्प्रकृत्यर्थं यथान्येऽनारभ्यवादाः ॥ ३।६।१४॥

14. That is for the model sacrifice just as other general statements.

The objector says, you have laid down in the sûtra 2 that अनारभ्यविधि is to be connected with the model sacrifice; upon this principle I say that the अग्न्याधान should be connected with the model sacrifice.

सर्वार्थं वाग्न्यधानस्य स्वकालत्वात् ॥ ३।६।१५॥

15. On the other hand, it is connected with all sacrifices by reason of अग्न्याधान having its own time.

The author says that when once fire is established, it is taken for all ceremonies. So अग्न्याधान is connected with all sacrifices.

Adhikaraṇa VI. Sûtras 16-17 dealing with the subject that पवमानेष्टिs are to be performed in the unconsecrated fire.

तासामग्निः प्रकृतितः प्रयाजवत्स्यात् ॥३।६।१६॥

तासां of their ; अग्नि fire ; प्रकृतितः from the model sacrifice ; प्रयाजवत् like प्रयाज ; स्यात् is.

16. Their fire from the model sacrifice like the प्रयाज.

The objector says that as प्रयाज मंत्रs are transferred from the model sacrifice to the modified sacrifice, so the fire prepared for the model sacrifice is taken to the पवमानेष्टि.

न वा तासां तदर्थत्वात् ॥ ३।६।१७॥

17. Not so, their being for that.

The author says that there is no similarity. The प्रयाज offerings are related to the model and modified sacrifices as parts. The चोदक text directs the अतिदेश namely "perform modified sacrifice like the model sacrifice." While on the other hand पवमानेष्टिs are related to the model sacrifice as cause and effect. For the establishment of fire the पवमानेष्टिs are performed. The पवमानेष्टि prepares the sacred fire for the model sacrifice and is therefore related to it as cause and effect, while प्रयाज offerings are made both in the model and modified sacrifices: they are therefore related as parts to the whole.

Adhikaraṇa VII. Sūtras 18-27. Dealing with the subject that the subsidiary operation are to be performed on the *Agni Somiya* animal.

तुल्यः सर्वेषां पशुविधिः प्रकरणाविशेषात् ॥३।६।१८॥

18. Equal is the animal ceremony in all sacrifices by reason of there being nothing special about the context.

The पशुविधि or पशुधर्म consists of (1) उपाकरण preparatory ceremony (2) उपानयनम् bringing it to the sacrificial ground (3) अक्षयाबंधः tying it to a peg (4) यूपेनियोजनं putting it to sacrificial post (5) संज्ञपनं suffocating it to death and (6) विशसनं dissecting it.

There are three kinds of animals; (1) अग्निषोमीयः (2) सवनीय and (3) अनुबंध्य.

The objector says that in a ज्योतिष्टोम sacrifice there is only one context containing a description of a sacrificial animal; the पशुविधि therefore applies to all animals equally. Then there is a सवनीयपशु context where the animal ceremony is described; by reason of this context, the पशुविधि may apply to a सवनीय animal only.

स्थानाच्च पूर्वस्य ॥ ३ । ६ । १९ ॥

19. By reason of location, it would apply to the first.

The other objector says that on account of the order in which the animals are described, the पशुविधि applies to the अग्नषोमीय animal. The day preceding the extraction of the soma juice is called औपवसथ्याह. On this day the sacrificial animal called अग्निषोमीय is prepared and killed. On the next day the soma juice is extracted and सवनीय animal is killed; this day is called सुत्याह. According to this पूर्वपक्ष view, in the order in which the animals are killed, the अग्निषोमीय comes first; so the animal ceremony should be performed on him but it may be mentioned here that

the context is stronger than the or der according to the Mîmâmsâ rules of interpretation.

श्वस्त्वेकेषां तत्र प्राक्श्रुतिर्गुणार्था ॥ ३।६।२० ॥

श्वः following day; एकेषां of one set; तत्र there; प्राक्श्रुति first description; गुणार्थाः for the purpose of describing quality.

20. According to one, the पशु विधि of the succeeding day is described first with a view to describe the quality.

The author's view is that the पशुविधि is to be performed on the अग्निषोमीय animal, though in the context the सवनीय animal is described with a view to describe the quality of a sacrificial animal; it is not a विधि. Further this description is to be met with in some of the recensions of the Veda; not in all.

तेनोत्कृष्टस्य कालविधिरिति चेत् ॥ ३।६।२१ ॥

21. "By this means, it is laying down of time of the transferred" if you say.

"वपयाप्रातः सवनेचरंति" They make an offering of the tallow in the morning. The objector says that yon base your argument on this text and say that the अग्निषोमीय animal is killed on the औपवसथ्याह and the animal ceremony is to be performed on the अग्निषोमीय animal; bnt on the other hand, it is a rule laying down time, on which day the सवनीय animal is to be killed.

नैकदेशत्वात् ॥ ३।६।२२ ॥

22. Not so, by reason of the partial (context).

The author says that can not be; the tallow is only a part of an animal: by reason of it there can not be a transference forward nor can there be any fixing of time. The ज्योतिष्टोम is a big sacrifice; its principal materials are animal and soma. The whole animal is sacrificed and by reason of a part of an animal, there can not be a transference forward of a text as to the time of sacrifice by means of a partial description. So the context being set aside we have to depend upon sequence only.

अर्थेनेति चेत् ॥ ३।६।२३ ॥

23. If you say by the sense.

"मुष्टिनापिधाय वपोद्धरणमासीत आवपाहोमात" By closing the fist and covering

the tallow, he must sit till the वपाहोम. The objoctor says that the tallow is the tallow of the animal killed on the preceding day *i. e.* औपवसथ्याह; it is very cumbersome to remain sitting with the fist closed and keeping the tallow covered till the next morning; the reasonable inference, therefore, is that it is सवनीय animal that is meant and the text quoted in the commentary on sûtra 21 is with a view to lay down time of the sacrifice of the सवनीय animal.

न श्रुतिविप्रतिषेधात् ॥ ३ । ६ । २४ ॥

24. Not so, by reason of the two Vedic texts of equal force.

The author says that there are two texts of equal force; the second text quoted by you can be very easily interpreteted. You have pointed out the difficulty of a यजमान sitting silently with closed fist and tallow covered in it. It is indeed cumbrous, but the difficulty can be removed; he can cover the tallow with grass made into the form of a fist. He should not be confined to one place; but he may attend other business as well.

स्थानात्तु पूर्वस्य संस्कारस्य तदर्थत्वात् ॥३।६।२५॥

25. On the other hand by reason of the sequence; because the former purificatory ceremonies are for it.

The author finally sums up his view; he says that there are two principles involved; one of context and the other of place. Here in the present case the principle of context is not applicable; the पशुविधि is prescribed in connection with the animal sacrifice but not in the context of ज्योतिष्टोम. The animal ceremony is only a purificatory ceremony and is described as अपूर्व in connection with animal sacrifice. In this view, the context being set aside the location remains intact and by virtue of it, the अग्निषोमीय comes first.

लिङ्गदर्शनाच्च ॥ ३ । ६ । २६ ॥

26. And by seeing the force of the text.

The author in support of his view relies on the Vedic texts वपयाप्रातः सवनेचरंति । पुरोडाशेनमाध्यं दिनेसवने ॥ "They make an offering of tallow in the morning libation and of पुरोडाश cakes in the midday libation."

अचोदना गुणार्थेन ॥ ३ । ६ । २७ ॥

27. There is no injunction with a view to describe the quality.

The author says that the texts which have been discussed in the अधिकरण are not of the चोदना class as they are mere descriptive of the details.

Adhikaraṇa VIII. Sūtras 28—29 dealing with the subject that fetching of a branch &c. belong to both the milking times.

दोहयोः कालभेदादसंयुक्तं शृतं स्यात् ॥३।६।२८॥

दोहयोः of morning and evening milkings; कालभेदात् by reason of difference of time; असंयुक्तं unconnected; शृतं heated milk; स्यात् is.

28. By reason of the difference of time in the milking, the heated milk is unconnected.

The objector says that in दर्शपूर्णमासयाग, milking of cows is done in the morning and evening; and in connection with this a branch of a tree is brought for driving off calves; cows are praised and are sent to the forest for grazing. According to the principle of sequence these sacrificial operations apply only to the evening milking. You also know that सांनाय is prepared from heated milk. So there will be no connection with the heated milk in the morning.

प्रकरणाविभागाद्वा तत्संयुक्तस्य कालशास्त्रम् ॥३।६।२९॥

29. On the other hand by reason of the indivisibility of the context, the time of the two milkings connected with each other is pointed out.

The author says that the description of the milking of the cows is given at one place and so the context is the same; the description therefore applies to both the milking times. So the time of the milking of the cows is connected with each other. If you do not milk the cows on the previous evening, there will be no curd in the morning.

Adhikaraṇa IX. Dealing with the subject that washing of the soma cups and placing them on the altar should be performed thrice when soma juice is offered to the sacred fire.

तद्वत्सवनान्तरे ग्रहाम्नानम् ॥ ३ । ६ । ३० ॥

तद्वत् like it; सवनांतरे at different times of soma offerings; ग्रहाम्नानं direction about the cups.

30. Similarly is the description of the cups at different times of soma offering.

The *savana* consists of bringing in soma creeper, pounding it, sprinkling water on it, extracting its juice, putting it in a sacrificial cup and offering it to Agni. There are three such सवनs in an अग्निष्टोम sacrifice. In the context where these savanas are mentioned, the cups are also mentioned. The author says that the same principle which was laid down in the preceding अधिकरण applies to the cups. They are connected and they are to be washed at every time the *savana* is performed.

Adhikarana X. Dealing with the subject that the reins made of grass consisting of three twists belong to all animal sacrifices.

रशना च लिङ्गदर्शनात् ॥ ३।८।३१ ॥

31. And the bridle by seeing the force of the text.

In a ज्योतिष्टोम sacrifice, a string or bridle is described; त्रिवृद्भवति दर्भमयी भवति प्रपिष्टानां कर्तव्याच "It is made three-fold, it is of *darbha* grass; and it is made of pounded grass." By the context the description applies to अग्निषोमीय animal; but by the Vedic sentence it applies to all sacrificial posts. आश्विनं ग्रहंगृहीत्वा त्रिवृतायूपं परिवीया ग्नेयं पशुमुपाकरोति "Taking the *aświn* cup, and tying the three-fold string round the sacrifical post, he prepares the sacrificial animal." According to the मीमांसा rule of interpretation, a sentence (वाक्य) predominates over a context (प्रकरण). So the author says that the rope with three twists applies to all animal sacrifices.

Adhikarana XI. Sûtras 32-34 dealing with the subject that washing and placing on the altar &c. are to be performed on अंशु and अदाभ्य cups.

आराच्छिष्टमसंयुक्तमितरैः सान्निधानात् ॥३।८।३२॥

आरात् at a distance; शिष्ट laiddown; असंयुक्तं unconnected; इतरै with others; सन्निधानात् by reason of the proximity.

32. What is laid down at a distance is not connected by reason of its proximity with others.

The अनुवाक्य verses are repeated at the time of उपसद् sacrifice and are given in a chapter; the cups called अंशु & अदाभ्य are described there. They are distantly connected with ज्योतिष्टोम sacrifice.

The objector says that washing and placing of the cups relate only

to those cups described in the context but not to those cups which are in a ज्योतिष्टोम sacrifice by reason of the distant connection.

संयुक्तं वा तदर्थत्वाच्छेषस्य तन्निमित्तत्वात् ॥३।६।३३॥

33 On the other hand, they are connected by reason of their being for it; because their use is for the residual sacrificial act.

The author says that the cups known अंशु and अदाभ्य subserve the purpose of the ज्योतिष्टोम sacrifice though the अंशु and अदाभ्य are not described in connection with the cups; yet by force of the वाक्य what happens in the case of the other cups will apply to the cups called अंशु and अदाभ्य connected with the ज्योतिष्टोम sacrifice.

निर्देशाद्व्यवतिष्ठेत ॥ ३ । ६ । ३४ ॥

निर्देशात् by reason of special enunciation; व्यवतिष्ठेत is to be adjusted or fixed upon,

34. The interpretation of the text is to be adjusted by reason of special enunciation.

The author says that a context gives a general description and a sentence gives a particular description; but this is not true in the case of the cups called अंशु and अदाभ्य. The general description is given in the sentence quoted in the text on Sûtra 30 in the भाष्य while particular description is given in the context. दशापवित्रेण ग्रहंसंमार्ष्टि "He cleans the cups with the filtering cloth."

Adhikarana XII. Dealing with the subject that the bricks called चित्रिणी &c. are the parts of the Agnichayana.

अग्न्यङ्गमप्रकरणे तद्वत् ॥ ३ । ६ । ३५ ॥

35. Though not in a context, similarly they are parts of the अग्निचयन,

Just as we have seen in the case of अंशु and अदाभ्य cups that they are described in a context, and in a sentence, the cups connected with the ज्योतिष्टोम sacrifice are described; so in the same way चित्रिणी and वज्रिणी bricks are described in a context and the other bricks are described in the Agnichayana ceremony. So the ceremonies that are to be performed upon चित्रिणी and वज्रिणी are to be performed upon the bricks in the अग्निचयन sacrifice.

Adhikaraṇa XIII. Dealing with the subject that such sacrificial operations as fixing the quantity of Soma twigs, taking them down ceremoniously, buying them ceremoniously and pounding them into juice belong to all Soma sacrifices.

नैमित्तिकमतुल्यत्वादसमानविधानं स्यात् ॥३।६।३६॥

36. The casual by reason of being not equal, there is unequal description.

There are two kinds of texts namely नित्य and नैमित्तिक. The former are permanent and general and नैमित्तिक are occasional and particular. In a सोम याग certain ceremonies are performed; but when फलचमस is used these ceremonies are dispensed with. The Soma juice is drunk only by a Brâhmaṇ but when a kṣattriya or a vaiśya drinks, he drinks फलचमस, as the following text shows :—

सयदिराजन्यं वा वैश्यं वा याजयेत् सयदिसोमं विभक्षयिषेत् न्यग्रोधस्तिभीराहृत्य ताः संपिष्य दधनिउन्मृज्य तमस्मैभक्षंप्रयच्छेत् न सोमं ॥ "If a kṣattriya or a vaiśya be assisted in performing a sacrifice and if he wished for a *soma* drink, then young shoots of *udambara* tree should be pounded and their juice mixed with curd should be given to him for a drink; no *soma* is to be given."

Adhikaraṇa XIV. Sûtras 37—39 dealing with the subject that the sacrificial operations to be performed upon the principal substance, should be performed upon its substitute.

प्रतिनिधिश्च ॥ ३ । ६ । ३७ ॥

37. And similarly the substitute.

नीवार is a substitute for व्रीहि. The objector says that similar principle of असमानविधान which applied in the preceding अधिकरण will apply in the case of a substitute *i. e.* the sacrificial operations should not be performed upon the substitute.

तद्वत्प्रयोजनैकत्वात् ॥ ३ । ६ । ३८ ॥

38. Like it, by reason of there being one object.

The author says that नीवार is like व्रीहि, so there will be समानविधान *i. e.* the similar sacrificial operations will be performed on the subsititute as would be done on the principal, their object being the same; the substitute serves the purpose of the principal while in the case of फलचमस, it was different; it was a drink intended for particular castes; it is therefore casual (नैमित्तिक).

अशास्त्रलक्षणत्वाच्च ॥ ३ । ६ । ३९ ॥

39. By reason of there being no distinctive quality mentioned.

The author gives another reason in support of his view. He says that the principal is directly described and the *Mīmaṃsā* rule of श्रुति applies to it. The substitute is not directly described but it can be only inferred by the second principle known as लिंग. There is no relationship of model and modified sacrifices between them while such is the relationship in the case of a फलचमस. The same relationship which exists between a model sacrifice and a modified sacrifice exists between Soma and फलचमस, but between a principal and its substitute, there is no such connection as described above.

Adhikaraṇa XV. Dealing with the subject that the sacrificial operations to be performed upon the principal are to be performed upon the substitute mentioned directly in the Veda.

नियमार्था गुणश्रुतिः ॥ ३ । ६ । ४० ॥

40. Description of qualities is with a view to restriction.

In the preceding अधिकरण we have seen that the sacrificial operations are to be performed on the substitute which is not directly mentioned but inferred from the लिंग; but where the substitute is directly mentioned, the same operations are *a fortiori* to be performed. The term गुणश्रुति means a description which directly restates qualities and नियम is that which prescribes originally what substance is to be taken and what act is to be performed exclusively and thus narrowing the application of a general original statement. When a substance is directly and distinctly mentioned then it is a case of नियम, because the choice is restricted to it only.

Adhikaraṇa XVI. Sūtras 41 to 47 dealing with the subject that the sacrifices such as दीक्षणीय &c. are the parts of अग्निष्टोम.

संस्थास्तु समानविधानाः प्रकरणाविशेषात् ॥३।६।४१॥

41. On the other hand, संस्थाs are समानविधान by reason of their occuring in no context.

What are संस्थाs? The ज्योतिष्टोम is the model sacrifice. The modified sacrifices are अग्निष्टोम, अत्यग्निष्टोम, उक्थ्य, षोडशी, अतिरात्र, अप्तोर्यामः and वाजपेयः They are also called संस्थाs. The objector says whatever oblations and other sacrificial ceremonies are performed in a ज्योतिष्टोम, the model sacrifice, the same should be performed on the *samsthās*; the reason is that

they are not described in any context stating that they belong to the model sacrifice only.

व्यपदेशश्च तुल्यवत् ॥ ३ । ६ । ४२ ॥

42. And the designation is alike.

The objector assigns a reason for it. He says that both the model and modified sacrifices are equally described and no distinction is made in the Veda.

विकारास्तु कामसंयोगे नित्यस्य समत्वात् ॥३।६।४३॥

43. On the other hand, the modifications in connection with the desire, are of the permanent (sacrifice) by reason of the equality.

The author says that the model or the permanent sacrifice is an end in itself, while the modified sacrifice is a means to some other end, because they fulfill certain desires. The minor oblations are prescribed for a ज्योतिष्टोम, but by virtue of the चोदकवाक्य they are applicable to the modified sacrifice also.

अपि वा द्विरुक्तत्वात्प्रकृतेर्भविष्यन्तीति ॥३।६।४४॥

44. Or also by virtue of want of repetetion they will belong to the model sacrifice.

The author gives a reason that both ज्योतिष्टोम and अग्निष्टोम are the same with the exception that one is the model sacrifice and the other is the modified sacrifice. All the minor इष्टिs are to be performed in both. So the author concludes that in order to avoid repetition these minor sacrifices are mentioned in connection with ज्योतिष्टोम only.

वचनात्तु समुच्चयः ॥ ३ । ६ । ४५ ॥

45. On the other hand by reason of the Vedic text, all sacrifices collectively.

यदि अग्निष्टोमो जुहोति । यदि उक्थ्यः परिधिमनक्ति । यदि अतिरात्रः एतदेव यजुर्जपन् हविर्धानं प्रतिपद्येत । आग्नेयमजमग्निष्टोमे आलभेत । ऐन्द्राग्नं द्वितीयं उक्थ्ये । ऐन्द्रं वृष्णं तृतीयं षोडशिनि ॥ "If he performs *Agniṣṭoma*, if he anoints the three sacrificial sticks with ghee in an उक्थ्य, if in an अतिरात्र muttering the *yajus* silently obtains the हविर्धान cart, he shall sacrifice a

goat sacred to Agni in the *Agniṣṭoma*, the second sacred to Indra and Agni in the *ukthya*, the third sacred to इंद्र in the षोड़शी sacrifice."

The पूर्वपक्ष view is that in the अग्निष्टोम one of the modifications of ज्योतिष्टोम the first, second and third sacrificial animals are described in order. As all the sacrifices are collectively described, they are therefore equally important. The author in reply says that the terms 'second' and 'third' make particular original statements. This is the purpose they serve. By means of a particular original statement, it is shown that they are modified sacrifices.

प्रतिषेधाच्च पूर्वलिङ्गानाम् ॥ ३ । ६ । ४६ ॥

46. And by reason of prohibiting the preceding texts.

यदि अग्निष्टोमो जुहोति । यदि उक्थ्यपरिधिमनक्ति न जुहोति. "An *agniṣṭoma* is performed; if in an उक्थ्य the sacrificial fuel is annointed, he does not perform the sacrifice."

When उक्थ्य is performed, the butter is annoited and no sacrifice is performed. The author says that the previous text is prohibited; this fact also shows that उक्थ्य is a modification of अग्निष्टोम.

गुणविशेषादेकस्य व्यपदेशः ॥ ३ । ६ । ४७ ॥

47. There is the designation of one by reason of special quality.

They are all one but on account of the qualities they are different in name. The model sacrifice is one but the modified sacrifices which are named differently are on account of their different desire-accomplishing qualities.

END OF PÂDA VI.

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PÂDA VII.

Adhikaraṇa I. Sûtras 1 to 5 dealing with the subject that grass &c. are the parts both of दर्शपूर्णमासयागs and their constituent parts.

प्रकरणविशेषादसंयुक्तं प्रधानस्य ॥ ३ । ७ । १ ॥

1. By reason of the special context, the un-connected belongs to the principal.

The objector says that the full description of दर्शपूर्णमास is given in a context; this description belongs to the principal and is not connected with their constituent parts.

सर्वेषां वा शेषत्वस्याऽतत्प्रयुक्तत्वात् ॥३।७।२॥

2. On the other hand, of all because of their subsidiary nature, they are not described.

The author says that principal operations are though no doubt described in a context and the subsidiary operations are described in a sentence. The operations are made applicable to the constituent parts also.

आरादपीतिचेत् ॥३।७।३॥

आरात् by reason of the immediate relationship; अपि also; इतिचेत् if it be said.

3. If it be said by means of the proximate relationship.

Those that serve the purpose of the principal directly are आरादुपकारक अंग and those that serve the purpose of the अंग and thus subserve the principal indirectly are सन्निपत्योपकारक अंग. Take for example, smaller rivers supply the water to the Ganges, it in its turn falls into the ocean. The ocean is principal. The smaller rivers are the remote costituent parts of the ocean and the Ganges is the direct constituent part. The commentators have given the example of दर्भा grass. It is taken from the jungle in a religious way and a ceremony is performed. The oblation is the principal part and the बर्हि serves its purpose; there are other subsidiary operations which are performed on the बर्हि and are therefore remotely connected with the main oblation. The objector asks whether it is a case of immediate relationship as explained above.

न तद्वाक्यं हि तदर्थत्वात् ॥ ३ । ७ । ४ ॥

4. Not so; because that statement is for that purpose.

The author says that it is not so; the दर्भा grass is prepared in दर्शपूर्णमास because the sentence occurs in connection with their context. No where its preparation is mentioned in connection with the पिंडपितृयाग.

लिङ्गदर्शनाच्च ॥ ३ । ७ । ५ ॥

5. And by seeing the force of the text.

The author relies on the text and shows how his position is established by force of the texts स वै ध्रुवा मेवाग्रेऽभिघारयतिततोहि प्रथमावाज्यभागौयक्ष्यन् भवति । "He first saturates the ध्रुवा with *ghee*, because then the first two parts of the *ghee* he sacrifices."

Adhikaraṇa II. Dealing with the subject that the purificatory ceremonies which a master undergoes are for the principal.

फलसंयोगात्तु स्वामियुक्तं प्रधानस्य ॥ ३ । ७ । ६ ॥

6. On the other hand by reason of the mention of the fruit, (all ceremonies) connected with the master are for the principal.

The author says that in the मीमांसा an action is very important; it depends upon volition. The volition is divided into two. The mental effort and the fruit. The latter is invisible and the former is visible. The visible effort and the invisible fruit and the subsidiary operations for securing it constitute an act called sacrifice. The sacrificer enjoys the fruit and certain purificatory ceremonies are performed upon him. The hair on the head and his beard are shaved. He has to live on milk only and practise austerities. All these purificatory operations are subservient to the principal.

Adhikaraṇa III. Dealing with the subject that the altar in a soma sacrifice is a constituent part of both the principal and its constituent parts.

चिकीर्षया च संयोगात् ॥ ३ । ७ । ७ ॥

7. By reason of the connection with the volition.

The objector says that the purificatory ceremonies that you have mentioned in connection with the master should be done everywhere, because volition is connected every where in a ज्योतिष्टोम sacrifice. The altars &c. are therefore for the sacrifice.

Adhikaraṇa IV. Sûtras 8-10 Dealing with the subject that touching is a constituent part of both the principal and its constituent parts.

तथाऽभिधानेन ॥ ३ । ७ । ८ ॥

8. Similarly by the name.

The objector says that in connection with the full and new moon sacrifices, there is अभिमर्शन (touching) ceremony mentioned. It is for the principal. The full moon and new moon sacrifices are principal because the full moon and new moon sacrifices expressly mentioned in the Vedas.

तद्युक्ते तु फलश्रुतिस्तस्मात्सर्वचिकीर्षा स्यात् ॥ ३ । ७ । ९ ॥

9. On the other hand, in connection with that there is a text about the fruit; therefore there is volition of all.

The author replies to the objection raised in the sûtras. The altar not only subserves the purpose of the principal but it serves the purpose of all its parts. The reason is that the principal sacrifice being acomplished, the reward is obtained and the success of the principal depends upon the performance of all its constituent parts.

गुणाऽभिधानात्सर्वार्थमभिधानम् ॥ ३ । ७ । १० ॥

10. By naming the parts, the whole is named.

The author replies to the objection raised in Sûtra 8. What he says is that you have argued on the strength of naming and from it you say that अभिमर्शन is for the principal; but when the parts are named and described, the whole is also named and described. So the अभिमर्शन serves the purpose of theprincipal as well as the purpose of its constituent parts.

Adhikaraṇa V. Sûtras 11—12 dealing with the subject that initiation and donation are for the principal.

दीक्षादक्षिणं तु वचनात्प्रधानस्य ॥ ३ । ७ । ११ ॥

11. On the other hand initiation and donation under a text belong to the principal.

तिस्रोदीक्षाः । तस्यद्वादशशतं दक्षिणाः । दीक्षासोमस्य । दक्षिणाः सोमस्य ॥ "There are three initiations, their donation is twelve hundred; the initiation of Soma, the donation of सोम." The दीक्षा and दक्षिणा belong to the main sacrifice.

निवृत्तिदर्शनाच्च ॥ ३ । ७ । १२ ॥

12. And by seeing the cessation,

They enure for the whole sacrifice. The anthor relies on this argument in support of his view expressed in सूत्र 11. The appointment of a priest lasts for the whole sacrifice and the payment of fees is also for the whole of it.

Adhikaraṇa VI. Sûtras 13-14 dealing with the subject that the interior altar is not a part of the sacrificial post.

तथा यूपस्य वेदि ॥ ३ । ७ । १३ ॥

13. Similarly the altar is not a part of the sacrificial post.

The objector says that just as दीक्षा and दक्षिणा are the parts of the soma sacrifice as stated in the preceding अधिकरण, so is an interior altar a part of the sacrificial post.

देशमात्रं वा शिष्टेनैकवाक्यत्वात् ॥ ३ । ७ । १४ ॥

14. On the other hand, it is only a part of the locality by reason of its being in harmony with what is incapable of being enjoined.

The author says that it is only a part of space; to mark off certain space, it is described in the Veda; but it is nowhere said that it is a part of the यूप.

Adhikaraṇa VII. Sûtras 15—17 dealing with the subject that a cart is not a part of the सामधेनी.

सामधेनीस्तदन्वाहुरिति हविर्द्धानयोर्वचनात्सामधेनीनाम् ॥ ३ । ७ । १५ ॥

15. "Then they recite the सामधेनी verses"; two carts under the word are the parts of the सामधेनी.

उत्यत् सुन्वंति सामधेनी स्तदन्वाहुः ॥ "Or as on the carts on which soma is extracted, so they recite the मंत्र called the सामधेनी"! 'on the carts' means 'near the cart'. So the description of the carts and the mantras called सामधेनी are connected with each other as parts with a whole. This is the view of the objector.

देशमात्रं वा प्रत्यक्षं ह्यर्थकर्म सोमस्य ॥३।७।१६॥

16. On the other hand a part of the space; the object of the soma sacrifice is visible or evident.

दक्षिणेहविर्धाने सोममासादयति । यस्य हविर्धानस्य समीपे सुन्वंति तत्संबद्धा सामिधेन्योऽपि अग्नि समिधनार्थं उपादेयाः ॥ अपरेणवेदिं ॥ "He places सोम in the southern हविर्धान cart; those सामधेनी verses which are connected with the cart near which *soma* juice is extracted are to be recited for kindling the fire."

The author says that हविर्धान refers to a certain space where सोम juice is extracted; if you do not accept this interpretation then there will be a defect of वाक्यभेद. It is therefore a part of space where southern cart stands and सामधेनी verses are recited.

समाख्यानं च तद्वत् ॥ ३ । ७ । १७ ॥

17. And the naming is accordingly.

The author says that the etymology of the word हविर्धान (a cart) also shows that is is a portion of the space. हविर्धान means a place where offering is placed. So the description in the Veda relates to the place but not to the cart.

Adhikaraṇa VIII. Sûtras 18–20 dealing with the subject that the parts of the principal can be performed through another.

शास्त्रफलं प्रयोक्तरि तल्लक्षणत्वात्तस्मात्स्वयं प्रयोगे स्यात् ॥ ३ । ७ । १८ ॥

18. The fruit enjoined accrues to the sacrificer, by reason of his quality; therefore he must perform it personally.

The objector says that the fruit of the sacrifice accrues to the performer ; it is so laid down in the Vedas. As it is so, he must perform the sacrifice himself.

उत्सर्गे तु प्रधानत्वाच्छेषकारी प्रधानस्य तस्मादन्यः स्वयं वा स्यात् ॥ ३ । ७ । १९ ॥

19. On the other hand in donation by reason of the principal; and the subsidiary acts subserve the principal, they may therefore be performed by himself or by another.

The second objector says that the sacrificer should pay the fee which is

which subserve the principal may be performed either by the sacrificer himself or by some other on his behalf.

अन्यो वा स्यात्परिक्रयाम्नानाद्विप्रतिषेधात्प्रत्यगात्मनि ॥ ३ । ७ । २० ॥

20. Or another may perform by reason of the Veda laying down the hiring (of the priests) and by reason of the prohibition of the performance by one's self.

The author gives his own view and says that the Veda provides for the employment of the priests. The priests are to perform the subsidiary acts and the principal act which is the main oblation, is to be done by the sacrificer. It is a नियमविधि.

Adhikaraṇa IX. Sûtras 21-24 dealing with the subject that the number of the hired priests is fixed.

तत्रार्थात्कर्तृपरिमाणं स्यादनियमोऽविशेषात् ॥३।७।२१॥

21. There by reason of the object, there is a limit of the workers; there is no rule or limit by reason of there being nothing special.

The objector says that according to the nature of the sacrifice the number of the officiating priests may be increased or decreased, because there is nothing special about it in the Vedas.

अपि वा श्रुति भेदात्प्रातिनामधेयं स्युः ॥३।७।२२॥

22. Or also by reason of the different vedic texts, there are different officiating priests named for each.

The vedic texts directly mention the names of the officiating priests and their functions. So the number can be determined. तान्पुरोऽध्वर्यु विभजति प्रतिप्रस्थातामंथिनंजुहोति । नेष्टा पत्न मभ्युदायति । उन्नेता चमसानुन्नयति । प्रस्तोता प्रस्तौति । उद्गाता उद्गायति । प्रतिहर्ता प्रतिहरति । सुब्रह्मण्यः सुब्रह्मण्यामाह । होता प्रातरनुवाकमनुब्रूते । मैत्रा वरुणः प्रैष्यतिचानुचाह । अच्छावाको यजति । ग्रावस्तुत ग्रावस्तोत्रीयामन्वाह ॥ "The अध्वर्यु priest divides them before; the प्रतिप्रस्थाता sacrifices from the मंथी vessel; the नेष्टी brings forward the wife of the sacrificer. The ... utters praises; the उद्गाता

the सुब्रह्मण्य recites सुब्रह्मण्या verses; the होता recites प्रातरनुवाक hymns; the मैत्रावरुण gives order and recites after (another); the अच्छावाक makes an offering; the ग्रावस्तुत recites ग्रावस्तोत्रीय mantras."

एकस्य कर्मभेदादिति चेत् ॥ ३ । ७ । २३ ॥

23. If it be said "of one by reason of the difference of duties."

The objector says that one priest can perform all the duties and can be so called by different names on different occasions.

नोत्पत्तौ हि ॥ ३ । ७ । २४ ॥

24. Not so, because at the time of appointment.

The author says that the different priests are appointed by their different names at the commencement of the sacrifice. So their number can be determined.

Adhikaraṇa X. Dealing with the subject that चमसाध्वर्यु's are separate.

चमसाध्वर्यवश्च तैर्व्यपदेशात् ॥ ३ । ७ । २५ ॥

25. And चमसाध्वर्यु's by reason of their being mentioned separately.

The author says that the चमसाध्वर्यु's are separate as they have separate names.

Adhikaraṇa XI. Dealing with the subject that चमसाध्वर्यु's are many.

उत्पत्तौ तु बहुश्रुतेः ॥ ३ । ७ । २६ ॥

26. On the other hand at the time of appointment by reason of the Vedic text mentioning many.

The vedic text which enjoins the appointment of the चमसाध्वर्यु, uses the number in plural which shows that there are many चमसाध्वर्यु's.

Adhikaraṇa XII. Dealing with the subject that the चमसाध्वर्यु's are ten in number.

दशत्वं लिङ्गदर्शनात् ॥ ३ । ७ । २७ ॥

27. Ten, by seeing the force of the text.

कंचमस मनुसर्पंति । एतस्मात्कारणाद्द दशपेयेा भवति ॥ "There are 10 चमसाध्वर्यु priests; each ten go to the चमस cup; for this reason, the दशपेय is so-called."

Adhikaraṇa XIII. Sûtras 28—29 dealing with the subject that शमिता is not different.

शमिता च शब्दभेदात् ॥३।७।२८॥

28. And शमिता is (different) by reason of having a separate word.

The objector says that शमिता (a priest who kills a sacrificial animal) is different from the ऋत्विक् and चमसाध्वर्यु's; because we have a separate word for him.

प्रकरणाद्वोत्पत्त्यसंयोगात् ॥३।७।२९॥

29. On the other hand by reason of the context and there being no original text.

The author says that the शमिता is not a separate priest; an ordinary priest can do the business of killing a sacrificial animal; further there is no Vedic text for the appointment of a separate शमिता priest.

Adhikaraṇa XIV. Dealing with the subject that उपगा (assistant singer) is not a separate priest.

उपगाश्च लिङ्गदर्शनात् ॥ ३।७।३० ॥

30. And the assistant singers, by reason of the force of the text.

The author says that the assistant singer is not separate; any ऋत्विक् can take up the duty as the text shows. न अध्वर्यु उपगायेत् ॥ "An अध्वर्यु shall not assist in singing."

Adhikaraṇa XV. Dealing with a subject that a seller of Soma is a different person.

विक्रयी त्वन्यः कर्मणोऽचोदित्वात् ॥३।७।३१॥

31. On the other hand, a seller is a different person because his function is not prescribed.

The author says that a seller of *soma* is a separate priest; the

Adhikaraṇa XVI. Sūtras 32-35 dealing with the subject that a "ऋत्विक्" is not to perform all sacrificial works.

कर्म्मकार्यात्सर्वेषामृत्विक्त्वमविशेषात् ॥३।७।३२॥

32. By doing the sacrificial works all are ऋत्विक्s, because there is nothing special.

The objector says that any one who officiates as a priest is a ऋत्विक्. "सौम्यस्य अध्वरस्य यज्ञक्रतोः सप्तदश ऋत्विजः" There are seventeen ऋत्विक्s in a Soma sacrifice. It is a case of अवयुत्यवाद. A general description is given, which determines that so many things are to be done by such and such a class of priests; but when it is again laid down that any one of those things is to be performed by a particular priest out of the class, it is a case of अवयुत्यवाद.

न वा परिसंख्यानात् ॥ ३ । ७ । ३३ ॥

33. Not so, by reason of exclusive specification.

The author says that it a case of परिसंख्या. The difference between अवयुत्यवाद and परिसंख्या can be explained thus. He who fights is a soldier. There are 700 soldiers in this battalion. The first is a general statement. This general statement is narrowed down by the second sentence. It is a case of अवयुत्यवाद. In परिसंख्या there are three defects. (1) स्वार्थहानं (2) परार्थकल्पना (3) प्राप्तबाधः Take for example पंचनखाः अभक्ष्याः The animals with five claws should not be eaten; it is स्वार्थहान. Animal diet with the exception of पंचनख may be taken; there is परार्थ कल्पना. One's natural desire to take flesh is controlled; this is प्राप्तबाध. Let us see how this परिसंख्या applies in the present case. Every one has a natural desire to become a ऋत्विक्; this desire is controlled; any one who performs a sacrifice is a ऋत्विक्; this sense is set aside but one who performs the functions mentioned in the Veda is a ऋत्विक्; this sense is accepted. It is therefore a case of परिसंख्या but not of अवयत्युवाद.

पक्षेणेति चेत् ॥ ३ । ७ । ३४ ॥

34. If it be said "by either way."

The objector says that you may apply either of the principles; the Vedic text can be interpreted by either of them in the manner I have suggested.

35. No, all are not entitled.

The author says that you can not make a general statement since all are not entitled to perform a sacrifice and become ऋत्विक्. It is therefore not a case of अवयुत्यवाद. When 12 is mentioned, it can include 8. As द्वादशकपाल may include अष्टाकपाल. This is अवयुत्यवाद. But in the present case 17 priests are directly mentioned and finally settled.

Adhikaraṇa XVII. Sûtras 36-37 dealing with the subject that ब्रह्मा &c. who are mentioned in the text laying down initiation and donation are 17 in number.

नियमस्तु दक्षिणाभिः श्रुतिसंयोगात् ॥३।७।३६॥

36. On the other hand, there is a (नियम) restrictive rule by reason of the connection of the Vedic text with the donation.

The author says that by reason of the restrictive rule, the number of the ऋत्विक् is limited to 17 only. There is a text which mentions what donations are to be made to the different priests.

उक्त्वा च यजमानत्वं तेषां दीक्षाविधानात् ॥३।७।३७॥

37. And having described the position of the sacrificer by reason of the description of their initiation.

अध्वर्युर्गृहपतिं दीक्षयित्वा ब्रह्माणं दीक्षति । ततउद्गातारं । ततो होतारं । ततस्तं प्रति प्रस्थाता दीक्षयित्वा अर्द्धिनो दीक्षयति । ब्राह्मणाच्छंशिनं ब्रह्मणः । प्रस्तोतारं उद्गातुः । मैत्रावरुणं होतुः । ततस्तंनेष्टा दीक्षयित्वा तृतीयिनो दीक्षयति । आग्नीध्रं ब्रह्मणः । प्रतिहर्तारं उद्गातुः । अच्छावाकं होतुः । ततस्तमुन्नेता दीक्षयित्वा पादिनो दीक्षयति । पोतारं ब्रह्मणः । सुब्रह्मण्यं उद्गातुः । ग्रावस्तुतं होतुः । ततस्त मन्यो ब्राह्मणो दीक्षयति । ब्रह्मचारी वाचार्य प्रेषितः ॥ "Adwaryu after initiating the master of the house initiates ब्रह्मा then उद्गाता, then होता, then प्रतिप्रस्थाता initiating him, initiates the second group, ब्राह्मणाच्छंसी from ब्रह्मा group, प्रस्तोतार from उद्गाता group, मैत्रावरुण from Hota group; then नेष्टा initiating him initiates the third group, आग्नीध from ब्रह्मा group, प्रतिहर्ता from उद्गाता group, अच्छावाक from होता group; then उन्नेता initiating him, initiates the 4th gronp, पोता from ब्रह्मा group, सुब्रह्मण्य from उद्गाता group, ग्रावस्तुत from होता group: then another ब्राह्मण initiates him, either a religious student or one sent by the preceptor."

DESCRIPTION.

अध्वर्यु गण	होतृगण	ब्रह्मगण	उद्गातृगण
अध्वर्यु	होता	ब्रह्मा	उद्गाता
प्रतिप्रस्थाता	मैत्रावरुण	ब्रह्मणाच्छंसी	प्रस्तोता
नेष्टा	अच्छावाक	आग्नीध्र	प्रतिहर्ता
उन्नेता	ग्रावस्तुत्	पोता	सुब्रह्मण्य

Adhikaraṇa XVIII. Dealing with the subject that the ऋत्विक् with the master are 17 in number.

स्वामिसप्तदशाः कर्मसामान्यात् ॥ ३।७।३८ ॥

38. The master completes the 17th number by reason of the function being common.

We have seen in the preceding अधिकरण that there are only 16 ऋत्विक्s The author says that the sacrificer completes 17th number, because they all act with the common object. सदस्य can not be the 17th number.

Adhikaraṇa XIX. Sûtras 39-40 dealing with the subject that the sacrificial functions of the अध्वर्यु &c are restricted.

ते सर्वार्थाः प्रयुक्तत्वादग्नयश्च स्वकालत्वात् ॥ ३।७।३९ ॥

ते they; सर्वार्थाः performing all duties; प्रयुक्तत्वात् by reason of the appointment; अग्नयः fires; च like; स्वकालत्वात् by reason of the fixed time.

39. By reason of their appointment, they perform all duties just as sacred fires by reason of their fixed time.

The objector says that though the ऋत्विक्s are appointed for separate functions yet they can perform all duties; he gives an illustration in support of his view; the fire is consecrated at its proper time, but it can be used for all sacrifices,

तत्संयोगात्कर्मणो व्यवस्था स्यात्संयोगस्यार्थवत्त्वात् ॥ ३ । ७ । ४० ॥

40. By reason of its relationship, the arrangement of the duties has been made by reason of the significant power of the relationship.

The words and their etymology show that the functions of the different priests are separate. As for instance आध्वर्यवं, हौत्रं, औद्गात्रं. This is the reply of our author to the पूर्वपक्ष view of the objector.

Adhikaraṇa XX Sûtras 41–42 dealing with the subject that functions known from the etymology of the words are some times set aside.

तस्योपदेशसमाख्यानेन निर्देशः ॥ ३ । ७ । ४१ ॥

41. Its nature is known from the direct statement and authoritative adjustment.

Sometimes there is a direct command by which a function is to be performed by a certain priest; the command overrides the etymology of the word; and sometimes the etymlogy is the guide. As for example तस्मात् मैत्रावरुणः प्रेष्यतिचानुचाह । पोत्रीयांनेष्ट्रीयां ॥ (तै० सं० ३।१२।१।५) "मैत्रावरुण priest therefore gives commands and recites after, the verses of the Rig-veda called पोत्रीय and नेष्ट्रीय (which are generally recited by पोता and नेष्टा priests respectively.)"

तद्वच्च लिङ्गदर्शनम् ॥ ३ । ७ । ४२ ॥

42. And similarly by seeing the force of the text.

The author in support, relies on the text. यत्रहोतुः प्रातरनुवाकमनुब्रुवत उपशृणुयात् ॥ उद्गीथ उद्गातृणामृचप्रणव उक्थशंसिनां प्रतिहारो अध्वर्यूणां ॥ योवाअध्वर्योः स्वंवेद स्वानेवभवति । तै० सं० ३।१।२।३) "Where he ought to hear the होता reciting the morning अनुवाक, the उद्गीथ of the उद्गाता, the प्रणव with the ऋक् verse of the उक्थ singers and प्रतिहार of अध्वर्युs. He who knows the truth of the अध्वर्यु, becomes wealthy."

Adhikaraṇa XXI. Sûtras 43-45 dealing with the subject that the duties of the मैत्रावरुण priest are the after-recitation and order that are described.

प्रैषाऽनुवचनं मैत्रावरुणस्योपदेशात् ॥ ३ । ७ । ४३ ॥

43. The command and after-repetition are the functions of the मैत्रावरुण, by reason of the direct Vedic text.

The objector says that there is a Vedic text तस्मात् मैत्रावरुणः प्रेष्यतिचानुचाह ॥ (See the translation in the commentary on सूत्र 12). Under this text the duties of the मैत्रावरुण is to give sacrificial command and to do the after-recitation.

पुरोऽनुवाक्याधिकारो वा प्रैषसन्निधानात् ॥३।७।४४॥

44. On the other hand he has a right to पुरोनुवाक्य, by reason of the proximity with the sacrificial command.

The author says that the पुरोनुवाक्य and प्रैष are described in juxtaposition and the duty of the मैत्रावरुण is to repeat the पुरोनुवाक्य.

प्रातरनुवाके च होतृदर्शनात् ॥ ३ । ७ । ४५ ॥

45. And in (the repetition of) प्रातरनुवाक, by seeing (the text authorising) the होतृ ।

The author in support of his view says that the होता is mentioned in some texts repeating the प्रातरनुवाक-"यत्रहोतुः प्रातरनुवाक मनुब्रुवत उपशृणुयात् तदाध्वर्युर्गृह्णीयात् ॥ "Where he ought to hear होता reciting the morning अनुवाक, then अध्वर्यु should take it up." This shows that मैत्रावरुण is not entitled to all after-recitations.

Adhikaraṇa XXII. Sûtras 46—49. dealing with the subject that in a चमसहोम an officiating priest is entitled to act.

चमसांश्चमसाध्वर्यवः सामाख्यानात् ॥३।७।४६॥

46. The चमसाध्वर्यु's ought to make an oblation from the cups by reason of the authoritative adjustment.

The objector says that when an oblation is to be made from the चमस cups a चमसाध्वर्यु should be engaged, because the etymology of the word shows it.

अध्वर्युर्वा तन्न्यायत्वात् ॥ ३ । ७ । ४७ ॥

47. On the other hand अध्वर्यु by reason of the principle.

The author says that you are not right; the अध्वर्यु who makes an oblation from the चमसा cup is a चमसाध्वर्यु; the अध्वर्यु is therefore principal and चमसाध्वर्यु is subordinate. The principal predominates ...

चमसे चान्यदर्शनात् ॥ ३ । ७ । ४८ ॥

48. And in a चमस cup, by seeing other (priest).

The author gives an additional reason in support of his view; he says that other priests also offer oblations from the चमस cups.

चमसांश्चमसाध्वर्यवेप्रयच्छति । तान् सवषट् कर्त्रे हरति । योवाध्वर्योः स्वंवे-दस्ववानेव भवति । स्रुग्वा अध्वर्योः स्वंवायव्यमस्य स्वंचमसोऽस्यस्वं ॥ "He hands over the chamasa cups to the चमसाध्वर्यु; he passes on to the reciter of वषट्; one who knows the truth of अध्वर्यु, verily becomes wealthy. The स्रुक् belongs to अध्वर्यु: it is dedicated to वायु; the चमस cup belongs to him."

अशक्तौ ते प्रतीयेरन् ॥ ३ । ७ । ४९ ॥

49. In weakness, they are to be recognised,

The चमस cups belong to the sacrificer and the अध्वर्यु's use them; if the अध्वर्यु's are incapable of using them, then चमसाध्वर्यु's; are to be engaged.

Adhikaraṇa XXIII. Sûtras 50-51. Dealing with the subject that श्येन & वाजपेय are to be performed by many.

वेदोपदेशात्पूर्ववद्वेदान्यत्वे यथोपदेशं स्युः ॥ ३ । ७ । ५० ॥

50. By reason of the direct statement in the Veda like the preceding; if it be otherwise in the Veda, it should be according to the direction.

The objector says that if there is any thing described in the Veda under a certain chapter, you may be guided by समाख्या. As for instance under the chapter of औद्गात्र, the श्येनयाग and in ihe chapter of आध्वर्यव the वाजपेय are described. By the principle of समाख्या, the वाजपेय is to be performed by the अध्वर्यु and श्येनयाग is to be performed by the उद्गाता. When on the other hand, in the Veda no other description is given, then it should be performed according to the direction; the principle of समाख्या is not applicable.

तद्गुणाद्वा स्वधर्मः स्यादधिकारसामर्थ्यात्सहांगैरव्यक्तः शेषे ॥ ३ । ७ । ५१ ॥

51. Or by accepting it, there is one's duty; by virtue of the [illegible] text, it should be along with the constituent parts; in the

rest indeterminate.

There are 4 parts of the sûtra, in the first part the author gives a flat denial; in the second part, it is said that if there is a direct statement it lays down a rule and it should be complied with, as prescribed: in the third part he says that by virtue of the चेादक text, the duty should be performed with all its constituent parts. When, 4thly there are no such direct texts or चेादक texts, then you may be guided by समाख्या. This recaptulates the whole discussion of the chapter.

शवर says that by accepting the details of the model sacrifice, it becomes connected with the चेादकवाक्य and by virtue of it, you have to perform all the details. As the ज्येातिष्टेाम is the model sacrifice, it should be followed and many ऋत्विक्s should perform the वाजपेय and श्येनयाग. This sûtra is very obscure.

END OF THE PÂDA VII.

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PÂDA VIII.

Adhikarana I. Sûtras 1-2 dealing with the subject that hiring is the duty of the master.

स्वामिकर्मपरिक्रयः कर्मणस्तदर्थत्वात् ॥३।८।१॥

1. The duty of the master is hiring, because the sacrifice is for his sake.

The author says that it is the sacrificer who engages the ऋत्विक्s, because the sacrifice in which the priests are engaged is to secure his object.

वचनादितरेषां स्यात् ॥ ३ । ८ । २ ॥

2. By a direct text of others also.

The power of appointment originally vests in the sacrificer but sometimes the अध्वर्यु can also appoint a ऋत्विक्; it is only when there is a direct Vedic text.

Adhikarana II. Sûtras 3-8 Dealing with the subject that the purificatory acts such as shaving of the head &c. belong to the sacrificer.

संस्कारास्तु पुरुषसामर्थ्ये यथावेदं कर्मवद्व्यवतिष्ठेरन् ॥ ३ । ८ । ३ ॥

3. On the other hand the purificatory ceremonies are in human power; they are to be performed according to the Veda like the sacrificial act.

The objector says that as अध्वर्यु priest performs the sacrifice according to the Veda, so the purificatory ceremonies should also be performed on him; these ceremonies pruduce certain power in him. It is he who goes through the elaborate ceremony and it is he who should be shaved &c.

दंतो धावते । केशश्मश्रुवपते । नखानि निकृन्तते······स्नाति ॥ (तै० सं० ६।१।१।२)
"He cleans his teeth, shaves his hair and beard, pares off his nails and takes his bath."

याजमानास्तु तत्प्रधानत्वात्कर्मवत् ॥ ३ । ८ । ४ ॥

4. On the other hand, of the sacrificer; because he is principal like the sacrifice.

The author says that the purificatory ceremonies are to be performed on the sacrificer, because he is principal and the fruit of the sacrifice accrues to him.

व्यपदेशाच्च ॥ ३ । ८ । ५ ॥

5. And by reason of the designation.

The author says that we also find in the text quoted in the commentary on sútra 3, that the आत्मनेपद form of the verb is used. The reason is that the fruit accrues to the sacrificer. The परस्मैपद indicates the act is to be done for another.

गुणत्वे तस्य निर्देशः ॥ ३ । ८ । ६ ॥

6. It is prescribed in the case of being subordinate.

In a sacrifice persons and materials are used and upon both of them purificatory ceremonies are performed. When the purificatory ceremonies are performed upon a person they are principal but when they are per-
[illegible] subordinate. The author says in the

सूत्र that the application of समाख्या is in the case of the subordinate but not in the case of the principal.

चोदना प्रति भावाच्च ॥ ३ । ८ । ७ ॥

7. And by reason of the connection with चोदना or the extraordinary principle.

The author gives an additional reason. There are several preparatory acts performed in a sacrifice upon the materials and the persons. The अपूर्व is the extraordinary principle which is obtained. The materials in a sacrifice serve the purpose in two ways; one set subserves the purpose directly; they are आरादुपकारक and others serve the purpose indirectly; they are संन्निपात्योपकारक. As for instance in a dinner the food that is taken is अराद्दुपकारक and the table and chairs are सन्निपात्योपकारक. So in the same way the preparatory ceremonies are performed on the persons. The यजमान is directly connected with the अपूर्व and the ऋत्विक्s, who are employed, are indirectly connected. So according to the Mîmâṃsâ rules, the संस्कारs are to be performed upon the principal person and material in the first instance and then upon the subordinate person and materials afterwards. The author therefore says that according to this principle also, यजमान who is directly connected with the अपूर्व should have the purificatory ceremony performed upon himself first.

अतुल्यत्वादसमानविधानाः स्युः ॥ ३ । ८ । ८ ॥

8. By reason of the inequality, the directions are not of similar nature.

The functions of the sacrificer and the ऋत्विक् are different; a ऋत्विक् can not perform the functions of a यजमान. So there is an inequality in their position; the functions of a यजमान are principal and those of a ऋत्विक् are subordinate. So the यजमान is principal in relation to the अपूर्व. There are different duties laid down for them.

Adhikarana III. Sûtras 9-11 dealing with the subject that the sacrificer is entitled to perform austerities.

तपश्च फलसिद्धित्वाल्लोकवत् ॥ ३ । ८ । ९ ॥

9. And the austerities, by reason of obtaining the fruit as in ordinary life.

द्व्यहंनाश्नाति । त्र्यहंनाश्नाति. "He does not eat for two days; he does not

eat for three days." The question is who is to observe these fasts. The author says that as the यजमान obtains the fruit of the sacrifice, he is to practise austerities just as in common life we see that persons who derive the benifit, do the act.

वाक्यशेषश्च तद्वत् ॥ ३ । ८ । १० ॥

10. And filling up of the ellipsis is like that.

The completion of a sentence in the text which supports the view and is also like it; वाक्यशेष therefore completes a sentence or its sense. A principle is laiddown and the argument which supports it, is वाक्यशेष.

यदावैपुरुषे न किंचनांतर्भवति । यदास्य कृष्णाचक्षुषोनश्यति । अथमेध्यतमः । यदा अनशनं तदा मेधार्हः । मेधश्च यज्ञोयज्ञश्चत्यागः । त्यागं कर्तुमर्हः तपसा क्रियते ॥ "When in a person there is nothing inside, when the blackness of his sight is destroyed, he is most fit for a sacrifise; when fasting, he is fit for a sacrifice. A sacrifice is holy; a sacrifice is relinquihsment; in order to make one fit for relinquishment, it is done by austerities." It also shows that a यजमान is to practise austerities.

वचनादितरेषां स्यात् ॥ ३ । ८ । ११ ॥

11. By a direct text, of others also.

The author says that ऋत्विक्s also practise austerities if there is a direct text of the Veda. सर्वे ऋत्विजउपवसंति. "All the ऋत्विक्s fast."

Adhikaraṇa IV. dealing with the subject that आकांक्षा is to be set aside: wearing of the red turbans &c. are the duties of the priests.

गुणत्वाच्च वेदेन न व्यवस्था स्यात् ॥३।८।१२॥

12. And by reason of its being subordinate, there is no adjustment by means of the Veda.

लोहितोष्णीषा लोहितवसना ऋत्विजः प्रचरंति । हिरण्यमालिन ऋत्विजः प्रचरंति ॥ "ऋत्विक्s wearing red turbans and red clothes perform a sacifice; the ऋत्विक्s putting on gold neck-ornaments perform a sacrifice." In the Veda, the प्रधान and गुण are described. The समाख्या applies to the description of the principal and it is of no use in the description of गौण. It is by the authoritative Vedic text that a गुण is described. There in the text quoted, the ऋत्विक् is principal and red turbans are subordinate. So you can not take the help of समाख्या; but you can only by the direct authority determine the nature of the गौण.

Śabar says that in a श्येनयाग it is laid down that लोहितोष्णीष............... प्रचरंति ॥ and in a वाजपेय it is laid down that हिरण्यमालिन.................. प्रचरंति ॥ The question arises whether the red turban is to be worn exclusively by the उद्गातृ and gold necklace by the अध्वर्यु only because the श्येन sacrifice is in the सामवेद and वाजपेय is in the यजुर्वेद. The author says that because it is a subordinate act, you can not determine it by means of a समाख्या of a particular Veda. The direct text is that all priests should wear the red turban and gold necklace.

Adhikaraṇa V. Sūtras 13—14 dealing with the subject that the desire for rain pertains to the sacrificer.

तथा कामोऽर्थसंयोगात् ॥ ३ । ८ । १३ ॥

13. And similarly desire, by reason of the connection with the object.

यदि कामयेत वर्षेत् पर्जन्यः । नीचैः सदोमिनुयात् । ज्योतिष्टोमेन स्वर्गकामो यजेत ॥ "If one wishes that rain may fall, he shall measure the place for a low shed; one who is desirous of heaven should sacrifice with ज्योतिष्टोम."

The desire of a sacrificer is fulfilled; it is he who is connected with the desire. If the desire is to have a rain-fall, it is the यजमान who should perform the sacrifice.

व्यपदेशादितरेषां स्यात् ॥ ३ । ८ । १४ ॥

14. By designation of others also.

The author says that others can have also their desires fulfilled, if there is a direct vedic text. उद्गाता आत्मने वा यजमानाय वा यंकामं कामयते तामागायति। "An उद्गाता for himself or for his client sings with the wished for object."

Adhikaraṇa VI. Sūtras 15—16 dealing with the subject that the mantras commencing with आयुर्दा are connected with the sacrificer.

मन्त्राश्चाऽकर्मकरणास्तद्वत् ॥ ३ । ८ । १५ ॥

15. And the mantras which do not describe the sacrificial acts are likewise.

There are two sorts of mantras; one class lays down the sacrificial act and the other consists of chanting मंत्रs and are called अकर्मकरण in the sūtra. The author says about these मंत्रs, that they are connected with the sacrificer like the act stated in the preceding अधिकरण. "आयुर्दा अग्नेस्यायुर्मे देहि वर्चोदाऽग्नेऽसि वर्चोमेदेहि ॥ (तै० सं० १।५।५।४) "O ! Agni, giver of lief

give me life. O! fire giver of light, give me light." These मंत्रs are given in the ऋत्विक्कांड and so by the principle of समाख्या these verses would belong to the officiating priests; but as they describe the fruit which is connected with the sacrificer, they belong to the sacrificer.

विप्रयोगे च दर्शनात् ॥ ३ । ८ । १६ ॥

16. And by seeing on separation.

The author gives a reason that when the यजमान is travelling, he praises fire (अग्न्युपस्थान). These उपस्थान मंत्रs are in the chapter on ऋत्विक् but they belong to the sacrificer. The result is that the अकर्मकरण mantras belong to the यजमान.

Adhikaraṇa VII. Dealing with the subject that a mantra twice repeated in the Veda is to be used by both.

द्व्याम्नातेषूभौ द्व्याम्नानस्यार्थवत्त्वात् ॥३।८।१७॥

17. When a mantra is repeated twice, it is to be used by both because there is a purpose in the repetition.

There are some मंत्रs which are read in the यजमानकांड and repeated in the आध्वर्यवकांड. The author says that such मंत्रs are to be used by both the sacrificer and the priest.

Adhikaraṇa VIII. Dealing with the subject that it is only the literate who is entitled to pronounce the mantras.

ज्ञाते च वाचनं न ह्यविद्वान्विहितोऽस्ति ॥३।८।१८॥

18. And in a literate, there is the repetetion of the mantras; because an illiterate is nowhere permitted.

The author says that if the sacrificer is a literate person, he can then pronounce the vedic mantras during the performance of the sacrifice but an illiterate person is nowhere permitted.

क्लृप्तीर्यजमानंवाचयति । उज्जितीर्यजमानंवचयति ॥

A priest should make the यजमान repeat क्लृप्ती मंत्रand उज्जिती मंत्रs. See White यजुर्वेद 9. 21. आयुर्यज्ञेनकल्पताम् &c. These are called क्लृप्ती मंत्रs and the mantras commencing from 9. 31. of White यजुर्वेद are called उज्जिती मंत्रs.

Adhikaraṇa IX. Sūtras 19 20 dealing with the subject that 12 sets of utensils are connected with the functions of an अध्वर्यु.

याजमाने समाख्यानात्कर्माणि याजमानं स्युः ॥३।८।१९॥

19. By reason of being described in the याजमानकांड, the sacrificial acts pertain to the sacrificer.

The Veda is divided into कांडs; in some of them the duties of the sacrificer are described; it is called याजमानकांड and there is another कांड in which the duties of the अध्वर्यु are detailed; it is called आध्वर्यवकांड. There are certain functions connected with the sacrificial utensils which are mentioned in the याजमानकांड. The objector says that these duties are to be performed by the यजमान as they occur in यजमान section of the Veda by the principle called समाख्या.

अध्वर्युर्वा तदर्थो हि न्यायपूर्वं समाख्यानम् ॥३।८।२०॥

20. On the other hand, अध्वर्यु; it is for him and the समाख्या is based on reason.

The author says that you are wrong, the अध्वर्यु should perform all these duties because he has been engaged and appointed on fee for that purpose; the principle of समाख्या is based on reason and it is applicable when there is no other proof available. Here we have a direct text that the अध्वर्यु is hired by the sacrificer.

Adhikaraṇa X. Dealing with the subject that a होता is to perform the duties of an अध्वर्यु.

विप्रतिषेधे करणः समावायविशेषादितरमन्यस्तेषां यतो विशेषः स्यात् ॥ ३ । ८ । २१ ॥

21. On conflict, the performance is by reason of special connection; the other by another out of them: because there is a distinction.

The sûtra is divided into three parts. The first part says that it is laid down that a Hotâ is to perform the duty of an अध्वर्यु; how can a होता perform two functions? In the first part it is therefore said that a Hotá is to perform the duties of an अध्वर्यु. The second part says that out of so many ऋत्विक्s any ऋत्विक् may perform the duty of the होता, when the latter acts for the अध्वर्यु. The third part says that this distinction should be maintained because a होता can not perform two duties. In a ज्योतिष्टोम, two functions are performed; the animal's cord is tied round a यूप by the अध्वर्यु and the होता repeats the mantra. In connection with the कुंडपायिनयज्ञ there is a Vedic text योहोतासोऽध्वर्युः The Hotâ is, Adhvaryu. The Hotâ

therefore ties the cord round the यूप. In this view as expresed in the सूत्र, another ऋत्विक् repeats the mantra instead of the Hotâ.

Adhikaraṇa XI. Dealing with the subjoet that the command and carrying out of the command are to be performed by separate persons.

प्रैषेषु च पराधिकारात् ॥ ३ । ८ । २२ ॥

22. And in commands by reason of another's right.

प्रोक्षणीरासादय । इध्मावर्हिरुपसादय । स्रुचः संमृड्ढि । पत्नी संनह्य आज्येनोदेहि. "Place प्रोक्षणी (water-vessels; place the sacrifiicial fuel and grass; wash ladle; having girded the loins of the sacrificer's wife rise with the clarified butter."

These texts occur in आध्वर्यवकांड. By the principle of समाख्या it will appear that both the commands and carrying out of them are to be performed by the अध्वर्यु; but th's is simply absurd. One priest is to give order and the other is to carry it out. This is what the sûtra lays down; the reason is obvious; one is dependent on the other.

Adhikaraṇa XII, Sûtras 23-24 dealing with the subject that the command and carrying out of the command are to be performed by the अध्वर्यु and आग्नीध्र respectively.

अध्वर्युस्तु दर्शनात् ॥ ३ । ८ । २३ ॥

23. On the other hand, अध्वर्यु by seeing the Vedic text.

The objector says that the अध्वर्यु is to carry out orders and the अग्नीध्र is to give them. He relies on the following texts.

वज्रोवैस्फ्या । तदन्वंचधारयेत् वज्रेऽध्वर्युः क्षरावीत ॥ पुरस्तात् तिर्यंचं धारयति ॥ (तै० ब्र० ३।२ १०।१) "Wooden sword is certainly a thunderbolt, when he may hold it upwards; in a thunder-bolt an अध्वर्यु perishes; he holds it in front and slantingly."

गौणो वा कर्मसामान्यात् ॥ ३ । ८ । २४ ॥

24. On the other hand, it is subordinate by reason of the function being the same.

The author says in reply that you are mistaken; the word अध्वर्यु is used in the secondary sense in the text quoted by you, because the function is the same; the अध्वर्यु gets it done by the अग्नीध्र priest. It is done by his command, so it is his act.

Adhikaraṇa XIII. Sûtras 25-27 dealing with the subject that in the करणमंत्रs the reward for the master is hoped for.

ऋत्विक्फलं करणेष्वर्थत्वात् ॥ ३ । ८ । २५ ॥

25. In करणमंत्र's, there is the reward of the ऋत्विक्; because it is for his purpose.

There are two kinds of मंत्रs (1) करणमंत्र and (2) अकर्मकरणमंत्र. The former regulates the sacrificial operation; the latter is chanted in course of a sacrificial operation. There is a text which says that a ऋत्विक् should say ममाग्ने वर्चो विहवेष्वस्तु. (तै० सं० ४।१।१४।१) "O! fire, let there be my splendour in the offerings." Here the ऋत्विक् wishes splendour for himself. The objector says that the fruit of the करणमंत्र accrues to the priest because it is he who performs the sacrifice.

स्वामिनो वा तदर्थत्वात् ॥ ३ । ८ । २६ ॥

26. On the other hand, of the master by reason of its being for him.

The author says that it is the master for whom the sacrifice is performed; so he gets the fruit. Though the ऋत्विक् repeats the mantra, yet the splendour referred to in the मंत्र is the splendour of the sacrificer. Though the victory is of the general, yet every individual forming the army considers it his own victory.

लिङ्गदर्शनाच्च ॥ ३ । ८ । २७ ॥

27. And by seeing the force of the text.

The author supports his view by the Vedic text. यांवैकांचन ऋत्विज आशिषमाशासते यजमानस्य एवसा. "Whatever desire a ऋत्विक् hopes for, it is of his client." It is technically called वचोन्याय.

Adhikaraṇa XIV. Sûtras 28-29 dealing with the subject that in the करणमंत्र, the fruit of the actions accrues to the priest.

कर्मार्थं फलं तेषां स्वामिनं प्रत्यर्थवत्त्वात् ॥३।८।२८॥

28. On the other hand, their reward is the success of the sacrificial act by reason of its being for the purpose of the master.

The reward of the sacrifice accrues to the यजमान but where the

object is to achieve the act itself, it is the reward of the priest. The reward of the principal act is to accrue to the sacrificer. The reward of the subordinate acts accrues to the priests. अग्नाविष्णू मावामवक्रमिषं विजिहाथां मा मा संताप्त ॥ (तै० सं० १।१।१२।१) "O ! Agni and Viṣṇu, I have not crossed you; be separated for my passage; do not trouble me."

व्यपदेशाच्च ॥ ३ । ८ । २९ ॥

29. And by the designation also.

The ऋत्विक् also gets a fruit, if there is special mention of it. किमत्रभद्रं तन्नौसह । (तै० सं० १।३।२।१) "What good is there? Let it be for us both."

Adhikaraṇa XV. Dealing with the subject that the preparatory rites on the materials subserve the purpose of the constituent parts and the principal.

द्रव्यसंस्कारः प्रकरणाऽविशेषात्सर्वकर्मणाम् ॥३।८।३०॥

30. The purificatory ceremony on the materials by reason of there being no speciality in the context, belongs to all sacrificial acts.

The author says that in the context no distinction is made in describing the sacrificial acts. The purificatory ceremonies that are performed on the materials serve two purposes; one that of a constituent part consisting in a sacrificial substance and the other that of the whole sacrifice. When the purpose of the constituent part is served, the purpose of the whole sacrifice is served.

Adhikaraṇa XVI. Dealing with the subject that the extraordinary princip l of the model sacrifice does not belong to the modified sacrifice based upon the same.

निर्देशात्तु विकृतावपूर्वस्याऽनधिकारः ॥३।८।३१॥

31. On the other hand, by the direct Vedic statement the extraordinary principle does not apply to the modified sacrifice.

There are three model sacrifices ; दर्शपूर्णमासयाग, निरूढ पशुबंध and ज्योतिष्टोम. The modifications are 1. इष्टीस (2) पशुयाग (3) संस्थाs. The पशुबंध includes many of the operations of दर्शपूर्णमास and ज्योतिष्टोम includes many of the operations of the first two mentioned above. These operations as said are included in the model sacrifices but not in their modifications; if they are included, there will be two extraordinary principles which is absurd. So the author says that the extraordinary principle does not apply to

the modified sacrifice. Hence no subordinate operation or preparatory operations connected with the दर्शपूर्णमासयाग can be extended to the modified sacrifice or पशुबंध or ज्योतिष्टोम.

Adhikaraṇa XVII. Dealing with the subject that विधृति and पवित्रा should be made of परिभोजनीय दर्भा grass.

विरोधे च श्रुतिविशेषादव्यक्तः शेषे ॥ ३ । ८ । ३२ ॥

32. On the conflict, by reason of the special text and the indirect in the remainder.

The दर्भा grass is brought from the jungle; it is sacrificially operated upon. The grass that is not sacrificially operated upon is called परिभोजनीय दर्भा grass. In the Veda, it is said that the altar should be covered with the purified grass but nothing is said about the making of the पवित्रा and विधृति. It is silent as to which kind of grass, they should be made of. This is the conflict; the author says that where there is a conflict the direct text prevails *i. e*, the altar should be covered with the purified *darbha* grass but in the case where it is silent, the other common grass should be used *i. e*, the पवित्रा and विधृति should be made from the परिभोजनीय grass.

"समावप्रच्छिन्नाग्रौदर्भौ प्रादेशमात्रौ पवित्रे करोति । अरत्नि मात्रे विधृति ।"

"Two front stems of grass, equal and uncovered to the extent of a span are called पवित्रा ; if they are one cubit in extent they are called विधृति"

Adhikaraṇa XVIII. Dealing with placing of the पुरोडाश cake of the model sacrifice.

अपनयस्त्वेकदेशस्य विद्यमानसंयोगात् ॥ ३ । ८ । ३३ ॥

33. On the other hand, the transference is of a portion by reason of the connection with the one existing.

"पुरोडाश शकल मैंद्र वायवस्यपात्रे निदधाति" "धानाआश्विनपात्रे" "पयस्यां मैत्रावरुणपात्रे"

" He places a piece of पुरोडाश in the vessel belonging to Indra and Vâyu ; parched rice in the vessel belonging to Aświnas; and prepared milk in the vessel belonging to मैत्रावरुण dieties"

We hear these texts in connection with the ज्योतिष्टोम sacrifice. Now the question is whether the slice of a पुरोडाश cake that is to be placed in the ऐंद्रवायव vessel should be taken from the cake prepared for the model sacrifice or another cake should be prepared as laid down in the preceding अधिकरण. The author says that the principle laid down in the

preceding अधिकरण, does not apply. There will be a transference, because there is already a cake existing. Why should another cake be prepared ?

Adhikaraṇa XIX. Sūtras 34-35. Dealing with the subject that low pronunciation of the mantras in the desire-accomplishing sacrifice belongs to the principal.

विकृतौ सर्वार्थः शेषः प्रकृतिवत् ॥३।८।३४॥

34. In a modified sacrifice, the subordinate acts fulfill all objects as in a model sacrifice.

"यज्ञाथर्वणं वै काम्या इष्टयः ता उपांशु कर्तव्याः ।"

"All the desire-accomplishing sacrifices are यज्ञाथर्वण; they should be performed inaudibly."

The objector says that the विकृति is to be performed like the प्रकृति. Just as the preparation of the altar and the clarified butter are for both the constituent parts and the principal in the model sacrifice, so they are also in the modified sacrifice. The शेष is all accomplishing *i. e.* both for the constituent parts and the principal. The purificatory ceremony is both for the principal and its parts. Low reading of the Vedic mantras belongs both to the principal and its constituent parts.

मुख्यार्थो वाऽङ्गस्याचोदितत्वात् ॥३।८।३५॥

35. On the other hand, it is for the principal because the constituent parts are not directly mentioned.

The author says no; you are mistaken. The काम्येष्टिs have certain objects in view. The principal and subordinate acts are performed. The principal act leads to the end in view, while the subordinate acts subserve the principal. The Vedas describe the principal act and so low reading in the course of the काम्येष्टि pertains to the principal.

Adhikaraṇa XX. Sūtras 36—38. Dealing with the subject that the constituent part of श्येन is to be performed with butter.

सन्निधानाविशेषादसम्भवेदतदंगानाम् ॥३।८।३६॥

36. On impossibility, by the reason of the special juxtaposition; its constituent parts.

The श्येनयाग is a sacrifice which is performed to destroy an enemy. In this, altars are erected in the form of hawks. By the force of the prin-

ciple called 'order' the butter comes in place of soma in the श्येनयाग; but it is imposible to perform it with ghee alone and soma juice is absolutely necessary. The author says in such a case the constituent parts should be performed with ghee.

आधानेऽपि तथेति चेत् ॥ ३ । ८ । ३७ ॥

37. If it be said "similary in अग्न्याधान".

The objector says that a पवमानेष्टि is performed for Agnyadhana and अग्न्याधान is for श्येनयाग. The conclusion is that the पवमानेष्टि is for the sake of श्येनयाग. It is therefore a constituent part of the श्येनयाग. The result from your proposition is that butter should be used in a पवमानेष्टि.

नाऽप्रकरणत्वादङ्गस्यातन्निमित्तत्वात् ॥३।८।३८॥

38. Not so, by reason of the context being not similar; because the constituent parts are for the principal.

The author says that the श्येनयाग and अग्न्याधान do not occur in the same context and they can not stand in relationship to each other as a part to the whole. Tho parts constitute the whole, but the अग्न्याधान is not a part of the श्येनयाग.

Adhikaraṇa XXI. Sûtras 39–41 dealing with the subject that all the constituents parts of the श्येनयाग should be performed with butter.

तत्काले वा लिङ्गदर्शनात् ॥ ३ । ८ । ३९ ॥

39. On the other hand, at the time by seeing the force of the text.

The objector says that at the time of extraction of soma juice, some offerings are made to the fire. These offering should be of butter.

सर्वेषां वाऽविशेषात् ॥ ३ । ८ । ४० ॥

40. On the other hand, of all, by reason of there being nothing special.

The butter should be used in all the constituent parts of the श्येनयाग and the texts quoted below mentions nothing special about it.

"सहपशुना लभते । अग्नीषोमीयस्यस्थानेऽग्निषोमीय पुरोडाशः । अनुबंध्यायाः स्थाने मैत्रावरुणीयस्य" ॥

"He offers with animals; in the place of अग्नीषोमीय animal a cake pertaining to Agni and Soma should be used; in the place of अनुबंध्या sacrificial animal a cake pertaining to मैत्रावरुण dieties should be used."

न्यायोक्ते लिङ्गदर्शनम् ॥ ३ । ८ । ४१ ॥

41. The inference from the text is based on reason.

The author says that you rely on the inference from the text. It is based on reason. No inference can be made from the text quoted by you in your favour.

Adhikarana XXII. Sûtras 42-44 dealing with the subject that the सवनीयपुरोडाश is made of flesh

मांसं तु सवनीयानां चोदनाविशेषात् ॥३।८।४२॥

42. On the other hand, the सवनीय cakes are of flesh by reason of a special text.

संस्थिते संस्थितेऽहनि गृहपतिर्मृगयां याति । सतत्रयान् मृगान् हंतितेषां तरसा पुरोडाशः सवनीयाभवंति ॥

"In each departure of the day, a master of the house goes a-hunting; with the flesh of those deers which he kills there, the cakes are made"

The sacrifice of the Śâkyas lasts for 36 years; in connection with this it, is stated that the सवनीय cakes are of flesh. Now the question is whether all the cakes are of flesh or only the सवनीय cakes are made of flesh. The author's reply is that only सवनीय cakes should be made of flesh as it is specially mentioned in the text.

भक्तिरसन्निधावन्याय्येति चेत् ॥ ३ । ८ । ४३ ॥

43. "Metonymy is improper when there is no juxtaposition", if you say.

The objector says that a पुरोडाश cake is made of rice flour; if you substitute flesh for rice, it is a case of metonymy. The metonymy is applicable when things are described in order; such is not the case here and the principle of metonymy is therefore not applicable.

स्यात्प्रकृतिलिङ्गाद्वैराजवत् ॥ ३ । ८ । ४४

44. It may be by reason of the signs of the model sacrifice like वैराज.

उक्थ्येावैरूपसामा एकविंश षोडशी वैराज सामा ।

"The song called वैरूप belongs to उक्थ; there are twenty one songs in a षोडशी sacrifice known as वैराज".

There in the vedic text वैराज is used but instead of वैराजसाम, वैराजपृष्ट is sung. So by the principle of metonymy वैराजसाम stands for वैराजपृष्ट. In the same way in the शाक्यानामयनं, flesh cakes are prepared in the place of rice cakes.

END OF PÂDA VIII.

END OF CHAPTER III.

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CHAPTER IV.

PÂDA I

Preliminary Introduction.

In the third chapter श्रुति, लिङ्ग, वाक्य, प्रकरण, स्थान, समाख्या, and शेष have been defined. The author now proceeds to show the difference between पुरुषार्थः and क्रत्वर्थः. Subsidiary action is क्रत्वर्थः, and the principal one is पुरुषार्थः. फलविधिः is पुरुषार्थः and अर्थवादः is क्रत्वर्थः.

Adhikaraṇa I laying down the proposition for enquiry.

अथातः क्रत्वर्थपुरुषार्थयोर्जिज्ञासा ॥ ४ । १ । १ ॥

अथ now ; अतः therefore ; क्रत्वर्थ पुरुषार्थयोः of the क्रत्वर्थः and पुरुषार्थः ; जिज्ञासा enquiry.

1. Now therefore is the enquiry about क्रत्वर्थ and पुरुषार्थ.

This *sûtra* lays down a प्रतिज्ञा a kind of promise on the part of the author as to what he is going to deal in the chapter.

Adhikaraṇa II. dealing with the definition of क्रत्वर्थः and पुरुषार्थः ।

यस्मिन्प्रीतिः पुरुषस्य तस्य लिप्साऽर्थलक्षणाऽविभक्तत्वात् ॥ ४ । १ । २ ॥

यस्मिन् in which ; प्रीतिः love, desire ; पुरुषस्य of a man ; तस्य of that ; लिप्सा desire ; अर्थलक्षणा indicated by or dependent upon certain object ; अविभक्तत्वात् on account of its being inseparable.

2. (पुरुषार्थः is that) in which there is a love of a man and that love is indicated by (a certain) object (which is) inseparably connected (with it.)

The author defines पुरुषार्थः. It is a natural prompting of a man to obtain certain object without any scriptural command to that effect. The action so prompted is called पुरुषार्थः ; and the opposite is called क्रत्वर्थः ।

Adhikaraṇa III. Sûtras 3-6 प्रजापति व्रत is Puruṣârtha.

तदुत्सर्गे कर्माणि पुरुषार्थाय शास्त्रस्यानतिशङ्क्यत्वान्न च द्रव्यं चिकीर्ष्यते तेनार्थेनाभिसम्बन्धात्क्रियायां पुरुषश्रुतिः ॥ ४ । १ । ३ ॥

तदुत्सर्गे there being no love ; कर्माणि actions ; पुरुषार्थाय are for पुरुषार्थः ; शास्त्रस्य of the scripture ; अनतिशंक्यत्वात् of being infallible ; नच not ; द्रव्यम् material substance ; चिकीर्ष्यते produced or purified ; तेन by that ; अर्थेन with the object ; अभिसंबंधात् by connection ; क्रियायाम् in an action ; पुरुष श्रुतिः direct signification that it is पुरुषार्थः ।

3. (There are) actions in which there is no natural prompting (but are done, on account of the infallibility of the scripture; nor is there any material substance purified (but) in an action it is connected with the object (and also) there is a direct signification that it is पुरुषार्थः ।

In the preceding Ahikaraṇa पुरुषार्थः is defined as the action of a person which is naturally prompted by his desires ; in the present Adhikaraṇa, the author says that there are certain actions which are not so prompted nor is there any material substance purified but they are done under the command of the scripture and they are said to be पुरुषार्थः. The illustration is given "नेाद्य'तमादित्य etc. He should not see the rising sun ; nor the setting sun because that delivers him from the sin ; this is his vow." The question is whether this sentence is पुरुषार्थः. The negative action enjoined is not prompted by a natural love for it nor is any material substance produced ; because it is laid down that by refraining from seeing the rising and setting sun, a man becomes free from sin, it should therefore be done. Because the benefit is to accrue to the performer, it is therefore पुरुषार्थः ।

अविशेषात्तु शास्त्रस्य यथाश्रुति फलानि स्युः ॥४।१।४॥

अविशेषात् there being no distinction ; तु again ; शास्त्रस्य of the scripture ; यथाश्रुति according to the text ; फलानि fruits ; स्युः shall be.

4. Again there being no distinction of the passages of the scripture, the fruits shall accrue as described in the text (of the Veda).

The siddhânta is laid down in Sûtra 3, the objector comes forward with another passage of Taittirîya Samhitâ "समिधो यजति तनूनपातं यजति, तै०

सं० २. ६. १. १. नानृतं वदेत ॥ तै० सं० २. ५. ५. ६. "He makes an offering into Samidha; he makes an offering in Tanûnapât. He shall not tell a lie." "If that be your view," says the objector, "upon your reasoning the passage from the Taittirîya Samhitâ is also a पुरुषार्थः; because the scripture makes no distinction and the rewards accrue according to the text laid down in the Veda." The reply is embodied in the next sûtra.

अपि वा कारणाऽग्रहणे तदर्थमर्थस्याऽनभिसम्बन्धात्

॥ ४ । १ । ५ ॥

अपिवा not so; कारणाग्रहणे on not accepting the cause; तदर्थम् the object of a person; अर्थस्य of the object; अनभिसंबंधात् being not connected.

5. Not so; on not accepting the cause, there is the object of a person; the object being not connected (with the cause).

The reply of the author to the objector is that it is not so; when the six modes of interpretation mentioned in Chapter III, as श्रुति, लिङ्ग, वाक्य, प्रकरण, स्थान, and समाख्या do not apply, the text should be considered पुरुषार्थः As the text quoted from the Taittirîya Samhitâ can be interpreted by any of the modes, it is क्रत्वर्थ and serves the purpose of the sacrifice.

तथा च लोकभूतेषु ॥ ४ । १ । ६ ॥

तथा similarly: च and; लोकभूतेषु in the conduct of worldly affairs.

6. And similarly in the conduct of the worldly affairs.

The author concludes the Adhikaraṇa and strengthens his view by giving the example of the worldly action. We see that the principal action is the main object which a person aims at and there are other minor actions which lead to the principal action and are therefore considered subordinate.

Adhikaraṇa IV Sûtras 7.—10. relating to the sacrificial materials being restated.

द्रव्याणि त्वविशेषेणाऽनर्थक्यात्प्रदीयेरन् ॥ ४ । १ । ७ ॥

द्रव्याणि materials; तु again; अविशेषेण without any particular description; आनर्थक्यात् on account of meaninglessness; प्रदीयेरन् should be offered.

7. Again materials should, without any distinction, be offered (in the fire to avoid) meaninglessness.

The pûrvapakṣa view embodied in this sûtra is based on the preceding Adhikaraṇa; there is a passage of the Taittiriya Samhita;

स्फ्यश्चकपालानिचाग्नि होत्र हवणी च शूर्पंच कृष्णाजिनं च शम्या चोलूखलं च मुसलंच दृषच्चोपलाचैतानिवै दश यज्ञा युधानि ॥ तै० सं० १. ६. ८. ३.

"The wooden spade, cups, sacrificial dishes, a winnowing fan, black deer skin, cudgel, mortar, pestle, slab and muller are the ten sacrificial weapons." According to the principle, laid down in the preceding Adhikaraṇa, the passage should be considered to be पुरुषार्थः; and accordingly these weapons should be offered to Agni.

स्वेन त्वर्थेन सम्बन्धो द्रव्याणां पृथगर्थत्वात्तस्माद्यथा श्रुति स्युः ॥ ४ । १ । ८ ॥

स्वेन own ; तु on the contrary ; अर्थेन with the object ; द्रव्याणाम् of the materials ; पृथगर्थत्वात् on account of their being of different use ; तस्मात् therefore; यथाश्रुतिः according to the text ; स्युः be.

8. On the contrary the materials are connected with their own object. On account of their different uses, they are (to be used) according to the text (of the Veda).

This is the reply to the objection in the preceding sûtra. In the Tairttirîya Samhitâ, different uses of the ten weapons are given, as for instance the spade for digging the ground and other weapons also for other purposes.

स्फ्येन वेदि मुद्धंति । तै० सं० ६. ६. ४. १. । कपालैष्वधिश्रयति । तै० सं० २ ३. ६. २.
अग्नि होत्र हवण्यां निर्वपति । शूर्पेण विविनक्ति । कृष्णाजिन मुलूखलस्याधस्तादवस्तृणाति । शम्यायां दृषद मुपदधाति । प्रोक्षिताभ्या मुलूखलमुसलाभ्या मवहंति प्रोक्षिताभ्यां दृषदुपलाभ्यां पिनष्टि ।

"He digs the altar with a wooden sword. He bakes on the earthen pans ; he winnows with a basket ; he spreads black deer's skin under the mortar ; heplaces the stone slab on a cudgel. He pounds with consecrated pestle and mortar ; he grinds with consecrated slab and muller.

These are all subsidiary to the main purpose. The passage is there fore क्रत्वर्थ ; and the object of the weapons is served by uses for which they are meant under the Vedic text. They are therefore not meant to be offered in the fire.

चोद्यन्ते चार्थकर्मसु ॥ ४ । १ । ९ ॥

चोद्यन्ते are enjoined ; च and ; अर्थ कर्मसु in the main or principal action.

9. The offering of the sacrificial cakes is also enjoined in the principal act.

The author fortifies his view by stating that purodâśa cake is enjoined to be offered in the fire, so the weapons cannot be said to be so offered. आहिताग्नि मग्निभिर्दहंति यज्ञ पात्रैश्च "They burn the performer of Agnihotra with the fire and sacrificial vessels."

लिङ्गदर्शनाच्च ॥ ४ । १ । १० ॥

लिङ्गदर्शनात् from seeing indication ; च and.

10. (There are) indications also (to that effect).

The author finally relies on the Vedic text from which he comes to the same conclusion by the method of interpretation called लिङ्ग. चतुर्दश पौर्णमास्या माहुतयेाहूयंते । त्रयेादशाऽमावस्यायां ॥ Fourteen oblations are made on the full moon day and thirteen on the new moon day.

Adhikarana V Sûtras 11—16. Dealing with the unity of an animal,

तत्रैकत्वमयज्ञाङ्गमर्थस्य गुणभूतत्वात् ॥ ४ । १ । ११॥

तत्र there ; एकत्वम् unity ; अयज्ञाङ्गम् not a part of a sacrifice ; अर्थस्य of an object ; गुणभूतत्वात् being subordinate.

11. There unity is not a part of a sacrifice because of its being subordinate to the main object.

The sûtra embodies the pûrvapakṣa view. The objector says that upon the principle laid down in the precedidg Adhikaraṇa, the number of an animal is an anuvâda.

येादीक्षतेा यदग्नीषेामीयं पशुमा लभते । तै० सं० ६ । १ । ११ । ६ । अनुड्वाहौ युनक्ति । वसंताय कपिंजलानालभत । श० ब्रा० १३ । ५ । १ । १३ ।

"Then the initiated one sacrifices an animal to Agni and soma. He yokes two bullocks." "He offers partridges to spring." The passage gives the number but nowhere it is stated how many animals are to be taken ; the animals are only subsidiary and do not form the main part of the sacrifice.

एकश्रुतित्वाच्च ॥ ४ । १ । १२ ॥

एकश्रुतित्वात् the indication of one ; च and.

12. And on account of one being used in the Veda.

The objector supports his argument by the method of interpretation called श्रुति and says that number used in the passages are meaningless.

प्रतीयते इति चेत् ॥ ४ । १ । १३ ॥

प्रतीयते it appears from the usage ; इति चेत् if so.

13. If you say that it also appears from the usage.

This is an objection to the pûrvapakṣa view. If you say that it is used in common parlance also ; for example one says to bring one animal, one is brought ; if more than one is ordered, then the same number of animals is brought ; a reply to this objection is embodied in the next sûtra.

नाऽशब्दं तत्प्रमाणत्वात्पूर्ववत् ॥ ४ । १ । १४ ॥

न not ; अशब्दम् meaningless ; प्रमाणत्वात् being authoritative ; पूर्ववत् like the east.

14. Not so, that (number) is meaningless, being authoritative like the 'east.'

The reply of the pûrvapakṣa is that the number is not the integral part of the passage, but it is suggestive just as east suggests 'west.'

The suggested meaning of a word is not therefore integral part of it.

शब्दवत्तूपलभ्यते तदागमे हि तद्दृश्यते तस्य ज्ञानं हि यथाऽन्येषाम् ॥ ४ । १ १५ ॥

शब्दवत् like a word ; उपलभ्यते known ; तदागमे on hearing it ; तद्दृश्यते that is known ; तस्य of that ; ज्ञानम् knowledge ; यथा just like ; अन्येषाम् of others.

15. It (number) is known along with the word ; on the pronunciation of it, the number is known. Its knowledge (is obtained) just like other (things).

The *siddhânta* view is embodied in the present sûtra. The author refutes the objection raised in the pûrvapakṣa by laying down the proposition that the number of a word is known as soon as the word is uttered by its form and is therefore connected with the main action,

तद्वच्च लिङ्गदर्शनम् ॥ ४ । १ । १६ ॥

तद्वत् like that ; च and ; लिङ्गदर्शनं indicative power of the Vedic text.

11. And the same (is from the) indicative power of the text.

The author supports his view from the texts of the Veda which he says also signifies the number used therein.

कर्णायामा अवलिप्तारौद्रा नभोरूपाः पार्जन्याः ॥ वा० सं० २४ । ३ ।

"Three animals as white as moon to be offered to यम and three proud animals to Rudra and three animals as blue as sky to be offered to Rain-god."

Adhikaraṇa VI. In continuation of the preceding Adhikaraṇa relating to the gender of a word conveying sense.

तथा च लिङ्गम् ॥ ४ । १ । १७ ॥

तथा in the same way ; च and ; लिङ्गम् Gender.

17. In the same way, gender (is known),

The same reasoning which was applicable in the case of the number applies to the case of the gender of a word.

Adhikaraṇa VII Sutras 18—20 Relating to the अदृष्ट living in the constituent parts.

आश्रयिष्वविशेषेण भावोऽर्थः प्रतीयेत ॥ ४ । १ । १८ ॥

आश्रयिषु in the constituent parts. अविशेषेण Generally ; भावः, भावना principal act ; अर्थः object : प्रतीयेत is served.

18. In the constituent parts generally the purpose of the main act (sacrifice) is served.

In order to obtain heaven, a sacrifice is performed. By performance of a sacrifice the performer becomes fit for heaven and invisible result is produced which the Mîmâmsikas call अपूर्व. And the act, which achieves it, is called भावना. The principal act, which is भावना is made up of many minor acts which constitute the भावना. It is the भावना that achieves the invisible fruit called अपूर्व. In the present Sûtra, the author says that he अपूर्व also resides in the constituent acts which go to make up the final and principal act.

चोदनायां त्वनारम्भोऽविभक्तत्वान्न ह्यन्येन विधीयते ॥ ४ । १ । १९ ॥

चोदनायाम् in the Vedic command ; तु on the other hand ; अनारम्भः does not pertain, is not involved ; विभक्तत्वात् on account of the parts being separate ; न not ; अन्येन by another ; विधीयते justified, commanded, regulated.

19. The Vedic command does not pertain to the parts on account of their being separate; nor can they be regulated by another (command).

The objector says that the Vedic command relates to the principal action and as the constituent acts are separate they cannot be regulated by another Vedic command. The Apurva cannot therefore reside in the constituent parts.

स्याद्वा द्रव्यचिकीर्षायां भावोऽर्थे च गुणभूतताऽश्रयाद्धिगुणीभावः ॥ ४ । १ । २० ॥

स्याद्वा not so ; द्रव्यचिकीर्षायाम् in the purification of the sacrificial materials ; भाव invisible effect ; अर्थे in the object ; च and ; गुणभूतता dependence ; अश्रयात् by reason of its being a principal ; गुणीभाव being subsidiary.

20. Not so; in the purification of the sacrificial materials, there in an invisible effect (अपूर्व); in the object (of purification) there is dependence by reason of its being subsidiary to the principal act.

The reply of the author i. e the Siddhânta view is embodied in the sûtra. As all the minor acts depend upon or lead to the principal act which produces the invisible effect called Apûrva, the minor acts also share the apûrva so produced though each of them separately produces a visible effect.

Adhikaraṇa VIII Dealing with the proposition for enquiry

अर्थे समवैषम्यतो द्रव्यकर्मणाम् ॥ ४ । १ । २१ ॥

अर्थे in the fulfilment of the object ; समवैषम्यतः by virtue of the parity and disparity ; द्रव्यकर्मणाम् of the sacrificial materials and acts.

21. There is a parity or disparity of sacrificial material or act in the fulfilment of the object.

Having so far dealt with the principal and subsidiary acts, the author proceeds to examine the principle of parity and disparity. When in the performance of an act different effects are produced, one of which is directly connected with the principal object and the other is not, it is a case of disparity. While, on the other hand, the different effects so produced are directly connected with the main object, it is a case of parity.

Adhikaraṇa IX. Sûtras 22 to 24 Dealing with the preparation of आमिक्षा by bringing curd and putting it into hot milk.

एकनिष्पत्तेः सर्वं समं स्यात् ॥ ४ । १ । २२ ॥

एकनिष्पत्तेः by producing different effects by one act; सर्वम् all; समम् equal; the case of parity, स्यात् be.

22. It is a case of parity when different effects are produced by means of one act.

The Sûtra contains the pûrva pakṣa view. The objector says that one act produces different results which are all equally connected. It is a case of parity.

संसर्गरसनिष्पत्तेरामिक्षा वा प्रधानं स्यात् ॥४।१।२३ ॥

संसर्गरसनिष्पत्तेः by virtue of the production of whey by contact; अमिक्षा curd-dish; वा or; प्रधानं principal; स्यात् be.

23. By reason of the production of whey by contact, the *Amikṣâ* (curd) is principal.

The Amikṣâ—dish is prepared by putting curd into hot milk. The milk thickens and two substances are formed; one is solid called curd or Amikṣâ and the other liquid, sour in taste, called whey. According to the objector, both being the results of one act are equally connected with the principal act, *viz.*, the preparation of Amikṣâ. In the present Sûtra the Siddhânta view of the author is embodied. He says no; the curd is the chief thing in the Amikṣà-dish and the whey is incidentally produced which is not a necessary ingredient of the Amikṣâ-dish

मुख्यशब्दाभिसंस्तवाच्च ॥ ४ । १ । २४ ॥

मुख्यशब्दाभिसंस्तवात् by reason of the praise of the principal: च and.

24. By reason of the praise of the chief object.

It may be stated in this connection that the curd is प्रयोजक and that whey which is incidentally produced is called अप्रयोजकः. The author strengthens his view by a statement that the curd which is the principal thing has been praised in the Vedic passage on which it is based.

मिथुनं वैदध्रि च श्रृतं च अथयत्सं सृष्ट मंडमिवमस्त्विव परि च ददृशे गर्भ पयसः

"The curd and hot milk are a pair: and when they are mixed, something like a solid mass and something like a watery substance are visible which constitute a fœtus."

Adhikaraṇa X. Dealing with the subsidiary nature of walking of a cow when brought.

पदकर्म्माप्रयोजकं नयनस्य परार्थत्वात् ॥ ४ । १ । २५ ॥

पदकर्म making a cow walk; अप्रयोजकम् Subsidiary act; not the principal act. नयनस्य, of brining it; परार्थत्वात् subservient to another act.

25. Causing a cow to walk is a subsidiary act because the bringing of it is subservient (to some other act).

In the Jyotiṣṭoma sacrifice., *Soma* is purchased by means of a cow, red in colour and of one year in age and is made to walk seven steps.

Here there are two acts which are performed in order to transact the business of purchase; (1) bringing of the cow and (2) making it walk some steps. The chief act is the transaction of purchase; the walking is only incidental and is therefore अप्रयोजक subsidiary.

Adhikaraṇa XI. Treating the subsidiary nature of throwing off of the husk with the earthen-pans.

अर्थाभिधानकर्म च भविष्यता संयोगस्य तन्निमित्तत्वात्तदर्थो हि विधीयते ॥ ४ । १ । २६ ॥

अभिधान कर्म the action of naming connected with the purpose; च and; भविष्यता with the future (sacrificial cake); संयोगस्य of the connection; तन्निमित्तत्वात् on account of that; तदर्थः the purpose of that; हि certainly; विधीयते is described.

26. The action of naming पुरोडाश कपाल is based on the main object; on account of the connection with the future पुरोडाश कपाल that object is described.

In the Vedic text it is stated that sacrificial cakes are baked on the earthen pans and that husks are thrown by them. The earthen pan for baking the sacrificial cake is called पुरोडाश कपाल. It is so called on account of its main object, that is the baking of the sacrificial cake which is to come into existence in future. The throwing off of the husk by the earthen pans is only incidental (अप्रयोजक).

Adhikaraṇa XII. Dealing with the incidental nature of dung and blood of an animal.

पशावनालम्भाल्लोहितशकृतोरकर्मत्वम् ॥ ४ । १ । २७ ॥

पशौ on the animal; अनलम्भात् by reason of its being not sacrificed; लोहितशकृतोः of the blood and dung; अकर्मत्वम् not pertaining to the action.

27. When an animal is not killed, the blood and dung do not constitute the (essential) act.

In the sacrifice of an animal according to the text of the Taittirîya Samhitâ, three things are performed; the animal is to be killed, the heart and tongue are to be offered to the gods, and the blood and dung are to be cast away. The first two acts are essential and the third is incidental; so the principle of disparity is involved. When an animal is killed and no blood and dung are obtained, in that emergency no other second animal is killed. So the author in the present sûtra gives the Siddhânta view that the fact that in such emergeney, the second animal is not killed, shows the incidental nature of the act of throwing off of the blood and dung of the animal killed for sacrificial purpose.

Adhikaraṇa XIII. Sûtras 28 to 32. Dealing with the incidental nature of स्विष्टकृत् offering in connection with the sacrificial cake.

एकदेशद्रव्यश्चोत्पत्तौ विद्यमानसंयोगात् ॥ ४ । १ । २८ ॥

एकदेशद्रव्यः a portion of the whole; च and; उत्पत्तौ in the origin; विद्यमान संयोगात् by reason of presence of the relationship.

28. (स्विष्टकृत् offering) is a portion (of the sacrificiai cake) being in existence with the whole in the beginning.

A *puroḍâśa* cake is prepared in the course of a sacrifice; this cake is offered in fire and a portion of it is cut off and offered in the swiṣṭakrit fire. Now the question is whether this स्विष्टकृत् offering is अप्रयोजक or not. The author's view is embodied in the sûtra; he says that the part is included in the whole. The स्विष्टकृत् portion of the cake which was set apart, was one whole with the puroḍâśa cake in the origin. So it is not a case of parity but of disparity and the स्विष्टकृत् offering is incidental.

निर्देशात्तस्यान्यदर्थादिति चेत् ॥ ४ । १ । २९ ॥

निर्देशात् by reason of special description; तस्य of it; अन्यत् another (puroḍâśa); अर्थात् from the object; इति चेत् if so.

29. If it be said that on account of the special description of it; another (puroḍâśa cake should be prepared) from the object.

The pûrvapakṣa view is embodied in the present sûtra. The objector says that as soon as the puroḍâśa cake is offered in the fire, there is no part left and so another puroḍâśa cake should be prepared and the swiṣṭakrit offering be made from it. So it is a case of parity and these two acts are independent and necessary.

न शेषसन्निधानात् ॥ ४ । १ । ३० ॥

न no ; शेष सन्निधात् on account of the remainder being near.

30. No ; on account of the remnant being near.

To the objection embodied in sûtra 29, the reply of the author is that a portion of the puroḍâśa has been cut off and reserved for swiṣṭakrit offering ; so by reason of this reserved portion there is no necessity of preparing another puroḍâśa cake and it is therefore not a case of parity.

कर्मकार्यात् ॥ ४ । १ । ३१ ॥

कर्मकार्यात् by reason of the performance of the act.

31. By reason of the performance of the act.

The praises are sung in the Vedas. It is said that the gods said to swiṣṭakrit to carry the offering and swiṣṭakrit asked the gods to give him a portion of it. We see in the world that a master partakes of the dish and gives the remnant to his servant. The author in this *sûtra* strengthens his view by the reason of swiṣṭakrit's performing the business of a carrier and getting the remnant as the reward for his services.

लिङ्गदर्शनाच्च ॥ ४ । १ । ३२ ॥

लिङ्गदर्शनात् by reason of the suggestive sense (of the Veda).

32. By reason of the suggestive sense of the Vedic text.

The author finally fortifies his view by the text of the Vedas. शेषादिडमवद्यति । शेषात् स्विष्टकृतं यजति ॥ "He cuts off इड offering from the remainder; he sacrifices in स्विष्टकृत् from the remainder."

Adhikaraṇa XIV Sûtras 33 to 39. Dealing with the non-use of the vessels for holding the clarified butter and the remnant thereof in sprinkling the clarified butter.

अभिघारणे विप्रकर्षादनूयाजवत्पात्रभेदः स्यात् ॥४।१।३३॥

अभिघारणे in sprinkling ; विप्रकर्षात् by distance ; अनुयाजवत् like an अनुयाज offering ; पात्रभेदः dfference of vessel ; स्यात् be.

33. In sprinkling of ghee by reason of distant connection, there must be a separate vessel as in an Anuyaja offering.

अभिधारना is an act of sprinkling of ghee on the parts of the body of an animal for offering. In the वाजपेय sacrifice, several animals are killed, some are offered in the morning and some in the noon. The ghee is sprinkled on the parts offered and the remnant is kept in the vessel for sprinkling in the noon. The question is whether there should be a

separate vessel as in अनुयाज offering because the same vessel should not be used twice. The *purvapakṣa* view embodied in the sûtra is that a separate vessel should be used for keeping the remnant of the ghee.

न वा पात्रत्वादपात्रत्वं त्वेकदेशत्वात् ॥ ४ । १ । ३४ ॥

न वा not so ; अपात्रत्वात् by reason of there being no vessel ; अपात्रत्वं absence of vessel ; तु and एकदेशत्वात् being a portion.

34. Not so ; by reason of the absence of a vessel and the absence of the vessel is by reason of its being a portion (of the whole ghee).

The siddhânta view is embodied in the present sûtra. The author says that in the noon there is no sprinkling of the ghee as the vessel is emptied in the morning and as there is no remnant left, so no vessel is required.

हेतुत्वाच्च सहप्रयोगस्य ॥ ४ । १ । ३५ ॥

हेतुत्वात् by reason of ; च and ; सहप्रयोगस्य of using both at the same time.

35. And there is a reason for using both at the same time.

The author strengthens his view by assigning a reason. When an animal is killed in the morning, *abhigharaṇa* is performed at that time and no sprinkling is done in the noon. So there is no necessity of a separate vessel.

अभावदर्शनाच्च ॥ ४ । १ । ३६ ॥

अभाव दर्शनात् by seeing its absence ; च and.

36. And by seeing its absence.

Because in the Veda, it is said that *omentum* should be dry, so no sprinkling is performed.

सति सव्यवचनम् ॥ ४ । १ । ३७ ॥

सति, there being sprinkling of ghee ; सव्य वचनं the term savya.

37. When there is abhigharaṇa, the term सव्य is used.

The objector says that the term सव्य is used when अभिघारण is performed, that it means 'wet' but not 'dry.'

न तस्येति चेत् ॥ ४ । १ । ३८ ॥

न Not, ; तस्य of it ; इतिचेत् if you say so.

38. If you say that it does not pertain to it (the omentum.)

The objector goes on replying a hypothetical question raised by him. He contends that if you say that it does not refer to the omentum, then the *omentum* which has become wet once by ब्रह्मसाम cannot become dry. Once wet, it is always wet though no अभिघारण is performed at noon. So the term स्नव means wet but not dry.

स्यात्तस्य मुख्यत्वात् ४ । १ । ३९ ॥

स्यात् may be ; तस्य of it ; मुख्यत्वात् on account of its being principal.

39. May be so, on account of its being principal.

The author meets the objection and says that the omentum was dry before the performance of अभिघारण and after roasting it, it again becomes dry ; so the term स्नव means dry but not wet as you assert.

Adikaraṇa XV Sûtras 40–41. Dealing with the principal nature of the quality of the clarified butter of the samanayana.

समानयनं तु मुख्यं स्याल्लिङ्गदर्शनात् ॥ ४ । १ । ४० ॥

समानयनं samanayana ceremony ; तु on the other hand ; मुख्यं principal ; स्यात् is ; लिङ्गदर्शनात् by reason of the significant power of the Vedic text.

40. On the other hand, *Samânayana* is principal by virtue of the significant power of the Vedic text.

There are five prayaja offerings made ; the first is समित्, the 2nd is तनूनपात्; the third is इड्, the fourth is बर्हिः and the fifth is स्वाहाकार. The ghee is kept in a large vessel from which it is taken in a big wooden spoon called उपभृत् and from it the ghee is taken in a smaller spoon called जुहू which is kept for sacrificial purpose. The three offerings are made from this ghee in the sacrificial spoon called जुहू and then the ghee is again taken from the big wooden spoon called उपभृत् and the fourth offering is made from it. Carrying of ghee from the उपभृत् to the जुहू for the 4th offering is called समानयन. The objector says that according to your view embodied in the former adhikaraṇa, the samanayana is अप्रयोजक. The author lays down his own view that it is principal and the view is supported by the sense of the Vedic texts. अतिहायेडोबर्हिः प्रतिसमानयति जुह्वामौपभृतं । चतुर्गृहीतान्याज्यानि भवंति नहिअत्रानुयाजान् यक्ष्यन् भवति ॥ "After having made offering called इड् he takes ghee in जुहू from उपभृत for the offering called बर्हिः : The ghee is taken four times (up to this) and no अनुयाज offerings are made."

वचने हि हेत्वसामर्थ्यम् ॥ ४ । १ । ४१ ॥

वचने in the Vedic text ; हेत्व सामर्थ्यं absence of the power of the reason.

41. In the Vedic text or authority the power of the reason is absent.

The author has in mind the Vedic text where चतुर्गृहीतानि आज्यानि shows that the ghee is twice taken from the उपभृत् into the जुहू for प्रयाज offerings. The first lasts for three offerings and the 2nd one for the 4th and 5th offerings ; this fact also supports the view of the author that समानयन is principal.

Adhikaraṇa XVI Sûtras 42 to 45. The ghee taken in उपभृत् and जुहू is respectively for प्रयाज and अनुयाज both and that taken in the sacrificial spoon is not for both.

तत्रोत्पत्तिरविभक्ता स्यात् ४ । १ । ४२ ॥

तत्र there (new or full moon) ; उत्पत्ति production (but here it means the clarified butter taken) ; अविभक्ता undivided ; स्यात् is.

43. There what is taken is undivided.

The objector says that the ghee taken, being undivided should be offered as occasion arises for अनुयाज and प्रयाज offerings.

तत्र जौहवमनूयाजप्रतिषेधार्थम् ॥ ४ । १ । ४३ ॥

तत्र there ; जौहवं the ghee taken in जुहू ; अनुयाज प्रतिषेधार्थं for the prohibition of अनुयाज.

44. There the ghee taken in जुहू is for the prohibition (that it is not to be used) for अनुयाज offerings.

The ghee taken in उपभृत् is to be used for both अनुयाज and प्रयाज while taken in जुहू is to be offered for प्रयाज only. This is the siddhânta view of the author.

औपभृतं तथेति चेत् ॥ ४ । १ । ४४ ॥

औपभृतं ghee taken in उपभृत् ; तथा similarly ; इति चेत् if you say.

44. If you say that the ghee taken in उपभृत् is similarly (prohibited.)

Just as the ghee taken in जुहू is interpreted to be impliedly prohibited for Anuyaja offering, so is the ghee taken in उपभृत् impliedly prohibited for prayaj offering. This is the reply on behalf of the objector.

स्याज्जुहूप्रतिषेधान्नित्यानुवादः ॥ ४ । १ । ४५ ॥

स्यात् is ; जुहू प्रतिषेधाथत् by reason of the prohibition relating to जुहू ; नित्यानुवादः permanent restatement.

45. By reason of the prohibition relating to जुहू, there is permanent restatement.

There is a direct text of the तैत्तरीय ब्राह्मण in which it is said that the ghee taken in उपभृत् is to be used for both अनुयाज and प्रयाज offerings and the text referred to by शतपथ ब्राह्मण says that the ghee taken in उपभृत् is to be used in अनुयाज offering. यदष्टावुपभृति प्रयाजानु याजेभ्यस्तद्गृह्णाति ॥ तै० ब्रा० ३. ३. ५. ५. अनुयाजेभ्योहितद्गृह्णाति ॥ श० प० ब्रा० १. ३. २. ९.

"That which he takes in उपभृत् he takes for प्रयाज and अनुयाज." "He takes it verily for अनुयाज." The first text states that it is to be used for both, and the second restricts it. It is a case of permanent restatement see III. 4. 12. at P. 128. This is the reply which our author advances to the objector.

Adhikaraṇa XVII Sūtras 46 to 48. Dealing with the act of taking ghee twice four times in the उपभृत्.

तदष्टसङ्ख्यं श्रवणात् ॥ ४ । १ । ४६ ॥

तत् its, of the clarified butter ; अष्ट संख्यं eight times श्रवणात् on account of the direct text.

46. On account of the direct text of number eight for it (clarified butter.)

The objector says that in the Vedic text it is said that ghee should be taken eight times in the wooden spoon (उपभृत्) and this is an original statement and is प्रयोजक. अष्टावुपभृति तै०स० ३. ३. ५. ५. "Eight times in उपभृत्."

अनुग्रहाच्च जौहवस्य ॥ ४ । १ । ४७ ॥

अनुग्रहात् on account of serving the purpose ; च and ; जौहवस्य of the ghee taken in a जुहू.

47. Because of its serving the purpose of the ghee in a जुहू.

The objector supports his objection by saying that an उपभृत् is a larger spoon and contains more ghee than in a जुहू. So the ghee from the उपभृत् can be taken in the जुहू several times.

द्वयोस्तु हेतुसामर्थ्यं श्रवणं च समानयने ॥४।१।४८॥

द्वयोः of two; तु on the other hand ; हेतु सामर्थ्य the power of reason ; श्रवणं the direct authority ; च and ; समानयने in carrying the ghee for the fourth offering.

48. Of the two there is the force of reason and direct authority in समानयन.

The reply of the author is embodied in the present sûtra. We have observed in commenting on the sûtra No. 40 that the समानयन is the 4th offering in a prayaj and an anuyaj. So necessarily the ghee required in उपभृत् which serves the purpose of both should be twice four times. This, the author says, is quite in keeping with the text and reason.

END OF PÂDA I.

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PÂDA II.

Adhikaraṇa I sûtras 1-6 dealing with the incidental nature of the act of cutting off of the swaru etc.

स्वरुस्त्वनेकनिष्पत्तिः स्वकर्मशब्दत्वात् ॥ ४ । २ । १ ॥

स्वरुः swaru ; अनेकनिष्पत्तिः not from the one and the same tree ; स्वकर्मशब्दत्वात् by reason of the direction about its preparation.

1. Svaru is to be made from a different tree because there is a direction of its preparation.

According to the rules of sacrifice, a tree is to be selected for preparing a यूप (sacrificial post). The tree is to be felled from a certain height, from it चषाल a wooden ring to mount on the top of the यूप is prepared. From the bottom of the tree felled, a cubit in length is chiselled into 8 or 4 faces. One of the chips is called स्वरु and the other three are reserved for props to the अरणि when fire is churned out.

Now the question is whether the tree so felled is for the purpose of preparing a यूप and the preparation of स्वरु is incidental or whether the preparation of the स्वरु is principal and a different tree should be felled for it. The पूर्व पक्ष of the objector is embodied in the present sûtra and according to him, स्वरु should be prepared from a different tree and therefore the preparation of the स्वरु is principal.

जात्यन्तराच्च शङ्कते ॥ ४ । २ । २ ॥

जात्यंतरात् from another tree ; च and ; शंकते he doubts.

2. Because a स्वरु is prepared from another tree, he doubts.

The objector supports his view from the quotation of a Vedic text. न अन्यस्य स्वरुं कुर्य्यात् । यद्यन्यस्य वृक्षस्य स्वरुं कुर्य्यादन्येऽस्यलोक मन्वारोहेयुः ॥ यूपस्य स्वरुं करोति ॥ "A स्वरु should not be made from another; if a स्वरु is made from another tree, others will ascend into his region; a स्वरु is therefore made from a यूप." He says that a स्वरु is to be prepared from another tree; this fact shows that the preparation of a स्वरु is independent (a case of parity).

तदेकदेशो वा स्वरुत्वस्य तन्निमित्तत्वात् ॥ ४ । २ । ३ ॥

तदेकदेशः being a portion of it ; वा or (has the force of negation); स्वरुत्वस्य of the quality of being a स्वरु ; तन्निमित्तत्वात् by reason of its being for its sake.

3. On the other hand, the very nature of the स्वरु is a portion (of the यूप) and its very purpose is for it (यूप.)

In the present sûtra, the author's siddhânta view is embodied. He says that the tree is felled for preparing a यूप and the chips that are cut are incidentally prepared. So the preparation of the स्वरु is not independent but it is a case of disparity.

शकलश्रुतेश्च ॥ ४ । २ । ४ ॥

शकलश्रुतेः by reason of the Vedic text of its being a chip ; च and.

4. And also by reason of the Vedic text to the effect that it is a portion.

The author supports his view that in the Vedic text the स्वरु is described as a chip from a यूप; it appears that it is not an independent description. यः प्रथमः शकलः परापतेत् सस्वरुः कार्यः ॥ "The first piece that falls off should be made into a स्वरु."

प्रतियूपं च दर्शनात् ॥ ४ । २ । ५ ॥

प्रतियूपं for each यूप ; च and ; दर्शनात् by seeing.

5. Because it is seen with each यूप.

The author gives additional reason in support of his view. He says that in पश्वेकादशनी यज्ञ there are 11 animals and so there are eleven यूपs, so for each यूप there is a separate स्वरु. If it had been an independent action, one स्वरु would have been quite sufficient.

आदाने करोतिशब्दः ॥ ४ । २ । ६ ॥

आदाने in (the sense of) taking ; करोति शब्दः the word 'makes.'

6. The word 'makes.' (is used) in (the sense of) taking.

There is a Vedic text. यूपस्स्वरुं करोति । 'He makes a स्वरु out of the यूप.' When the यूप is made from the tree felled, the first chip that is chiselled out is taken for the स्वरु. So the construction of the स्वरु is not independent. The word 'makes' used there, is in the sense of taking the first chip thus separated.

Adhikaraṇa II dealing with bringing of a branch.

शाखायां तत्प्रधानत्वात् ॥ ४ । २ । ७ ॥

शाखायां in the branch ; तत्प्रधानत्वात् on account of its being principal.

7. In (the sense of a) branch on account of its being principal.

There is a a Vedic text to the effect, "Bring the east." The question is whether it means the eastern direction or branch. The author says that bringing of the east is impossible; so *prachi* means branch. यत्प्राचीमाहरेत्। देवलोकमभिजयेत्। यदुदीचीं मनुष्यलोकं। प्राचीमुदीचीमाहरति। उभयोर्लोकयोरभिजित्यै॥ (तै० ब्रा० ३।२।१।३) "If he brings 'east,' he conquers the region of the gods: if he brings the 'north,' he conquers the region of men: he therefore brings both 'east' and 'north' for the conquest of both the regions,"

Adhikaraṇa III. Dealing with the purpose of felling a tree for securing a branch.

शाखायां तत्प्रधानत्वादुपवेषेण विभागः स्याद्वैषम्यंतत्

॥ ४ । २ । ८ ॥

शाखायां in the branch; तत्प्रधानत्वात् by reason of its being principal; उपवेषेण with the उपवेष (lower portion); विभागः division; स्यात् is; वैषम्यं the case of disparity; तत् that.

8. On account of its being principal in the branch, there is a separation with the lower portion; it is a case of disparity.

A tree is felled in order to secure a branch; it is then divided into two parts; the upper portion called शाखा or branch is used for driving off the calves; the lower portion which is called उपवेष is used for arranging the earthen pans. So the author says in the present sûtra, that the tree is felled for the main purpose of securing the branch and the उपवेष is incidentally prepared. It is therefore a case of disparity.

श्रुत्यपायाच्च ॥ ४ । २ । ९ ॥

श्रुत्यपायात् by reason of the absence of the Vedic text; च and.

9. And by reason of the absence of the Vedic text.

The author supports his view from another fact where उपवेष is not prepared. When शाखा is prepared उपवेष is necessarily prepared. When शाखा is not prepared उपवेष is not prepared though it is required. As for instance on *pûrṇamâsi* sacrifice no calves are to be driven off, so no शाखा is prepared but उपवेष is required for arranging the pans, but it is done by other means.

Adhikaraṇa IV. Sûtras 10-18 dealing with the प्रतिपत्ति nature of securing of the branch.

हरणे तु जुहोतिर्योगसामान्याद्द्रव्याणां चार्थशेषत्वात्

॥ ४ । २ । १० ॥

हरणे in throwing ; तु on the other hand ; जुहोतिः sacrificing ; योगसामान्यात् by reason of its use in common ; द्रव्याणां of the materials ; च and ; अर्थ शेषत्वात् by reason of its being subsidiary to the object.

10. On the other hand the term 'throwing' means sacrifice by reason of its being used in common and by reason of the materials being subsidiary to the object.

There is the Vedic text सहशाखया प्रस्तरंप्रहरति. "With the branch he throws off the bundle of grass." The objector says that it is the sacrifice of the शाखा so it is अर्थ कर्म. The sacritfiial acts are of two kinds अर्थ कर्म that is the action which is principal and the fruit of which is invisible while the प्रतिपत्ति कर्म is the final disposal of sacrificial material which is no longer required and which is used up. The effect of this act is visible. When the शाखा has been used up, it is finally disposed of along with grass and consumed in fire. The question is whether it is अर्थकर्म or प्रतिपत्ति कर्म. The objector says it is an अर्थकर्म.

प्रतिपत्तिर्वा शब्दस्य तत्प्रधानत्वात ॥ ४ । २ । ११ ॥

प्रतिपत्तिः final disposal of the thing no longer required ; वा or ; शब्दस्य of the word; तत्प्रधानत्वात् by reason of its being principal.

11. It is the final disposal (प्रतिपत्तिकर्म) by reason of the word being principal in this connection.

The author gives the reply to the objection raised by the पूर्वपक्ष embodied in the preceding सूत्र He says that the word शाखा is principal, it is used in the instrumental case while प्रस्तर is used in the objective case ; but in sense the शाखा is also in the objective case and the offering of the शाखा is the main object ; but as the offering is not made to any god, so it is only प्रतिपत्तिकर्म.

अर्थेऽपि चेत् ॥ ४ । २ । १२ ॥

अर्थे in sense ; अपिचेत् if you say so.

12. If you say that the sense (also indicates that it is अर्थकर्म).

The objector says that on account of the sense it is also अर्थ कर्म because throwing off of the शाखा is the main object, just as in the case of the text relating to एक कपाल to be offered to सूर्य. मारुतंसप्तकपालं सौर्यमेककपालं ॥ (तै० सं० २।४।१०।२) "Cakes baked on seven pans to मरुत् gods and a cake baked on one pan to sun-god."

न तस्यानधिकारादर्थस्य च कृतत्वात ॥ ४ । २ । १३ ॥

न not; तस्य of it; अधिकारात् on account of there being no analogy; अर्थस्य of the object; च and; कृतत्वात् on account of accomplishment.

13. There being no analogy with it (एक कपाल) and its (शाखा) having fulfilled the object.

The author gives a final reply. He says that there is no analogy between the case of एककपाल and शाखाहरण and secondly the शाखा is finally disposed of when it has served its purpose. So it is the प्रतिपत्तिकर्म.

Adhikaraṇa V sûtras 14-15 dealing with the प्रतिपत्ति nature of निनयन.

उत्पत्त्यसंयोगात्प्रणीतानामाज्यवद्विभागः स्यात् ४।२।१४॥

उत्पत्ति in the mandatory command; असंयोगात् having no use or connection; प्रणीतानां of the sacrificial water brought; आज्यवत् like the sacrificial ghee; विभाग division; स्यात् is.

14. There being no connection with the mandatory command as to the water, there must be division as in the case of the ghee.

Pure water is brought for a sacrifice; it is called प्रणीतान. It is mixed up with the flour of the पुरोडाश cake and also thrown in the interior of the altar. The former act is called संयवनं and the latter is called निनयनं. The पूर्वपक्ष view embodied in the sûtra is that when the water is brought, it is brought for the case of the whole sacrifice without any special object. It is then used for both the purposes just as the ghee is used in the sacrifice as the occasion requires. So it is an अर्थकर्म.

संयवनार्थानां वा प्रतिपत्तिरितरासां तत्प्रधानत्वात् ॥ ४ । २ । १५ ॥

संयवनार्थानां of the sanyavana which is the principal act; वा on the other hand; प्रतिपत्तिः final disposal; इतरासां of others *i. e.* of निनयन water; तत्प्रधानत्वात् of its being principal,

15. On the other hand the other water (namely निनयन) is the प्रतिपत्ति of the संयवन which is the principal act on account of its being principal.

The author gives his siddhânta view that निनयन is प्रतिपत्तिकर्म, संयवन being principal. When no water is brought in a पयास्या (milk dish) by reason of the absence of पुरोडाश cakes, there is no निनयन. This is an additional reason for holding that निनयन is प्रतिपत्तिकर्म.

Adhikaraṇa VI. Sûtras 16 to 18. Dealing with the अर्थ कर्म nature of the act of handing over the staff.

प्रासनवन्मैत्रावरुणस्य दण्डप्रदानं कृतार्थत्वात्
॥४।२।१६॥

प्रासनवत् like throwing off (of the horn of a black antelope); मैत्रावरुणस्य of a मैत्रावरुण priest; दंड प्रदानं handing over of the staff; कृतार्थत्वात् by reason of its having accomplished its purpose.

16. Handing over of the staff to the मैत्रावरुण priest (is a प्रतिपत्तिकर्म) by reason of its having accomplished its object just like throwing off (of the horn of the black antelope).

There is a ceremony called कृष्णविषाणप्रासन. The horn of a black antelope is used for scratching the body. It is अर्थकर्म and after this, it is thrown into a pit called चात्वाल. This act is प्रतिपत्तिकर्म. So in the same way, a sacrificer holds a staff in his hand and subsequenty in the course of the sacrifice, it is passed to the मैत्रावरुण priest. The objector says that after having accomplished its object the staff is passed over to the मैत्रावरुण priest, so this act is प्रतिपत्तिकर्म like throwing off of the horn mentioned above.

अर्थकर्म वा कर्तृसंयोगात्स्रग्वत् ॥ ४ । २ । १७ ॥

अर्थकर्म arthakarma ; वा on the other hand; कर्तृसंयोगात् by r eason of its connection with the sacrificer; स्रग्वत् like a garland.

17. It is an arthakarma by reason of its connection with the sacrificer like the garland.

The अर्थकर्म is always principal and subordinate to some other act; while the प्रतिपत्तिकर्म is alway principal because it is not connected with any other act. In the present case the मैत्रावरुण priest is the principal and holding of the staff is his act and is, therefore अर्थकर्म just the wearing of a garland is subordinate act of the person wearing it. The author therefore gives his own siddhânta view that a holding of the staff by the मैत्रावरुण priest is the अर्थकर्म.

कर्मयुक्ते च दर्शनात् ॥ ४ । २ । १८ ॥

कर्मयुक्ते in connection with another act; च and; दर्शनात् by seeing.

18. Because it is seen in subsequent acts.

The मैत्रावरुण priest after taking the staff performs subsequent acts with the aid of the staff; so holding of the staff can not be प्रतिपत्ति कर्म which disposes of the thing finally. This is an additional reason in support of the author's view.

Adhikaraṇa VII dealing with the प्रतिपत्ति nature of throwing off of horn.

उत्पत्तौ येन संयुक्तं तदर्थं तच्छ्रुतिहेतुत्वात्तस्यार्थान्तर-गमने शेषत्वात्प्रतिपत्तिः स्यात् ॥ ४ । २ । १९ ॥

उत्पत्तौ in the commencement; येन with which; संयुक्तं connected; तदर्थं with that object; तत् that; श्रुति हेतुत्वात् by reason of the direct authority; तस्य its; अर्थांतरगमने using it with other object; शेषत्वात् by its being subidiary; प्रतिपत्तिः final disposal; स्यात् is.

19. It is for that object with which it is connected in the origin for reason of direct authority; its use subsequently by reason of its being subsidiary is pratipatti.

This sûtra further explains अर्थकर्म and प्रतिपत्तिकर्म. When some material is taken, it is connected with some sacrificial act; it is subordinate to the act and this is shown by the direct statement. It is called, अर्थकर्म. When the act is performed and further use of the material is finally taken it is its प्रतिपत्तिकर्म.

Adhikaraṇa VII Sûtras 20–22 treating प्रतिपत्ति nature of अवभृथ bath.

सौमिके च कृतार्थत्वात् ॥ ४ । २ । २० ॥

सौमिके in the soma sacrifice; च and; कृतार्थत्वात् having been accomplished.

20. Because they have all been used up in the soma sacrifice.

In the soma sacrifice when the whole thing is over, the priest and the sacrificer with his wife perform the अवभृथ bath. The priest on such occasion takes away all the sacrificial materials smeared with soma juice and throws them into water. This final act of disposing of the sacrificial materials is प्रतिपत्तिकर्म. This is what the author lays down as his siddhânta view.

अर्थकर्म वाऽभिधानसंयोगात् ॥ ४ । २ । २१ ॥

अर्थकर्म it is अर्थकर्म, वा on the other hand; अभिधान संयोगात् by virtue of its connection with the original name.

21. On the other hand, it is an अर्थकर्म on account of its connection with the original name.

The objector says that it is not प्रतिपत्तिकर्म but an arthakarma because the अवभृथ is principal and the sacrificial materials being in the instrumental case are subordinate; अवभृथ is in the objective case and the अवभृथ bath is performed by means of these materials.

प्रतिपत्तिर्वा तन्न्यायत्वाद्देशार्थाऽवभृथश्रुतिः॥४।२।२२॥

प्रतिपत्तिः final disposal ; वा on the other hand; तन्न्यायत्वात् by reason of the propriety of the sense ; देशार्था in the sense of a locality ; अवभृथश्रुतिः the word अवभृथ.

22. On the other hand it is प्रतिपत्तिः by reason of the propriety of its sense ; the word अवभृथ signifies a place.

The author gives a reply. The word अवभृथ does not mean a sacrifice but means a place of bathing where after the performance of sacrifice, the priest and the sacrificer with his wife go to bathe and throw the used up materials of the sacrifice into the water. So going to the अवभृथ is only a प्रतिपत्ति being a final act for disposal of the sacrificial materials.

Adhikaraṇa IX Sûtras 23-24. Dealing with the restrictive nature of the statement relating to the agent, place and time of the sacrifice.

कर्तृदेशकालानामचोदनं प्रयोगे नित्यसमवायात् ॥ ४ । २ । २३ ॥

कर्तृदेशकालानां of a sacrificer, place and time ; अचोदनं not commandatory ; प्रयोगे in the performance; नित्यसमवायात् by reason of its constant or essential connection.

23. The agent, place and time being essentially connected with the performance of a (sacrifice) are not mandatory.

When a Vedic sacrifice is performed, there are three things essential *viz.* the performer, the place and the time. "So the Vedic text about them" says the purvapakṣa, "can not be विधि but only an अनुवाद because it reproduces what is already known."

नियमार्था वा श्रुतिः ॥ ४ । २ । २४ ॥

नियमार्था in the restrictive sense ; वा on the other hand; श्रुतिः vedic text.

24. On the other hand the Vedic text is restrictive.

The Siddhânta view is embodied in the present sûtra. There is no doubt that time, place and agent are essential for the performance of

an act but the Vedic text which prescribes the particular time, place and agent is restrictive in its force.

Adhikaraṇa X. Dealing with the restrictive nature of the description of the qualities of materials.

तथा द्रव्येषु गुणश्रुतिरुत्पत्तिसंयोगात् ॥ ४ । २ । २५ ॥

तथा Similarly; द्रव्येषु in the materials; गुणश्रुति description of the qualities; उत्पत्तिसंयोगात् by reason of the connection with the original text.

25. Similarly the description of the qualities of the materials (is restrictive) by reason of its connection with the original text.

When an organic act is performed there are three constituents called साध्य the fruit which the act achieves, the साधन materials used in performing it and इतिकर्तव्यता the subordinate acts. When an organic act is directed to be performed, it is called उत्पत्तिविधिः and the qualities of the materials described there, are नियम विधिः because general description of materials is vague but the particular statement of the qualities of a sacrificial material being restrictive in the nature is नियमविधि.

Adhikaraṇa XI. Dealing with the restrictive nature of the description of the purification of the materials such as pounding etc.

संस्कारे च तत्प्रधानत्वात् ॥ ४ । २ । २६ ॥

संस्कारे purification (of materials); च and; तत्प्रधानत्वात् by reason of of its being principal.

26. And in the purification of the materials by reason of its being principal.

A Vedic text which gives the direction how the materials are to be purified are नियमविधिः because these acts aim principally at the purification of materials and produce visible effect.

Adhikarṇa XII. Dealing with the form of sacrifice.

यजति चोदनाद्रव्यदेवताक्रियं समुदाये कृतार्थत्वात् ॥ ४ । २ । २७ ॥

यजतिचोदना the command as to sacrifice; द्रव्यदेवताक्रियं materials, gods and acts; समुदाये collectively; कृतार्थत्वात् by reason of its having accomplished its object.

27. Command as to the sacrifice, the materials, gods and act, all collectively (constitute a sacrifice) by reason of their having accomplished their object.

In the present sûtra, the author has defined याग and says that all these constituents make up a याग.

Adhikaraṇa XIII. Dealing with the form of a homa.

तदुक्ते श्रवणाज्जुहोतिरासेचनाधिकः स्यात् ॥ ४।२।२८॥

तदुक्ते that being defined ; श्रवणात् by the direct text ; जुहोतिः homa or offering; आसेचनाधिकः a gift in addition; स्यात् is.

28. (याग) having been defined, a homa (includes) gift in addition by reason of the direct text.

The present sûtra defines होम and says that it includes gift in addition to all the constituents of the याग.

Difference between याग and होम is given in these two sûtras. Where any offering is made by invoking a god, it is याग. Where in addition to this, there is आसेचन gift of a material or throwing of liquid substance into the fire, it is called होम.

कात्यायन in his श्रौत सूत्र says यजति जुहोतीनां को विशेषः । १॥२६॥
तिष्ठद्धोमा वषट्कारप्रदाना याज्या पुरोनुवाक्यावंतो यजतयः । २॥२७॥
उपविष्ट होमा स्वाहाकार प्रदानाः जुहोतयः । ३॥२८॥

See p. 13 of the Benares Choukhamba edition.

What is the difference between a याग and होम ? While standing with the word वषट्कार and reciting याज्या and पुरोनुवाक्य mantras, *homa* (offering) is called यजति (याग). While sitting with the स्वाहा offering, a *homa* is called जुहोति (होम).

In some copies, gift is defined as follows.

ददाति उत्सर्गपूर्वकः परस्वत्वेन संबंधः ॥

Gift is the transfer of one's own ownership in favour of another. In such a case ददाति is used.

Adhikaraṇa XIV Sûtras 29—30. Dealing with the case of the बर्हि grass in the atitthya sacrifice etc.

विधेः कर्मापवर्गित्वादर्थान्तरे विधिप्रदेशःस्यात् ॥४।२।२९॥

विधेः of a command ; कर्मापवर्गित्वात् by its lasting till the completion of an act ; अर्थांतरे for another object ; विधिप्रदेशः another command ; स्यात् shall be.

29. The force of Vedic command lasts till the completion of an act; and for another act another command is required.

The objector says that a material used in a sacrifice can not be used for another sacrifice; so another material of the same kind will be required for it. Accordingly when वर्हि has been used for Atithya sacrifice, another grass will be required for उपसद् and अग्निषोमीय.

अपि वोत्पत्तिसंयोगादर्थसम्बन्धोऽविशिष्टानां प्रयोगैकत्वहेतुः स्यात् ॥ ४ । २ । ३० ॥

अपिवा not so; उत्पत्ति संयोगात् by reason of the original command; अर्थसंबंधः connection with the object; अविशिष्टानां of that which are not specially described; प्रयोगैकत्वहेतुः cause of the act being one; स्यात् is.

30. Not so; by reason of the original command (an act is enjoined); and the connection of the acts not specially described with the object is the reason of their constituting one whole act.

The siddhânta view is embodied in the present sûtra. The grass which is brought for the Atithya sacrifice is described by the original विधि and as उपसद् and अग्नीषोमीय are not specially described, it proves that the whole is one; the same grass may therefore be used and no separate grass is required.

END OF PÂDA. II

PÂDA III.

Adhikarana I sûtras 1—3. Dealing with क्रत्वर्थ nature of materials, their purification and acts.

द्रव्यसंस्कारकर्मसु परार्थत्वात्फलश्रुतिरर्थवादः स्यात् ॥ ४ । ३ । १ ॥

द्रव्यसंस्कारकर्मसु in materials, their purification and acts; परार्थत्वात् by reason of their being subservient to others; फलश्रुतिः the text regarding a reward; अर्थवादः commendatory; स्यात् is.

1. The text regarding the reward as to the materials, their purification and acts by reason of their being subservient to others is recommendatory.

As we have seen, there are three constituents of भावना or act; the साध्य that is the object or you may say the result or reward; the साधन or the materials and इतिकर्तव्यता *i. e.* the subordinate acts which subserve the purpose. In this pâda, the author deals with the फल or the reward of the act. In the present sûtra, the author has laid down the general proposition that text laying down the reward of the materials is अर्थवाद्.

उत्पत्तेश्चातत्प्रधानत्वात् ॥ ४ ॥ ३ । २ ॥

उत्पत्तेः of the original (text); च and; अतत्प्रधानत्वात् on account of its being not principal.

2. In the original (Vedic text) on account of its being not principal.

In the original Vedic text (*i. e.* यस्य पर्णमयी जुहूर्भवति न पापं श्लोकं शृणोति· तै० सं० ३।५।७।२ "He whose जुहू is made of leaves, does not hear bad news.") the reward mentioned is of subordinate nature. There is no relationship of invariable concommittance between not hearing bad tidings and the use of पलाशजुहू. So it can only be subordinate and an अर्थवाद. This is an additional reason advanced by the author in support of his view.

फलन्तु तत्प्रधानायाम् ॥ ४ । ३ । ३ ॥

फलं reward ; तु on the other hand; तत्प्रधानायां. when it is principal in it.

3. On the other hand, the (mention of) reward (is original) when it is principal in it.

When the description in the original text is principal, the mention of the reward is अपूर्वविधिः. This is the distinction which our author has made as regards the फलश्रुति being अपूर्वविधिः or अर्थवाद.

Adhikarana II. Dealing with the unessential nature of the वार्हद्गिर (a psalm seen by बृहद्गिर) etc. when they are used in performing occasional acts.

नैमित्तिके विकारत्वात्क्रतुप्रधानमन्यत्स्यात् ॥ ४ । ३ । ४ ॥

नैमित्तिके in performance of occasional acts ; विकारत्वात् on account of its being विकृति or modified sacrifice ; क्रतुप्रधानं the principal sacrifice; अन्यत् different ; स्यात् is.

4. On account of the procedure adopted in the performance of the occasional acts, being that of the modified sacrifice, the principal sacrifice is different.

The author says in this अधिकरण that the procedure adopted in performing the नैमित्तिक acts is that of विकृति; and what is called विकृति is non-essential and the प्रकृति or the model sacrifice is different and therefore essential or principal. This is the proposition which has been laid down by the author in the the present अधिकरण.

Adhikarana III. Sutras 5 to 7. Dealing with the double (permanent and occasional) nature of curd etc.

एकस्य तूभयत्वे संयोगपृथक्त्वम् ॥ ४ । ३ । ५ ॥

एकस्य of one; तु on the other hand; उभयत्वे in double capacities; संयोग पृथक्त्वं split of the constituent (sentence).

5. On the other hand (when) one (substance used) in two capacities (both for नित्य and नैमित्तिक acts), (there is a) split of a sentence.

What the author lays down as his Siddhânta view is that the relationship of substance and the texts which describe it are to be considered separate and distinct.

शेष इति चेत ॥ ४ । ३ । ६ ॥

शेष subsidiary; इति चेत if you say.

6. If you say (that the separate sentence be treated as) subsidiary.

The objector says that of the two texts, one may be considered principal and the other may be considered subsidiary to it in order to harmonise them.

नार्थपृथक्त्वात ॥ ४ । ३ । ७ ॥

न no; अर्थपृथक्त्वात by reason of the sense being different.

7. No, by reason of the sense being different.

The author gives a reply to the objector's objection raised in the last sûtra. दध्ना जुहोति, दध्नेन्द्रियकामस्य जुहुयात. "He sacrifices with curd." "Let him sacrifice with curd, if desirous of the power of senses." There-

are two sentences; they cannot be harmonised because they convey two different senses.

Adhikarana IV Sutras 3 to 9. Dealing with the क्रत्वर्थं nature of the पयोव्रत etc.

द्रव्याणान्तु क्रियार्थानां संस्कारः क्रतुधर्म्मस्यात् ॥४।३।८॥

द्रव्याणां of materials; तु on the other hand; क्रियार्थानां for the purpose of an action; संस्कार purification; क्रतुधर्मं pertaining to the performance of a sacrifice; स्यात् is.

8. On the other hand, the purification of the materials for the purpose of an action is a क्रत्वर्थ.

The author has laid down the siddhânta view in the sûtra. The purificication of the materials being with the object of performing an act is only for the purpose of the sacrifice and is therefore subsidiary.

पृथक्त्वाद्व्यवतिष्ठेत ॥ ४ । ३ । ९ ॥

पृथक्त्वात् by reason of its being separate or different; व्यवतिष्ठेत has been made a rule.

9. By reason (of the acts) being different, this rule has been laid down.

The author gives an additional reason in support of his view; that minor acts which subserve the purpose of the principal act, being various and many are therefore subsidiary in their nature. This rule has been fixed about क्रतुधर्म in order to distinguish it from पुरुषधर्म.

Adhikarana V. deling with the fruitfulness of विश्वजित् etc.

चोदनायां फलाश्रुतेः कर्ममात्रं विधीयेत न ह्यशब्दं प्रतीयते ॥ ४ । ३ । १० ॥

चोदनायां in the original command; फलाश्रुतेः not containing any text about reward; कर्ममात्रं only an act; विधीयेत has been ordained, laid down; नहि not अशब्दं that which is not laid down; न not; प्रतीयते. is recognised.

10. When there is no mention of a reward in the commandatory text, it lays down only an act, because what is not ordained is not recognised.

The objector says that where no fruit is mentioned, it may be safely presumed that it prescribes an act merely.

अपि वाऽम्नानसामर्थ्याच्चोदनार्थेनगम्येतार्थानांह्यर्थ-त्वेन वचनानि प्रतीयन्तेऽर्थतोप्यसमर्थानामानन्तर्य्येऽय-सम्बन्धस्तस्माच्छुत्येकदेशस्सः ॥ ४ । ३ ११ ॥

अपिवा no; आम्नानसामर्थ्यात् by force of the Vedic sentence; चोदना command binding nature; अर्थेन object, अर्थापत्ति; गम्येत is inferred; अर्थानां of objects, हि because; अर्थवत्त्वेन by being for the purpose; वचनानि vedic texts; प्रतीयंते are recognised अर्थतः from the object; असमर्थानां of weak, devoid; आनंतर्ये in proximity; अपि also; असंबंध: not connected; तस्मात् therefore, because; श्रुत्येक-देशः a part of the Vedic text; सः that.

11. Not so; the binding force (command) is inferred from the authority of the Vedic text; the texts are recognised to be for some object by reason of their having rewards. Those that do not contain any reward and have no connection with any (sentence) in the proximity (their connection should be sought in a remote passage) because it is a portion of the Vedic text.

This sûtra is in reply to the objection raised in sûtra 10. The author's own view is that the Vedas are themselves authorities and have a binding force. Every text should be presumed to contain reward because they can not be without an object; if it were so *i. e.* without an object you will have to seek the connection in some remoter passage containing a fruit because it is a part of the whole Vedic text.

वाक्यार्थश्च गुणार्थवत् ॥ ४ । ३ । १२ ॥

वाक्यार्थ: sense of the Vedic text; गुणार्थवत् like the sense of the subordinate acts.

12. The sense of the Vedic sentence is like the sense of the subordinate act.

Here in the present सूत्र the author supports his view by an analogy; just as the principal is described in one text and its quality is described in another, but both these are connected by the principle of एकवाक्यता, so in the same way when at one place an act is described but at another place the reward is mentioned, both are to be connected together under the above mentioned principle of एकवाक्यता.

Adhikaraṇa VI sûtras 13-14 dealing with the subject that विश्वजित् produces one fruit only.

तत्सर्वार्थमनादेशात् ॥ ४ । ३ । १३ ॥

तत् that; सर्वार्थं fulfulling all objects; अनादेशात् on account of no specification.

That (विश्वजित् produces) all fruits, because no specific reward is mentioned.

The objector says that when no specific fruit is mentioned, it may then be presumed that विश्वजित् produces all sorts of rewards.

एकं वा चोदनैकत्वात् ॥ ४ । ३ । १४ ॥

एकं one; वा or; चोदनैकत्वात् by virtue of one command.

14. (It produces) one fruit, because there is one command.

The author gives a reply that विश्वजित is only one act and there is only one (विधि) command; so it can produce one fruit only.

Adhikaraṇa VII. Sûtras 15—16. Dealing with the subject that विश्वजित् &c., secure heaven as their reward.

स स्वर्गः स्यात्सर्वान्प्रत्यविशिष्टत्वात् ॥४।३।१५॥

स that; स्वर्गः heaven; स्यात् is; सर्वान् to all; प्रति to; अविशिष्टत्वात् by being commonly desired.

12. That (reward) is heaven because it is desired by all.

This sûtra embodies the *siddhânta* view of the author; he says that the fruit of विश्वजित is heaven as it is the *summum bonum* of all men.

प्रत्ययाच्च ॥ ४ । ३ । १६ ॥

प्रत्ययात् by reason of experience; च and.

16. And by reason of (our) experience.

The author supports his view by an additional reason. He says that hnman experince also shows that tbe heaven is the ultimate object of all mankind.

The sûtras 10 to 16 constitute विश्वजिन्न्याय.

Adhikaraṇa VIII. Sûtras 17 to 19. Dealing with the अर्थवाद nature of the reward of रात्रिसत्र.

क्रतौ फलार्थवादमङ्गवत्कार्ष्णाजिनिः ॥ ४ । ३ । १७ ॥

क्रतौ in a sacrifice; फलार्थवाद the अर्थवाद as regards the fruit; अंगवत् like that of subsidiary act: कार्ष्णाजिनिः (it is the opinion of) Kârṣṇâjini.

17. It is the opinion of कार्ष्णाजिनि that the अर्थवाद description of a fruit in a sacrifice is like that of the description of a subordinate act.

A sacrifice consists of प्रधान and गौण acts; the principal is described by the विधि and the subordinate acts by अर्थवाद. So according to कार्ष्णाजिनि the description of reward of a sacrifice is only an अर्थवाद.

फलमात्रेयो निर्देशादश्रुतौ ह्यनुमानं स्यात् ॥४।३।१८॥

फल fruit, reward; आत्रेय: (it is the opinion of) Âtreya; निर्देशात् by reason of the command or direction; अश्रुतौ when there is no text; हि certainly; अनुमानं inference; स्यात् is.

18. It is the opinion of आत्रेय that there is a reward under the (Vedic) command and where there is no command, it can be inferred.

The opinion of आत्रेय is opposed to कार्ष्णाजिनि He says that the fruit mentioned in the विधि should be considered to be principal and that mentioned as अर्थवाद is redundant; the fruit not mentioned in the विधि but mentioned as अर्थवाद should be considered to be a part of विधि under the principle of वाक्यशेषता. Where no fruit is mentioned, it should be inferred.

अङ्गेषु स्तुतिः परार्थत्वात् ॥ ४ । ३ । १९ ॥

अंगेषु in subordinate acts; स्तुतिः praise; परार्थत्वात् by reason of being subordinate to others.

19. The praise in subordinate acts (is) by reason (of being subordinate to others (for the principal).

Where two acts are related as principal and subordinate, the praise of the subordinate act under the principle of वाक्यशेष is for the principal. This adhikaraṇa is called रात्रि सत्रन्याय.

Adhikarṇaa IX Sûtras 20—24. Dealing with the accomplishment of respective human desires as described, of the काम्य sacrifices.

काम्ये कर्मणि नित्यः स्वर्गो यथा यज्ञाङ्गे क्रत्वर्थः ॥ ४ । ३ । २० ॥

काम्ये in desire accomplishing; कर्मणि act or sacrifice; नित्य its own fruit; स्वर्गं heaven; यथा just as; यज्ञांगे in a subordinate act of a sacrifice; क्रत्वर्थं for the purpose of the sacrifice.

20. In a desire accomplishing sacrifice, (there) is its reward in the shape of heaven; just as a subordinate act (besides fulfilling its result) is for the sake of a sacrifice.

This sûtra lays down the पूर्वपक्ष view of the objector. When a subordinate act is performed, it fulfils its own purpose and further produces the purpose mentioned in the text; गोदोहनेन पशु कामस्य प्रणयेत् "One who desires cattle, should carry consecrated water in the milking vessel." So in the same manner when a काम्य act is performed, it fulfils its own purpose and secures heaven in addition.

वीते च कारणे नियमात् ॥ ४ । ३ । २१ ॥

वीते being satisfied; च and; कारणे on the cause; नियमात् by virtue of the restrictive rule.

21. On the cause (which actuated the act) being over; by reason of the restrictive rule (the act is continued till completion).

The objector supports his view by stating a fact that the sacrifice is continued till completion even though the object to secure heaven is accomplished.

कामो वा तत्संयोगेन चोद्यते ॥ ४ । ३ । २२ ॥

कामः motive, gratification of a desire; वा on the other hand; तत्संयोगेन in connection with that; चोद्यते has been enjoined.

22. On the other hand, the motive has been ordained in that connection.

The author gives his own view and says that the text lays down the object of the काम्य acts and the inference that heaven is secured in addition to it, is unreasonable.

अङ्गे गुणत्वात् ॥ ४ । ३ । २३ ॥

अंगे in a subordinate act; गुणत्वात् by virtue of its being subordinate.

23. In a subordinate act by reason of its being subordinate.

The author continues his reply and says that the case of a subordinate act is entirely different because it serves its own purpose beside being subservient to the main act. It is a case of disparity as explained before.

वीते च नियमस्तदर्थम् ॥ ४ । ३ । २४ ॥

वीते on being accomplished; च and; नियम: restrictive rule; तदर्थं with that object.

25. On the desire being accomplished, the rule (that it should be continued till completion) is for that object.

The author continues to reply the objection raised in the पूर्वपक्ष that the sacrifice is continued till completion even though the desire is accomplished under the rule that a work when once commenced should be completed.

Adhikarana X, Sûtras 25—26 Dealing with the subject that दर्शपूर्णमास sacrifices fulfil all desires.

सर्वकाम्यमङ्गकामैः प्रकरणात् ॥ ४ । ३ । २५ ॥

सर्वकाम्यं accomplishing all desires; अंगकामैः desires connected with the subordinate acts; प्रकरणात् by reason of a context.

25. All desires are fulfilled by fulfilment of the desires connected with subordinate acts (as is shown) by the context.

The sûtra embodies the objection of the पूर्वपक्ष. In connection with दर्श and पूर्णमास sacrifices certain subordinate acts are performed; they fulfil all desires as appears from the word 'all' used in the Veda, एकस्मै वाअन्या इष्टयः कामाय आह्रियंते सर्वेभ्यो दर्शपूर्णमासौ। एकस्मै वाऽन्येक्रतवः कामायआह्रियंते सर्वेभ्यो ज्योतिष्टोमः। आहार्यपुरीषां पशुकामस्य वेदिंकुर्यात्। खननपुरीषां प्रतिष्ठाकामस्य ॥ यदि कामयेत वर्षेतपर्जन्यः। नीचै सदो मिनुयात् ॥ "Other sacrifices are performed for the accomplishment of one object but the new and full moon sacrifices are performed for the accomplishment of all desires. Other sacrifices are performed for the accomplishment of one desire but the ज्योतिष्टोम is performed for the accomplishment of all. One who is desirous of cattle should construct an altar that can easily be swept, but one who is desirous of honour, should construct it in such a way that any rubbish may be removed from it by digging. If one is desirous of rains, let him make a sitting place low."

फलोपदेशो वा प्रधानशब्दसंयोगात् ॥ ४ । ३ । २६ ॥

फलोपदेशः description of the reward; वा on the other hand; प्रधान शब्द संयोगात् by connection of the principal statement.

26. On the other hand; (it is) a description of the reward by

reason of the connection with the principal statement.

The author gives his own view in the सूत्र. He says that as the principal statement is connected with the दर्शपूर्णमास and ज्योतिष्टोम, the fulfilment of desires is in connection with the principal and is therefore an अपूर्वविधिः.

Adhikaraṇa XI. Sûtras 27- 28. Dealing with the subject that दर्श and पूर्णमास are to be performed separately and have their respective rewards.

तत्र सर्वेऽविशेषात् ॥ ४ । ३ । २७ ॥

तत्र there; सर्वे all; अविशेषात् by reason of no distinction.

27. There all (desires are accomplished) as no distinction is made.

This and the following sûtra have been interpreted differently. In one view it is argued that as no distinctive word is used, so it is fair to presume that all desires are produced at once. In another view, it means all desires are fulfilled in the next world. It is an objection on behalf of the पूर्वपक्ष.

योगसिद्धिर्वाऽर्थस्योत्पत्त्यसंयोगित्वात् ॥ ४ । ३ । २८ ॥

योग सिद्धिः fulfilment of desires in succession; वा on the other hand; अर्थस्य of the object or desire; उत्पत्ति production; असंयोगित्वात् by reason of the non-connection.

28. On the other hand, the desires are filfulled in succession by reason of their not rising simultaneously.

The *siddhânta* view is embodied in the present sûtra. The author is supposed to reply in one view that as desires do not rise simultaneously so they can not be fulfilled simultaneously; and in the other view he says that the desires are fulfilled in this and the next world. This adhikaraṇa is called योगसिद्धिन्याय and adhikaraṇas X and XI constitute दर्शपूर्णमासन्याय. The XI adhikaraṇa according to the other view is called काम्यानामैहिकामुष्मिक फलवत्त्वाधिकरणम् *i. e.* adhikaraṇa dealing with the subject that काम्य sacrifices fulfil the desires in this and the other world. In this view this adikaraṇa is numbered XII.

Adhikaraṇa XIII. Sûtras 29—31. Dealing with the subject that सौत्रामणि &c., are the part of चयन (architectral sacrifices) &c.

समवाये चोदनासंयोगस्यार्थवत्त्वात् ॥ ४ । ४ । २९ ॥

समवाये in concommittance or relationship; चोदनासंयोगस्य of the connection of the command; अर्थवत्त्वात् by reason of its conveying sense.

29. Because the sense of the text is properly conveyed when it is connected with the permanent relationship.

The author expresses his view that the connection of the principal and its subsidiary conveys the full signification of the command; सौत्रामणि is a constituent of agnichayana अग्निं चित्वा सौत्रामण्या यजेत. "Having established fire, let him perform सौत्रामणि.

कालश्रुतौ काल इति चेत् ॥ ४ । ३ । ३० ॥

कालश्रुतौ in the text enjoining time; कालः time; इतिचेत् if you say.

36. If you say that it indicates time under a text enjoining time.

The author raises a doubt that if you say that the text shows time; *viz.*, first the performance of अग्निचयन and then सौत्रामणिः; so according to the objector's view, it is a sequence of time.

नासमवायात्प्रयोजनेन ॥ ४ । ३ । ३१ ॥

न not; असमवायात् by reason of no relationship; प्रयोजनेन with the reward; स्यात् will be.

31. Not so, because there will be no connection with the reward.

The author replies that it can not be considered to be sequence of time, as the two sacrifices are not independent; they are principal and subordinate; and as there is no connection with the reward; so one is subordinate and depends on the principal.

Adhikarana XIV. Sûtras 32 to 35. Dealing with the subject that वैमृध etc. are subordinate to the full moon sacrifice &c.

उभयार्थमिति चेत् ॥ ४ । ३ । ३२ ॥

उभयार्थं double object; इतिचेत् if it be said.

32. If it be said that it is for both.

The अधिकरण opens with the पूर्वपक्ष view. The text is संस्थाप्य पौर्णमासीं वैमृधमनुनिर्वपति "Having made the offering of full-moon sacrifice, he performs वैमृध sacrifice." The वैमृध sacrifice is mentioned in connection with पौर्णमासीयाग; so it is a constituent part of the full moon sacrifice and be-

cause it is mentioned after the performance of पूर्णमासीयाग, it therefore also indicates the sequence of time. In the opinion of the objector it is both sequence of time and constituent part of दर्शपूर्णमासयाग.

न शब्दैकत्वात् ॥ ४ । ३ । ३३ ॥

न not so ; शब्दैकत्वात् by reason of one sentence.

33. It is not so, by reason of its being one sentence.

It can not be so ; otherwise there will a be split of sentence. It is only one sentence ; according to the principle of interpretation as laid down by the Mîmâṃsakâs वैमृध can only be a constituent part of पूर्णमासीयाग.

प्रकरणादिति चेत् ॥ ३४ ॥

प्रकरणात् by reason of the context ; इतिचेत् if you say.

34. If you say that by reason of the context.

The author again raises a doubt on behalf of the पूर्वपक्ष. If it be said that the passage occurs in connection with the दर्शपूर्णमास sacrifices and therefore it partakes of the double nature as stated by the पूर्वपक्ष, the author's reply to it is embodied in the following sûtra.

नोत्पत्तिसंयोगात् ॥ ४ । ३ । ३५ ॥

न no; उत्पत्ति संयोगात् by virtue of the original sentence.

35. No ; by reason of the orginal sentence.

The sûtra embodies the siddhânta view of the author. He says that in the original sentence वैमृध is described as the part of पूर्णमासयाग and the force of the sentence predominates over the context according to the rules of interpretation laid down by the मीमांसा authors. So the वैमृध can not be both.

Adhikaraṇa XV. Dealing with the subject that अनुयाज &c., are to be performed after the recitation of agni máruta hymns.

अनुत्पत्तौ तु कालः स्यात्प्रयोजनेन सम्बन्धात् ॥४।३।३६॥

अनुत्पत्तौ when there is no original statement ; तु on the other hand ; कालः sequence of time ; स्यात् is ; प्रयोजनेन with the object ; संबंधात् by virtue of the connection.

36. On the other hand when there is no original sentence, it is then sequence of time by virtue of its connection with the object.

From the above discussion, we clearly see that in order to determine whether an act is कालविधि or अंगविधि, it depends upon the Vedic text If it is श्रुति, it is अंग ; and if it is लिंग, it is काल. Now the text is; आग्निमारुतादूर्ध्वं मनुयाजैश्चरंति "They perform अनुयाज after आग्निमारुत hymns." Agni-mâruta is a part of soma-sacrifice and Anuyâja sacrifice is a part of an animal sacrifice. So there is no connection whatever of one being the part of the other. Under the circumstance, it is a case of कालविधि sequence of time.

Adhikaraṇa XVI. Dealing with the subject that soma-sacrifices are to be performed after दर्शपूर्णमासयागs.

उत्पत्तिकालविशये कालः स्याद्वाक्यस्य तत्प्रधानत्वात् ॥ ४ । ३ । ३७ ॥

उत्पत्तिकालविशये when there is a doubt whether it is अंगविधि or काल विधिः काल time ; स्यात् is ; वाक्यस्य of the sentence ; तत्प्रधानत्वात् by virtue of its being principal.

37. When there is a doubt whether it is a relationship of a part to the whole or a sequence of time, it is a sequence of time by virtue of its being principal in the sentence.

There is a text दर्शपूर्णमासाविष्ट्वा सोमेनयजते । "After performing new and full moon sacrifices, he performs soma sacrifice." Now the question is whether there is a relationship of a part to the whole or whether it is a sequence of time. The author says that the original sentence which describes both दर्शपूर्णमासयाग and सोमयाग does not mention any साध्य, साधन or इतिकर्तव्यता; nor does it show that दर्शपूर्णमास sacrifices are subsidiary to सोमयाग. The only alternative is that it indicates sequence of time.

Adhikaraṇa XVII. Sûtras 38—39 Dealing with the subject that the fruit of वैश्वानर sacrifice is to be derived by the son.

फलसंयोगस्त्वचोदिते न स्यादशेषभूतत्वात् ॥४।३।३८॥

फलसंयोगः securing of fruit ; तु on the other hand ; अचोदिते not being commanded; न no; स्यात् is; अशेषभूतत्वात् by reason of there being no relationship of a part to its whole.

38. On the other hand, when there is no commandatory text, there is no reward (to the sacrificer) by virtue of there being no relationship of a part to its whole.

वैश्वानरं द्वादशकपालं निर्वपेत् पुत्रेजाते ॥ This is the Vedic text; it means that on the birth of a son, one should perform वैश्वानर sacrifice with 12 earthen pans (for baking पुरोडाश cakes). The question is whether the fruit accrues to the performer or not. According to the author, as there is no mention of the fruit in the original command, the fruit does not accrue to the performer but to his son. The son is under another Vedic text, like one's self. आत्मावैपुत्रः "A son is one's own self."

अङ्गानां तूपघातसंयेागो निमित्तार्थः ॥ ४ । ३ । ३९ ॥

अंगानां of the constituent parts; तु on the other hand; उपघातसंयेागः mention of the son's birth; निमित्तार्थः with a purpose.

39. On the other hand, the mention of the son's birth is for the purpose of subsidiary actions.

The word उपघात has been differently interpreted. We have followed शवर who has taken it in the sense of the birth of a son. In this view it means that the वैश्वानर sacrifice is to be performed on this occasion. It is not performed immediately but ten days after the birth.

Adhikaraṇa XVIII. Sûtras 40-41 dealing with the subject that subsidiary actions such as सौत्रामणि &c. should be performed at their proper time.

प्रधानेनाभिसंयेागादङ्गानां मुख्यकालत्वम् ॥ ४ । ३ । ४० ॥

प्रधानेन with the principal; अभिसंयेागात् by reason of the connection; अंगानां of the subsidiary actions; मुख्यकालत्वं the time of the principal, is the time.

4. By reason of the connection with the principal, the time of the principal is the time of the subsidiary actions.

The objector says that सौत्रामणि is subsidiary to अग्निचयन; so the time of performance of सौत्रामणि is the same as that of अग्निचयन

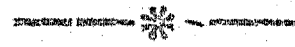
अपवृत्ते तु चोदना तत्सामान्यात्स्वकाले स्यात् ॥ ४ । ३ । ४१ ॥

अपवृत्ते on the completion; तु on the other hand; चोदना commandatory text; तत्सामान्यात् by reason of its general nature; स्वकाले at the proper time; स्यात् is.

41. On the other hand, on the completion (of a sacrifice, another sacrifice should be commenced, is) the commandatory text; by virtue of its general nature (the subsidiary sacrifices) shall be (performed) at their proper time.

The author gives his own view in this sûtra. The command is that on the completion of one sacrifice another should be performed. अग्निचयन is the principal and सौत्रामणि is its subsidiary sacrifice; वाजपेय is the principal sacrifice and बृहस्पतिसव is its part. The rule is that on the completion of one sacrifice, the other is commenced. So all the parts of a sacrifice should be performed at their proper time.

END OF PÂDA. III



PÂDA IV.

Adhikarana 1. Sûtras 1-2. Dealing with the subject that gambling &c. are part of Râjasûya sacrifice &c.

प्रकरणशब्दसामान्याच्चोदनानामनङ्गत्वम् ॥ ४ । ४ । १ ॥

प्रकरण शब्द सामान्यात् by virtue of context in general; चोदनानां commandaory text; अनंगत्वं does not constitute the relation of principal and subordinate.

1. By virtue of the word 'context' in general, the commendatory text does not constitute subordinate acts.

In a Râjasûya sacrifice, many minor acts are performed as for example minor sacrifices, animal sacrifice, soma sacrifice, gambling and narration of the story of शुनः शेप and दर्विहोम. The objector says that they all occur under the subject of राजसूय and by that reason the minor acts do not become subsidiary.

अपि वाऽङ्गमनिज्याः स्युस्ततो विशिष्टत्वात् ॥४।४।२॥

अपिवा not so; अंगं a subsidiary act; अनिज्याः without an oblation; स्युः are; ततः from that; विशिष्टत्वात् by reason of the difference.

2. Not so; the subordinate acts are without oblation; therefore there is a distinction.

The author in the present सूत्र gives his opinion that gambling &c. in the राजसूय sacrifice are performed without oblation and do not produce any fruit; so they are not अर्थकर्म and are therefore subordinate acts.

Adhikaraṇa II. Sûtras 3—4 dealing with the subject that the gambling is the part of the whole राजसूय sacrifice.

मध्यस्थं यस्य तन्मध्ये ॥ ४ । ४ । ३ ॥

मध्यस्थं the middle of a particular context; यस्य of which; तन्मध्ये in that context.

3. It belongs to that subject under which it is described.

There is अभिषेचनीय act in the राजसूय sacrifice; there gambling is described. The objector says that gambling is therefore subordinate to the अभिषेचनीय कर्म.

सर्वासां वा समत्वाच्चोदनातः स्यान्न हि तस्य प्रकरणं देशार्थमुच्यते मध्ये ॥ ४ । ४ । ४ ॥

सर्वासां of all; वा on the other hand; समत्वात् by reason of equality; चोदनातः from the commandatory text; स्यात् is; नहि not; तस्य its; प्रकरणं context; देशार्थं for pointing out, for direction; उच्यते is stated; मध्ये in the middle.

4. By virtue of the original text they are all equally important, it is not its context; it is mentioned in the middle for the purpose of direction.

The author gives his own view in the present sûtra. The gambling &c., are described in a serial order under the subject of अभिषेचनीय act (of soma-sacrifice); that is not its context; it is described in that order. According to the rules of interpretation as laid down by the मीमांसा, the प्रकरण is stronger than the क्रम. So the context is of राजसूय यज्ञ and all other details are equally important.

Adhikaraṇa III. Sûtras 5 and 6 dealing with the subject that the सौम्य &c., are to be performed at the time of उपसत्,

प्रकरणाविभागे च विप्रतिषिद्धं ह्युभयम् ॥४।४।५॥

प्रकरणाविभागे in the indivisibility of the context; च and; विप्रतिषिद्धं forbidden, split of the sentence; हि because; उभयं both.

5. On account of the indivisibility of the context, the direct command relating to two is forbidden (by reason of the syntactical division).

The offering of somya cup is made to Soma, Twiṣṭra, Viṣṇu and its

is made at the time of उपसत्. The question is whether it is a काल विधि or अंगविधि. The objector says that by holding it to be a कालविधि there will be a fault of syntactical division. It is, therefore, according to the objector a subsidiary act of उपसत्.

अपि वा कालमात्रं स्याददर्शनाद्विशेषस्य ॥४।४।६॥

अपिवा not so ; कालमात्रं time only ; अदर्शनात् by reason of absence ; विशेषस्य of the special (mention).

6. Not so ; it (lays down) time only, by reason of the absence of any special mention.

The author gives his own view in the sûtra. As there is no special mention and as it is mentioned in connection with उपसद्, it is according to the rule (laid down in chapter IV, 3 pâda, 36 sûtra) a कालविधिः

Adhikaraṇa IV. Dealing with the subject that the आसनहोम is subsidiary to संग्रहणी.

फलवद्वोक्तहेतुत्वादितरस्य प्रधानं स्यात् ॥४।४।७॥

फलवत् which produces fruit or reward ; वा on the other hand ; उक्तहेतुत्वात् by the said reason ; इतरस्य of another ; प्रधानं principal ; स्यात् is.

7. (The acts) which produce fruit are principal, by reason as given of another.

The acts are of two kinds ; those that produce fruits and others that produce no fruit; आसन homa belongs to the latter class and is therefore subordinate to संग्रहणी sacrifice in which विश्वेदेवs are invoked and which is principal. Here in the *sûtra* इतर is used in contradistinction with प्रधान.

Adhikaraṇa V. Sûtras 9—11. Dealing with the subject that the दधिग्रह is permanent and essential.

दधिग्रहो नैमित्तिकः श्रुतिसंयोगात् ॥४।४।८॥

दधिग्रहः the cup of curd ; नैमित्तिकः occasional; श्रुति संयोगात् by reason of the description in the Vedic text.

8. The (offering of a) cup of curd is occasional by reason of its relation with the Vedic text.

According to the Vedic text, the दधिग्रह ceremony is performed whenever there is an error or omission in the performance of a sacrifice

to appease the gods. The objector says that the performance of the दधिग्रह ceremony is therefore occasional.

नित्यश्च ज्येष्ठशब्दात् ॥ ४ । ४ । ९ ॥

नित्यः permanent, essential ; च and; ज्येष्ठशब्दात् by virtue of the word 'excellent.'

(The दधिग्रह is) permanent because of the word 'excellent' (used).

The objector takes up another position and says that as the word 'excellent' is used in this connection the दधिग्रह ceremony is therefore permanent; what is excellent should always be performed. According to the objector, the दधिग्रह ceremony is both essential and incidental. ज्येष्ठो वा एषग्रहाणांयस्यैवगृह्यते ज्यैष्ठ्यमेवगच्छति ॥ (तै० सं० ३।५।६।१) "It is best of all the cups; he who uses it, becomes excellent."

सार्वरूप्याच्च ॥ ४ । ४ । १० ॥

सार्वरूप्यात् by reason of its being the form of all (gods); च and.

10. And also by reason of its being the form of all (gods).

The objector strengthes his view by stating that the दधिग्रह is the form of all the gods and the form of the gods is permanent. The दधिग्रह ceremony is therefore both permanent and occasional. सर्वासांवाएतद् देवानां रूपं यद्देषग्रहो यस्यैषगृहयते सर्वाण्ये वैनं रूपाणि पशुनामुपतिष्ठते । (३।५।६।१) "It is the form of all the gods *viz.*, this cup; he who uses this cup, obtains all the forms and cattle."

नित्यो वा स्यादर्थवादस्तयोः कर्मण्यसम्बन्धाद्भङ्गित्वाच्चान्तरायस्य ॥ ४ । ४ । ११ ॥

नित्यः permanent; वा on the other hand; स्यात् is; अर्थवादः recommendation, restatement; तयोः of the both (the priest and the sacrificer); कर्मणि in the sacrifice; असंबंधात् by reason of no connection ; भंगित्वात् by reason of impermanent nature; अंतरायस्य of the impediment.

11. On the other hand, it is permanent; it is अर्थवाद because of their (of the sacrificer and the priest) having no connection with the act and by reason of the impermanent nature of the impediment.

The author gives his own view finally after discussing the subject

from the objector's point of view. He says that both the अध्वर्यु and यजमान have no connection with the impediment and because the impediment is of momentary nature it is therefore incidental. The दृषिग्रह is performed to appease the gods in order to obviate the impediment that may happen. The performance of दृषिग्रह is therefore essential.

Adhikaraṇa VI. Sûtras 12—13. Dealing with the subject that वैश्वानर is occational.

वैश्वानरश्च नित्यः स्यान्नित्यैः समानसङ्ख्यत्वात् ॥४।४।१२॥

वैश्वानरः Vaiśvânara offering ; नित्यः permanent; स्यात् is; नित्यैः with permanent (things) ; समानसंख्यत्वात् by reason of nu nbering along or among.

12. Vaiśvânara is permanent by reason of its being numbered along with permanent things.

The पूर्वपक्ष view is that as the वैश्वानर offerings are mentioned amongst permanent things, so they are permanent.

पक्षे वोत्पन्नसंयोगात् ॥ ४ । ४ । १३ ॥

पक्षे otherwise, on an occasion ; वा on the other hand ; उत्पन्न संयोगात् by reason of the original statement.

13. On the other hand, it is occasional by reason of the original authority.

The author's view is embodied in the present sûtra. The original text which is quoted in this connection shows that *ukhya* fire is carried about one's neck for a year. *Ukhya* is an iron grate and fire in it is carried by tying it to the neck of the person for a year. He then, becomes qualified to perform the अग्निचयन sacrifice; if it is not done and the sacrifice is performed, the sacrificer is destroyed just as the *fœtus* is distroyed. In order to obviate the evil which is to befall by reason of this omission, a puroḍâśa cake is offered to वैश्वानर fire and the danger of destruction is averted. But when *u khya* fire has been carried, there is then no necessity of वैश्वानर offering. So the वैश्वानर offering is occasional ; it is performed when the emergency arises. योवै सम्वत्सरमुख्यमभृत्वाग्निं चिनुते यथा सामिगर्भोविपद्यते तादृगेव तदार्तिमार्च्छेद् वैश्वानरं द्वादशकपालं पुरस्तात् निर्वपेत् संवत्सरोवा अग्निर्वैश्वानरो यथा संवत्सरमाप्त्वा ॥ काल आगते विजायत एवमेव सम्वत्सरमाप्त्वा कालआगते ऽग्निंचिनुते नार्तिमार्च्छत्येषा वा अग्नेः प्रियातनू यद् वैश्वानरः प्रियामेवास्य तनुमवरुंधे ॥ (तै० सं० ५।५।१।६।७) "He who without holding fire in उख्य, establishes

the sacred fire, is destroyed like the undeveloped *fœtus*; (in case, he is incapable to carry उख्य for a year) he should offer cakes baked on 12 pans to वैश्वानर, because a year is वैश्वानर fire ; like the fœtus which becomes mature in a year and is born on arrival of its time, similarly having held उख्य for a year, he establishes fire on the arrival of its time so that he may not perish. It is the dear body of अग्नि which is वैश्वानर; he obtains his dear body certainly."

Adhikaraṇa VII. Sûtras 14-18 .Dealing with the occasional nature of षट्चितिः

षट्चितिः पूर्ववत्त्वात् ॥ ४ । ४ । १४ ॥

षट्चितिः, ṣaṭchiti sacrifice ; पूर्ववत्वात् by reason of its being like the former.

14. The Saṭchiti sacrifice is like the former.

The sûtra embodies the पूर्वपक्ष view of the objector. He says that षट्चिति is also permanent as he argued in the previous cases.

ताभिश्च तुल्यसंख्यानात् ॥ ४ । ४ । १५ ॥

ताभिः with them; च and; तुल्य संख्यानात् by reason of its reckoinng among.

15. And by reason of its being reckoned among them.

The objector supports his view by advancing an additional reason that the sixth *chiti* is described amongst the 5 *chitis*. The five *chittis* are permanent and the 6th *chtti* is also therefore permanent. "A *chiti* is a place made of varions kinds of bricks in the form of a bird on a ground of two spans levelled by a plough. Such 5 *chitis* are first made and the sixth one is lastly constructed ; in them fire is established."

अर्थवादोपपत्तेश्च ॥ ४ । ४ । १६ ॥

अर्थवादोपपत्तेः by reason of the explanation of the recommandatory text ; च and.

16. And by reason of the satisfactory explanation of the recommendatory statement in this connection.

The objector further supports his view by saying that the अर्थवाद text in this connection can be explained by holding the षट्चिति to be permanent.

एकचितिर्वा स्यादपवृक्ते हि चोद्यते निमित्तेन ॥४।४।१७॥

एकचितिः one chiti; वा on the other hand; स्यात् is; अपवृक्ते on completion; हि because; चोद्यते ordained; निमित्तेन with a purpose.

17. On the other hand, there is only one chiti on the completion (of the अग्निचयन sacrifice) because it is ordained with a purpose.

In the sûtra, the author expresses his own view. The five chitis constitute the अग्निचयन sacrifice; if there is an error or omission, then the 6th chiti is performed. If 5 chitis are satisfactorily performed, then there is no necessity for the performance of the 6th chiti.

विप्रतिषेधात्ताभिः समानसङ्ख्यत्वम् ॥ ४ । ४ । १८ ॥

विप्रतिषेधात् by reason of opposition; ताभिः with them; समानसंख्यत्वं equal reckoning.

18. Though opposed, they are reckoned along with them.

The author replies to the objection raised in sûtra 15. Though the 6th *chiti* is occasional yet it is mentioned along with permanent things; as gods, men, and manes of opposite classes are mentioned together in the text देवा ऋषयोगंधर्वा स्तेऽन्यतआसन्। असुरारक्षांसिपिशाचा स्तेऽन्यतः ॥ (तै०सं० २।४।१।१) "The gods, the Risis and Gandharvas were on one side; the Asuras, the demons and evil spirits on the other."

Adhikarana VII. Sûtras 19-21 dealing with the subject that पिंडपितृयज्ञ is not a subsidiary action.

पितृयज्ञः स्वकालत्वादनङ्गं स्यात् ॥ ४ । ४ । १९ ॥

पितृयज्ञ offering to the manes of the ancestors; स्वकालत्वात् by reason of its own time; अनंगं not subsidiary; स्यात् is.

19. The offering to the manes by reason of its (appointed) time is principal.

In the sûtra, the author expresses his view that पिंडपितृयज्ञ is an independent sacrifice being performed on a particular day. अमावस्यायामपराह्णे पिंडपितृयज्ञेन चरंति "They perform पिंडपितृयज्ञ in the after-noon on अमावस्या."

तुल्यवच्च प्रसङ्ख्यानात् ॥ ४ । ४ । २० ॥

तुल्यवत् like equal; च and; प्रसंख्यानात् by reason of its being counted.

20. And by reason of its being counted along with equal (things).

The author gives an additional reason and says that the पिंडपितृयज्ञ being mentioned along with principal acts, is also principal.

प्रतिषिद्धे च दर्शनात् ॥ ४ । ४ । २१ ॥

प्रतिषिद्धे in the case of prohibition; च and; दर्शनात् by reason of its being seen.

21. And by reason of its being seen on a prohibited day.

The author gives an additional reason in support of his view; he says that the पिंडपितृयज्ञ is performed on a prohibited day, so it is an independent act.

Adhikarana IX. Sûtras 22—24. Dealing with the subject that the rope is a part of यूप.

पश्वङ्गं रशना स्यात्तदागमे विधानात् ॥ ४ । ४ । २२ ॥

पश्वंगं part of the animal; रशना the rope; स्यात् is; तदागमे in that context; विधानात् by being described.

22. The rope is a part of an animal being described in that context.

The objector says that the rope is the part of the animal because it is mentioned in that connection.

यूपाङ्गं वा तत्संस्कारात् ॥ ४ । ४ । २३ ॥

यूपांगं part of the यूप; वा in the alternative, on the other hand; तत्संस्कारात् by reason of purifying it.

23. On the other hand, it is a part of the sacrificial post by reason of its purifying it.

In the present sûtra, the author gives his own view. He says that the rope is a part of the sarificial post because it is tied round the sacrificial post to make it firm.

अर्थवादश्च तदर्थवत ॥ ४ । ४ । २४ ॥

अर्थवादः recommendation; च and; तदर्थवत् full of meaning.

24. It has a meaning (if we take it for an) arthavâda (descriptive).

The text of the Rigveda where the rope is described in connection with the यूप will convey a meaning if we consider it as a descriptive statement. The author gives this as an additional reason in support of his view.

युवासुवासाः परिवीत आगात् सउश्रेयान् भवतिजायमानः । तंधीरासः कवयउन्नयंति स्वाध्योऽ मनसादेवयंत ॥ ऋ० सं० (३।८।४) "Here comes the strong, well clothed, and tied round (with ropes); it (यूप) certainly is the best of all products of wood; the wise poets with meditation, desirous of divine position, erect it."

Adhikaraṇa X. Sûtras 25—28. Dealing with the subject that स्वरु is a part of the animal.

स्वरुश्चाप्येकदेशत्वात् ॥ ४ । ४ । २५ ॥

स्वरु a chip; च and; एकदेशत्वात् by reason of its being a portion of it.

25. And स्वरु (is a part of यूप) by reason of its being a part.

The objector says that स्वरु is a part of यूप because it is prepared from it.

निष्क्रयश्च तदङ्गवत् ॥ ४ । ४ । २६ ॥

निष्क्रयः ransom; च and; तदंगवत् its part.

26. And (it is) a ransom and therefore it is a part of (the sacrificial post.)

There is a story in the Veda that the ladle was broken and the risis purchased it with the offering of a handful of grass as a ransom. From the chip of the sacrificial post, the स्वरु was prepared and the destruction of the sacrifice was thus avoided. The objector advances it as an additional reason in support of his view.

अपश्यन् हस्मवैपुरा ऋषयोयो यूपं प्राव्ययंति । संभज्य स्रुवंतेमन्यंते । यज्ञ वैशसाय वाइदं कर्म इति । तेप्रस्तरं स्रुवनिष्क्रयमपश्यन् । यूपस्य स्वरुं अयज्ञवैशसाय ॥

"The Risis who brought the यूप saw in the days of yore; when the ladle was broken, they believed that it foreboded the destruction of the sacrifice. They saw grass as ransom to purchase the ladle; the *swaru* made from the यूप is to avert the destruction of the sacrifice."

पश्वङ्गं वार्थकर्म्मत्वात् ॥ ४ । ४ । २७ ॥

पश्वंगं a part of the animal; वा on the other hand; अर्थकर्मत्वात् by

reason of its being an object in itself.

27. On the other hand, स्वरु is a part of animal because it is an अर्थकर्म.

The author gives his own view in this sûtra. The स्वरु is used in anointing the animal; as it subserves this purpose, so it is an अर्थकर्म and is therefore subsidiary to the animal.

भक्त्या निष्क्रयवादः स्यात् ॥ ४ । ४ । २८ ॥

भक्त्या by metonymy or transferred sense; निष्क्रयवादः description about ransom; स्यात् is.

28. The description about ransom is by the transferred sense.

भक्ति is the subordinate significant power of a word. When the principal sense of a word is rejected and the quality which it expresses is recognised, it is a case of a transferred sense or metonymy. When the materials of a sacrifice are finally disposed of, instead of the sacrificial post, the स्वरु which has been prepared from the यूप is thrown into the sacrificial fire. This mode of release by ransom is called निष्क्रयवादः

The author gives a reply to the objector's objection contained in sûtra 26 by saying that the निष्क्रयवादः is only by way of metonymy. One स्वरु is used in anointing eleven animals with butter. This procedure in a sacrifice is called पश्वेकादशिनी; so स्वरु is connected with the sacrificial animal.

Adhikaraṇa XI. Sûtras 29 to 38. Dealing with the subject that आघार &c., are subsidiary acts.

दर्शपूर्णमासयोरिज्याः प्रधानान्यविशेषात् ॥४।४।२९॥

दर्शपूर्ण मासयोः of the new and full moons; इज्याः oblations; प्रधानानि principal; अविशेषात् by reason of no speciality (about it.)

29. All the oblations (made) during new and full moons are principal by reason of no special mention (made about them).

There are several Yâgas that are performed on the new and full moon days; they are equally mentioned and there is nothing special about them. The objector in this sûtra says that all यागs are equally important and principal.

अपि वाङ्गानि कानि चिद्येष्वङ्गत्वेन संस्तुतिः सामान्योह्यभिसंस्तवः ॥ ४ । ४ । ३० ॥

अपि वा on the contrary also, not so ; अंगानि parts ; कानिचिद् some ; येषु in which ; अंगत्वेन by being part ; संस्तुतिः praise ; सामान्यः common ; हि because ; अभिसंस्तवः praise.

31. Not so; some are parts which are praised as parts; because the praise is general.

The author gives his own view in the sûtra ; that there are certain यागs which are praised as parts ; and so they are parts but can not be principal.

तथा चान्यार्थदर्शनम् ॥ ४ । ४ । ३१ ॥

तथा also ; च and ; अन्यार्थदर्शनं seeing another case.

31. And again seeing another case.

The author supports his view ; in some sacrifices प्रयाज and others are not performed ; had they been priucipal, such would not have been the case.

अविशिष्टन्तु कारणं प्रधानेषु गुणस्य विद्यमानत्वात् ॥ ४ । ४ । ३२ ॥

अविशिष्टं not distintive ; तु on the contrary ; कारणं the reason ; प्रधानेषु among the principal; गुणस्य of the subordinate; विद्यमानत्वात् by virtue of its inclusion.

32. The reason (given) is not distinctive by virtue of the subordinate being included in the principal.

The objector says that the reason given in sûtra 30 that the praise is general is not distinctive ; there are texts in which the principal is also praised and the subordinate is included in it.

शिरोवा एतत् यज्ञस्य यदाग्नेयः । हृदयं उपांशुयागः । पादावग्नीषोमीयः ॥

"Agneya offering is the head of the sacrifice ; उपांशु offering is its heart ; the offerings to *Agniṣoma* are its feet."

नानुक्तेऽन्यार्थदर्शनं परार्थत्वात् ॥ ४ । ४ । ३३ ॥

न not ; अनुक्ते being not mentioned ; अन्यार्थदर्शनं seeing another case; परार्थत्वात् by reason of its being subservient to another.

33. When it is not mentioned (in the Vedas) it can not be another case by reason of being subservient to another.

The objector supports his view by saying that it is not mentioned in the text that it is subservient to another, so it appears to be another case.

पृथक्त्वे त्वभिधानयोर्निवेशः श्रुतितो व्यपदेशाच्च तत्पुनर्मुख्यलक्षणं यत्फलवत्त्वं तत्सन्निधावसंयुक्तं तदङ्गं स्याद्भागित्वात्कारणस्याश्रुतश्चान्यसम्बन्धः ॥ ४ । ४ । ३४ ॥

पृथक्त्वे on being separate; तु on the other hand; अभिधानयेाः of the names; निवेशः connection with the fruit; श्रुतितः by direction or command of the Vedas; व्यपदेशात् sacrificial custom; च and; तत् that; पुनः again; मुख्यलक्षणं the distinctive mark of the principal; यत् that; फलवत्वं the quality of producing reward; तत्संनिधौ in its proximity; असंयुक्तं unconnected; तत् that; अंगं constituent part; स्यात् is; भागित्वात् being sharers; कारणस्य of the cause, or principal; अश्रुतः not directly stated; च and; अन्य संबंधः connection with other.

34. On the other hand, by reason of the connection and sacrificial custom, when there is difference of names, (there is) connection with the reward; that which is the quality of bearing the fruit is the distinctive mark of the principal and that in its proximity is unconnected, is a constituent part; the connection with any other is not heard.

In this sûtra the author attempts to show the distinction between मुख्य and अंग. That which bears the fruit is मुख्य and that which is subservient to the मुख्य and bears no fruit is अंग. On performing the principal act, minor acts are also performed which subserve the principal act. These minor acts are called इतिकर्तव्यता.

गुणाश्च नामसंयुक्ता विधीयन्ते नाङ्गेषूपपद्यन्ते ॥४।४।३५॥

गुणाः qnalities; च and; नाम संयुक्ताः connected with the names; विधीयंते are ordained; न not; अंगेषु in the constituent parts; उपपद्यते are not met with.

35. The qualities are ordained to be connected with the names (of the substances) and are not met with in the constituent parts.

This sûtra shows the difference betweeen गुणकर्म and अंगकर्म. The author says that by qualities we know names. The name of the substance is by the quality it possesses and in the constituent part there is no quality independently. A गुणकर्म describes the quality when principal is known while अंगकर्म by means of इतिकर्तव्यता is connected with the principal; the गुणकर्म produces fruit independently and the अंगकर्म does not.

तुल्या च कारणश्रुतिरन्यैरङ्गाङ्गिसम्बन्धः ॥४।४।३६॥

तुल्या equal; च and; कारणश्रुतिः the text describing the origin or main act; अन्यैः with others; अंगांगिसम्बंधः the connection of parts with the whole or main act.

36. The text describing the main act is similar; the connection of the parts with the main act is with other (acts.)

The objector says that all acts mentioned are equally described and are therefore principal and their अंगांगी connection should be sought somewhere else.

उत्पत्तावभिसम्बन्धस्तस्मादङ्गोपदेशः स्यात् ॥।४।४।३७॥

उत्पत्तौ in the origin; अभिसंबंधः connection; तस्मात् therefore; अंगोपदेशः description of the constituent part; स्यात् is.

37. There is a connection in the origin; therefore there is a description of the constituent part.

Just as in the orign, first head is formed, then the middle part, then feet are formed; so in the same way आग्नेय, उपांशुयाज and अग्निषोमीय are performed in order. See at P. 250 the commentary on सूत्र 32. This statement in the Vedas is by way of description of अंगकर्म. The author has given the reply to the objection raised in सूत्र 36.

तथा चान्यार्थदर्शनम् ॥ ४ । ४ । ३८ ॥

तथा again; च and; अन्यार्थदर्शनं seeing another.

38. Again, there is seen another case.

The author gives an additional reason in support of his view. That on the full moon day 14 offerings are made and on the new moon day 13 offerings are made. This number can be properly adjusted on the hypothesis that आग्नेय &c., are principal and आघार &c., are constituent parts.

चतुर्दश पौर्णमास्या माहुतयोहूयंते । त्रयोदश अमावस्यायाम् ॥

"Fourteen offerings are made on the full moonday and therteen on the new moonday."

Adhikaraṇa XII sûtras 39—41. Dealing with the subject that in a ज्योतिष्टोम sacrifice दृक्षणीय &c., are the constituent parts.

ज्योतिष्टोमे तुल्यान्यविशिष्टं हि कारणम् ॥४।४।३९॥

ज्योतिष्टोमे in a jyotiṣṭoma sacrifice ; तुल्यानि equal ; अविशिष्टं indistinctive ; हि because ; कारणं cause.

39. In a jyotiṣṭoma sacrifice all are equal because the cause is not distinctive.

The objector says that in a ज्योतिष्टोम sacrifice all the minor यागs such as दीक्षणीया &c., producing fruits are all equally important.

गुणानां तूत्पत्तिवाक्येन सम्बन्धात्कारणश्रुतिस्तस्मात्सोमः प्रधानं स्यात् ॥ ४ । ४ । ४० ॥

गुणानां of the qualities ; तु on the other hand ; उत्पत्तिवाक्येन with the original statement ; संबंधात् by reason of the connection ; कारणश्रुतिः the text describing the reward ; तस्मात् therefore ; सोमं soma yâga; प्रधानं principal ; स्यात् is.

40. On the other hand by reason of the connection of the qualities with the original statement there is a text describing the reward; the soma is therefore principal.

The author gives his own view in the present sûtra. In the original statement the reward of a principal act is mentioned and the subordinate acts constitute the principal act and produce the general fruit. The सोम sacrifice is therefore the principal act and दीक्षणीया and others are subordinate acts.

ज्योतिष्टोमेन स्वर्गकामो यजेत ॥ कतमानि तानि ज्योतींषि । य एतस्य स्तोमा इति । त्रिवृत् पंचदशः सप्तदशः एकविंशः ॥ एतानि वावतानि ज्योतींषि । य एतस्य स्तोमाः ॥ तै० ब्रा० १. ५. ११. २.

"He who is desirious of heaven, should perform ज्योतिष्टोम. How many are its flames which are its songs? Threefold, fifteen times, seventeen times and twenty times ; these are, verily, its flames, which serve as songs."

तथा चान्यार्थदर्शनम् ॥ ४ । ४ । ४१ ॥

तथा similarly; च and; अन्यार्थदर्शनं seeing another case.

41. And similarly there is ano.her case seen.

The author in support of his view quotes the authorities.

शिरो वा एतद् यज्ञस्य यद्दीक्षणीया ॥ चतुर्विंशति मानं हिरण्यं दीक्षणीयायां दद्यात् ॥ प्रायणीयायांद्वे चतुर्विंशति माने ॥

"दीक्षणीया is the head of the sacrifice ; 24 *rattis* of gold should be given in दीक्षणीया sacrifice ; in प्रायणीया twice twenty four should be given."

END OF PÂDA IV.

END OF CHAPTER IV.



CHAPTER V.

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PÂDA I.

Introduction.

In this chapter, the author deals with क्रम (order or sequence.) It is divided by him into six classes. (1) श्रुति क्रम (2) अर्थ क्रम (3) पाठ क्रम (4) स्थान क्रम (5) मुख्य क्रम (6) प्रवृत्ति क्रम. They will be explained as occasion arises.

Adhikarana I. Dealing with the subject that how order is to be limited.

श्रुतिलक्षणमानुपूर्व्यं तत्प्रमाणत्वात् ॥ ५ । १ । १ ॥

श्रुतिलक्षणं the definition of श्रुति ; आनुपूर्व्यं following one after the other ; तत्प्रमाणत्वात् by reason of its authority.

1. The definition of श्रुति is the order of following in succession by virtue of its authority.

The author explains what श्रुतिक्रम is. It is an order of following in succession, under a direct authority and expressed by such words as अथ, अधुना or by oblative case or by अव्यय.

Adhikarana II. Dealing with the subject that order is sometimes governed by purpose.

अर्थाच्च ॥ ५ । १ । २ ॥

अर्थात् by purpose ; च and.

2. And by purpose.

The author explains the अर्थक्रम. It is an order determined by the purpose which a text serves. As for example अग्निहोत्रं जुहोति, यवागूं पचति । He performs Agnihotra ; he cooks gruel. There अग्निहोत्र is first but a sacrifice can not be performed without यवागू (gruel) so the cooking of यवागू will be performed first. It is called logical order अर्थक्रम.

Adhikarana III. Dealing with the subject that order sometimes is not determined by any rule.

अनियमोऽन्यत्र ॥ ५ । १ । ३ ॥

SaIM

अनियमः not governed by any rule ; अन्यत्र at another place.

3. Sometimes it is not governed by any rule.

The author says that sometimes the order is varied by reason of the difference of the recension of the Veda.

Adhikaraṇa IV. Sûtras 4 to 7. Dealing with the subject that the order is governed by the order of reading.

क्रमेण वा नियम्येत क्रत्वेकत्वे तद्गुणत्वात् ॥५।१।४॥

क्रमेण by the order ; वा on the other hand ; नियम्येत is regulated ; क्रत्वेकत्वे being in one sacrifice ; तद्गुणत्वात् by reason of its being subordinate to it.

4. On the other hand by reason of being subordinate in one sacrifice, (the order of performance) is governed by the order (of reading).

The author propounds his siddhânta view in the sûtra. What he says is that in a main sacrifice, there are many subordinate acts ; these subordinate acts are performed in the order in which the text is read. This is called पाठक्रम. The difference between श्रुतिक्रम and पाठक्रम is that in a श्रुतिक्रम there is only one sentence which lays down the order which is called direct, while in the latter there are several sentences which govern the order according to the order of their reading.

अशाब्द इति चेत्स्याद्वाक्यशब्दत्वात् ॥ ५ । १ । ५ ॥

अशाब्द not direct expression ; इतिचेत् if it be said ; स्यात् is ; वाक्य शब्दत्वात् by reason of the sentences.

5. If it be said that it is not a direct expression (of the order) by reason of the sentences.

The objector says that there are different sentences but none of them says directly in what order the acts are to be performed.

अर्थकृते वाऽनुमानं स्यात्क्रत्वेकत्वे परार्थत्वात्स्वेन त्वर्थेन सम्बन्धस्तस्मात्स्वशब्दमुच्येत ॥ ५ । १ । ६ ॥

अर्थकृते for the sake of the sense ; वा on the other hand ; अनुमानं inference ; स्यात् is ; क्रत्वेकत्वे in being a one sacrifice ; परार्थत्वात् by virtue of dependence on another; स्वेन with its own ; तु certainly ; अर्थे object, sense; सम्बंधः connection ; तस्मात् therefore ; स्वशब्दं direct expression ; उच्येत is said.

6. On the other hand there is an inference for the sake of the sense in the unity of a sacrifice; by reason of its dependence on another, there is a relationship with its own object ; it can therefore be said to be a direct expression.

The author gives a reply to the objector's objection raised in sûtra 5. He says that there is one sacrifice which is one organic whole and there is only one agent. There are several subordinate acts which must be performed in order. There are texts corresponding to the acts ; though there is no direct command regulating the order but an inference can be reasonably made that the order of performance of the act, is the order in which the text is read. This amounts to direct expression.

तथा चान्यार्थदर्शनम् ॥ ५ । १ । ७ ॥

तथा similarly ; च and ; अन्यार्थदर्शनं seeing another case.

7. And similarly another case is seen.

The author in order to support his view relies on the Vedic anthorities.

व्यत्यस्तमृतव्या उपदधाति । व्यत्यस्तं षोड़शिनं शंसति । आश्विनो दशमो गृह्यते । तंतृतीयं जुहोति ॥

He arranges bricks in a reverse order in the sacrifice about the seasons. He recites षोडशिन song in a reverse order. He takes the tenth cup dedicated to अश्विन and offers it in the third order.

Adhikaraṇa V. Sûtras 8 to 12. Dealing with the subject that the order depends on the first start.

प्रवृत्या तुल्यकालानां गुणानां तदुपक्रमात ॥५।१।८॥

प्रवृत्या by commencement ; तुल्यकालानां of equal time ; गुणानां of subordinate acts ; तदुपक्रमात् by reason of its commencement.

8. By the first start (is determined the order) of the subordinate acts which are to be performed simultaneously by virtue of the first commencement.

In the sûtra, the author explains what is called प्रवृत्तिक्रम. When one commences to do one particular act out of a series of acts without any particular reason, it is called प्रवृत्ति. For example there are 17 horses to be purified, one has to start from a particular place and this determines the order. This is called प्रवृत्तिक्रम or practical order. The first start depends upon chance or the choice of the person who starts.

सर्वमिति चेत् ॥ ५ । १ । ९ ॥

सर्वं all ; इतिचेत् if you say.

9. If you say that all (should be done simultaneously).

The objector says that all the purificatory ceremonies should be performed upon one animal and then they should be performed on another and so on.

नाकृतत्वात् ॥ ५ । १ । १० ॥

न not ; अकृतत्वात् by reason of its being not done.

10. Not so, by reason of its being not done.

The author gives a reply. There will be no continuity of the performance. When one act is performed upon all the animals, then another purificatory act should be performed on the animals in the same order as you started at first.

क्रत्वन्तरवदिति चेत् ॥ ५ । १ । ११ ॥

क्रत्वंतरवत् like another sacrifice ; इतिचेत् if you say.

11. If you say that like another sacirfice ; (सौर्ययाग.)

The objector says that all the purificatory ceremonies can be performed upon one animal just as it is done in सौर्ययाग. In it, all the sacrificial operations are performed on an animal at a time before killing it.

नासमवायात् ॥ ५ । १ । १२ ॥

न not so ; असमवायात् by reason of there being no relationship of a part with the whole.

12. Not so ; there being no relationship of a part with the whole.

The author says that in the अतिरात्रियाग by way of penance सौर्ययाग is performed. There is no relationship of a part with the whole between to two यागs. They are independent; so the analogy does not hold good.

Adhikarna VI. Dealing with the subject that the order sometimes depends upon the position.

स्थानाच्चोत्पत्तिसंयोगात् ॥ ५ । १ । १३ ॥

स्थानात् by position ; च and ; उत्पत्तिसंयोगात् by connection with the original text.

13. By position and the original text.

In a ज्योतिष्टोम sacrifice three animals called (अग्निषोमीय) agnișomîya सवनीय and अनुबंध्य are killed. Then there is another modified याग called सायस्क According to the principle laid down in the सूत्र, killing of the animals in सायस्क याग is governed by the procedure in the model sacrifice *i. e.* the ज्योतिष्टोम of which it is a modified form. This is called स्थानक्रम.

Adhikaraṇa VII. Dealing with the subject that the order of the subordinate acts depends upon the order of the principal.

मुख्यक्रमेण वाऽङ्गानां तदर्थत्वात् ॥ ५ । १ । १४ ॥

मुख्य क्रमेण with the order of the principal; वा or; अंगानां of the subordinate acts; तदर्थत्वात् by reason of their being subservient to it.

14. The order of the subordinate acts (is governed) by the order of their principal, by reason of their being subservient to it.

The author explains what is called मुख्य क्रम. He says that the order of the subordinate act depends upon the order of the principal.

Adhikaraṇa VIII. Dealing with the subject that among subordinate acts, of मुख्यक्रम and पाठक्रम the latter prevails..

प्रकृतौ तु स्वशब्दत्वाद्यथाक्रमं प्रतीयेत ॥५।१।१५॥

प्रकृतौ in an archtype, model sacrifice; तु again; स्वशब्दत्वात् by reason of the direct authority; यथाक्रमं according to the order; प्रतीयेत should be known, should be followed.

15. In a model sacrifice by reason of the direct authority, the order as laid down should be followed.

When there is a conflict between the पाठक्रम and मुख्यक्रम, the former prevails.

Adhikaraṇa IX dealing with the subject that the order laid down in the *mantra* is to be preferred to that laid down in the *Brahmana*.

मन्त्रतस्तु विरोधे स्यात्प्रयोगरूपसामर्थ्यात्तस्मादुत्पत्तिदेशः सः ॥ ५ । १ । १६ ॥

मंत्रतः from the mantra; तु again; विरोधे on conflict; प्रयोगरूपसामर्थ्यात् by reason of the strength of the accomplishment; तस्मात् because; उत्पत्ति देशः seat of its origin; सः it.

16. Again, on conflict, (the order is governed) by the *mantra*

by virtue of the power of accomplishment (of an act); because the *Brâhmaṇa* is the seat of the origin.

In this सूत्र the author shows the difference between the मंत्र and ब्राह्मण The *mantra* determines the form of the sacrifice and is therefore substantive law and the ब्राह्मण deals with the procedure and is therefore adjective law. The former is अंतरंग and the latter is बहिरंग. The author says that where there is a conflict between a मंत्रपाठ and ब्राह्मणपाठ, the former prevails.

Adhikaraṇa X. Sûtras 17-18 dealing with the subject that the चोदना text is preferable to विधायक text.

तद्वचनाद्विकृतौ यथा प्रधानं स्यात् ॥ ५ । १ । १७ ॥

तद्वचनात् by reason of the word of the Veda; विकृतौ in a modified sacrifice, in an ectype; यथा just like; प्रधानं principal; स्यात् is.

17. By reason of the Vedic authority in a modified sacrifice, (the procedure is governed by that of) the principal.

The objector says that the procedure in the (विकृति) modified sacrifice is governed by the order of the principal.

विप्रतिपत्तौ वा प्रकृत्यन्वयाद्यथाप्रकृति ॥५।१।१८॥

विप्रतिपत्तौ in a conflict; वा on the other hand; प्रकृत्यन्वयात् by virtue of its being connected with the model sacrifice; यथाप्रकृति just like that of the model sacrifice.

18. On the other hand when there is a conflict, (the order) is that of the model sacrifice, it being a part of the model sacrifice.

The author says that when there is conflict as to whether the order is that of the subsidiary or of the principal act, it is governed by the order laid down in the model sacrifice because the modified sacrifice is connected with it. चोदक text lays down that a modified sacrifice is to be performed according to the model sacrifice; while the विधायक text makes it obligatory to perform the modified sacrifice. The former lays down the form and the latter makes it a duty. So the *chodaka* text is to be preferred to the विधायक text as to order in a विकृति sacrifice.

Adhikaraṇa XI. Sûtras 19-22 dealing with the subject that in some modified sacrifice, the subordinate acts of the model sacrifice are omitted.

विकृतिः प्रकृतिधर्मत्वात्तत्काला स्याद्यथा शिष्टम्
॥ ५ । १ । १९ ॥

विकृतिः modified sacrifice ; प्रकृतिधर्मत्वात् by reason of being of the same quality as the model sacrifice ; तत्काला of the same time ; स्यात् is ; यथा शिष्टं as directed.

19. The modified sacrifice follows the order of the model sacrifice ; the time thereof is the same as laid down.

The objector says that according to the rule laid down in the preceding adhikaraṇa, the time of the विकृति is the same as that of the प्रकृति As for example the full and new moon sacrifices are completed in two days ; the साकमेधयाग which is a modified sacrifice will also, according to the principle of the former *adhikaraṇa*, take two days.

अपि वा क्रमकालसंयुक्ता सद्यः क्रियेत तत्र विधेरनुमानात्प्रकृतिधर्मलोपः स्यात् ॥ ५ । १ । २० ॥

अपि वा not so, ; क्रमकालसंयुक्ता along with the order and time ; सद्यः immediately ; क्रियेत is performed ; तत्र there ; विधेः of the command ; अनुमानात् from inference ; प्रकृतिधर्मलोपः omission of the subsidiary acts of the model sacrifice ; स्यात् is.

20. Not so ; (the sacrifice) along with the order and time is performed immediately ; there command prevails over the inference and the order of the model sacrifice is omitted.

The author in the stûra gives a reply to the objection raised in sûtra 19. He says that there is a direct authority in the text that साकमेध is to be performed in a day ; so the time of the full and new moon sacrifices is to be omitted, because here the direct command prevails over the inference as to time.

कालोत्कर्ष इति चेत् ॥ ५ । १ । २१ ॥

कालोत्कर्षः transference of time forward ; इतिचेत् if you say that.

21. If you say that the time should be transferred forward.

The objector says that the time should be extended; the minor sacrifice of the साकमेध may be performed in the morning and finished on the following day and so on.

न तत्सम्बन्धात् ॥ ५ । १ । २२ ॥

न not ; तत्संबंधात् by reason of its connection

22. Not so, because of its connection.

In this *sûtra* the author gives a reply to the objection raised in sûtra 21. He says that there are 3 यागs performed on the first day आग्नीकवतेष्टि:, सांतपनीयेष्टि:, गृहमेधीयेष्टि :, and four यागs on the second day क्रीडनीयेष्टिः महाहविः, महापितृयज्ञः and प्रसिद्धेष्टि. If the first three यागs are not performed at their respective times on the first day, there will be a confusion. You must complete one याग in the morning, the other in the noon and the third in the evening. You must not leave them incomplete and commence them again on the other day. This Adhikarana is called साकमेधीयन्याय.

Adhikarana XI sûtras 23·24 dealing with the forward transference of the acts preceded by Anuyaja and the backward transference of the acts that are followed by प्रयाज.

अङ्गानां मुख्यकालत्वाद्यथोक्तमुत्कर्षे स्यात् ॥५।१।२३॥

अङ्गानां of the subsidiary acts ; मुख्यकालत्वात् by virtue of the time of the principal ; यथोक्तं as laid down ; उत्कर्षे in the transference forward ; स्यात् is.

23. On the forward transference, the time of the subsidiary acts is that of the principal as laid down.

The objector says that when an organic act is performed, the principal act with its subsidiary acts will be performed at their proper time. When transference is made, this can be done under the direction of the text and the time will be that laid down there.

तदादि वाऽभिसम्बन्धात्तदन्तमपकर्षे स्यात् ॥५।१।२४॥

तदादि the first part of it ; वा on the other hand ; अभिसंबंधात् by reason of the connection ; तदंतं the last part of it ; अपकर्षे in a trensference backward; स्यात् is.

24. On the other hand, the first part is taken by reason of its connection (in the case of forward transference) and the last part is taken in the case of the transference backward.

In the उत्कर्ष *i. e.* transference forward, all the acts that follow the अनुयाज are transferred, that is technically called तदादि because that is in the beginning. In the अपकर्ष *i. e.* transference backward, on the other hand, all the acts that precede the प्रयाज are transferred; it is technically called तदंत. In this sûtra the author has given a reply to the objection raised in sûtra 23. This अधिकरण is called तदादितदंतन्याय.

Adhikarana XIII. Sûtras 25-26 dealing with the subject that प्रवृत्तिक्रम determines the precedence of sprinkling of water etc., over the सौमिक.

प्रवृत्त्या कृतकालानाम् ॥ ५ । १ । २५ ॥

प्रवृत्या by प्रवृत्तिक्रम conventional order ; कृतकालानां whose time is known.

25. (The order of those acts) whose time is known by convention.

It will be better understood, if the procedure of the सोमयाग is described. (१) प्रातरनुवाकः (२) प्रचरणीहोमः (३) सवनीय पुरोडाश (४) बहिष्पवमान-स्तोत्र. It is so laid down in the Veda. Then the consecration and ornamentation of the सवनीयपुरोडाश is laid down in the text called प्रैष्य. The reasonable order will be (1) प्रातरनुवाक (2) consecration of पुरोडाश (3) प्रचरणीहोम (4) बहिष्पवमानस्तोत्र and (5) ornamentation of पुरोडाश cake. This order is conventional and is effected by अपकर्ष and उत्कर्ष principles laid down in the preceding अधिकरण.

शब्दविप्रतिषेधाच्च ॥ ५ । १ । २६ ॥

शब्दविप्रतिषेधात् by inversion or prohibition of the word; च and.

26. And by inversion or prohibition of the word.

The author gives an additional reason. If you do not accept the conventional order, then the ornamentation of the पुरोडाश cake will be first under the text and the ornamentation of the cake which is the anointing of the cake with ghee can not be done without sprinkling of water on it. So the procedure is governed by the conventional order.

Adhikaraṇa XIV dealing with the subject that in a modified sacrifice only acts connected with the यूप are transferred backwards.

असंयोगात्तु वैकृतं तदेव प्रतिकृष्येत ॥ ५ । १ । २७ ॥

असंयोगात् by reason of no connection; तु on the other hand, वैकृत pertaining to a modified sacrifice; तदेव that alone; प्रतिकृष्येत is transferred backward.

27. On the other hand, by reason of no connection with the modified sacrifice, that alone is transferred backward.

The author in this sûtra lays down what is called यूपन्याय which is just the opposite of तदादि तदंतन्याय. In the case of यूप (sacrificial post) तदादि तदंतन्याय does not apply. So the यूप is only transferred but not the acts connected with it such as अग्निप्रणयन *etc.* The reason is obvious, because यूप is not connected with those acts.

Adhikaraṇa XV dealing with the subject that the दक्षिणाग्निहोम is not transferred forward.

प्रासङ्गिकं च नोत्कर्षेदसंयोगात् ॥ ५ । १ । २८ ॥

प्रासंगिकं accidental; च and; न not; उत्कर्षेत् should not be transferred forward; असंयोगात् by there being no connection.

28. And anything accidental should not be transferred forward, because there is no connection.

When a person aims to do a certain act and another act is accomplished, the latter is प्रासंगिक or accidental. When any forward transference takes place the accidental acts are not transferred. In an अनुयाज offering पिष्टलेप and फलीकरन homas are performed. पिष्टलेप is the remnant of the rice flour that is left sticking to the slab and mortar ; फलीकरण means the particles of rice left behind. But as these acts are accidental they are not transferred when अनुयाज is transferred forward.

Adhikaraṇa XVI dealing with the subject that on a new moon day all acts up to spreading of ashes on the sacrificed cake should not be transferred backward.

तथाऽपूर्वम् ॥ ५ । १ । २९ ॥

तथा similarly; अपूर्वं model sacrifice.

29. Similarly model sacrifice.

It is ordained that on the new and full moondays, first the पुरोडाश cakes baked on pans be covered with ashes and then an altar be constructed. As the sacrifices performed on the new and full moon days are model sacrifices, so according to the principle laid down in the sûtra, no backward transference takes place in the case of new moon sacrifice and only the construction of the altar will take place.

Adhikaraṇa XVII. Sûtras 30—34. Dealing with the subject that the सांतपनीया of अग्निहोत्र can not be transferred forward.

सान्तपनीया तूत्कर्षेदग्निहोत्रं सवनवद्वैगुण्यात् ॥५।१।३०॥

सांतपनीया; तु on the other hand; उत्कर्षेत् should be transferred forward; अग्निहोत्रं; सवनवत् like a soma libation; वैगुण्यात् by reason of a difference.

30. On the transference forward of the सांतपनीया the अग्निहोत्र is also transferred like the soma libation to avoid difference.

The objector's position will be clear if the सांतपनीया and सवन are understood. The soma juice extracted for सवन is offered in the morning and

that extracted at noon is offered at noon. If the morning libation is delayed, the noon libation is necessarily delayed; the सांतपनीया is always performed at noon and the अग्निहोत्र is performed in the evening. If the सांतपनीया is not finished till evening, then अग्निहोत्र will not be performed in the evening and it will be performed at a later time. This is what the objector says; if the सांतपनीया is transferred forward, the अग्निहोत्र will necessarily be transferred forward just as it happens in the case of soma libations.

अव्यवायाच्च ॥ ५ । १ । ३१ ॥

अव्यवयात् by reason of no failure of order; च and.

31. And in order to avoid the break of order.

The objector supports his view by a further reason. By transference of the अग्निहोत्र forward, there will be continuity of the order.

असम्बन्धात्तु नोत्कर्षेत् ॥ ५ । १ । ३२ ॥

असंबंधात् by reason of no connection; तु on the other hand; न not; उत्कर्षेत् should not be transferred forward.

32. On the other hand, there being no connection there should not be a forward transference.

The author gives his own siddhânta view in this sûtra. The अग्निहोत्र is not connected with सांतपनीया so the अग्निहोत्र will be performed at its proper time *i. e.*, in the evening. There will be, therefore, no case of forward transference.

प्रापणाच्च निमित्तस्य ॥ ५ । १ । ३३ ॥

प्रापणात् by accrual; च and; निमित्तस्य of a reason.

33. And by accrual of a reason.

The author supports his view by a reason that under the Vedic text the time of the अग्निहोत्र which is evening can not be changed. यदनुदिते सूर्ये प्रातर्जुहुतात्। उदिते सूर्ये प्रातर्जुहोति। सायंजुहोति (तै० ब्रा० २।१।२।७). "One should perform अग्निहोत्र before sun-rise; he performs अग्निहोत्र before sun-rise in the morning; he performs अग्निहोत्र in the evening."

सम्बन्धात्सवनोत्कर्षः ॥ ५ । १ । ३४ ॥

संबंधात् by reason of a connection; सवनोत्कर्षः forward transference of the soma libation.

34. By reason of the connection there is a forward transference of the soma libation.

The author replies to the objection raised in sûtra 30 where सांतपनीया is compared with सवन His reply is that the soma libations are connected with each other, so there will be a forward transference. There is therefore no comparison with the case of सांतपनीया which is not connected with the अग्निहोत्र.

Adhikarana XVIII treating the forward transference of षोड्शी in relation to उक्थ्या.

षोडशी चोक्थ्यसंयोगात् ॥ ५ । १ । ३५ ॥

षोडशी च and; उक्थ्यसंयेागात् by reason of its connection with उक्थ्य.

35. And षोड्शी (is to be transferred forward) by reason of its connection with उक्थ्य.

There are 8 cups of some juice called उक्थ्या in a jyotiṣtoma sacrifice; after the completion of उक्थ्या, the षोडशी cup is offered. If for some reason the उक्था offerings are completed till evening, the षोड्शी can not be taken up in the middle of the performance so it will be transferred forward and षोड्शी offering will be made on the completion of the उक्थ्या offerings. The reason is obvious; because they are so closely connected.

END OF PÂDA I.

PADÂ II.

Before we commence this पाद it will be much better if the terms पदार्थानुसमय and कांडानुसमय are explained. If several sacrificial acts are to be performed on several objects, what will be the order? If all sacrificial acts are performed on one object out of several objects, then all sacrificial acts are performed on the second object and so on till all the acts are performed on the next; this procedure is called कांडानुसमय. If on the other hand one sacrificial act is performed on all objects and then the second act is performed on all objects till the last sacrificial act is performed on them; this procedure is called पदार्थानुसमय. In the former, the sacrificial acts are to be performed successively on an object at a time; in the latter the sacrificial objects are to be acted upon successive-

ly at a time. This is the difference which ought to be kept in view in the course of the study of this पाद.

Adhikaraṇa I. Sûtras I—2. Dealing with the subject that the victims of the वाजपेय should have their sacrificial acts performed at a time.

सन्निपाते प्रधानानामेकैकस्य गुणानां सर्वकर्म स्यात् ॥ ५ । २ । १ ॥

सन्निपाते in a collection, assemblage; प्रधानानां of the principals; एकैकस्य one by one; गुणानां subordinate acts; सर्वकर्म all acts; स्यात् is.

1. On a collection of the principals, the subordinate acts should, one by one, be performed till all are over.

The objector says that when several animals are to be sacrifically acted upon, all the acts should be performed on each of them till the sacrificial operations on all of them are over. This is what is called कांडानुसमय.

सर्वेषां वैकजातीयं कृतानुपूर्व्यत्वात् ॥ ५ । २ । २ ॥

सर्वेषां of all; वा on the other hand; कृतानुपूर्व्यत्वात् by reason of maintaining the sequence.

2. On the other hand, one kind of sacrificial act be performed on all, in order to maintain the order.

The author says that one kind of sacrificial act should be performed on all objects at a time so that the order may not be broken up. This is called; पदार्थानुसमय.

कारणादभ्यावृत्तिः ॥ ५ । २ । ३ ॥

कारणात् by a reason; अभ्यावृत्तिः the repetition.

3. There is a reason for the repetition.

The author says in reply to the objector that in अश्वप्रतिग्रहेष्टि there is a reason for acting upon the principle of कांडानुसमय. There are several पुरोडाश; if you proceed upon the principle of पदार्थानुसमय the first पुरोडाश cake will dry up by reason of lapse of time; so all sacrificial acts should be performed on each of them successively. This sûtra has been independently treated by some commentator as a separate अधिकरण. It makes no difference. It may be looked upon as a separate subject treated by the author.

Adhikaraṇa III. Sûtras 4—5. Dealing with the subject that कांडानुसमय is to be adopted in taking handful of materials and sacrificial pans.

मुष्टिकपालावदानाञ्जनाभ्यञ्जनवपनपावनेषु चैकेन ॥ ५ । २ । ४ ॥

मुष्टि taking handful of sacrificial material; कपाल taking the sacrificial pans; अवदान oblations; अंजन collyrium; अभ्यंजन anointing, वपन getting shaved; पावनेषु sprinkling of water for purification; च and; एकेन one by one.

4. And in the case of taking handful of sacrificial material, sacrificial pans, oblations, collyrium, anointment, getting shaved, sprinkling of water for purification, (the procedure is) one by one.

The objector says that in these cases, the priciple of पदार्थानुसमय applies.

सर्वाणि त्वेककार्यत्वादेषां तद्गुणत्वात् ॥ ५ । २ । ५ ॥

सर्वाणि all; तु on the other hand; एककार्यत्वात् by reason of being one act; एषां of these; तद्गुणत्वात् by reason of their being its quality.

5. On the other hand they are all (one) by reason of being one act, they being subsidiary to it.

The author refutes the view of the objector and says that they are parts of one whole; so the principle of कांडानुसमय should be adopted.

Adhikarana IV. Dealing with the subject that the principle of कांडानुसमय applies to an oblation till the end of the offering.

संयुक्ते तु प्रक्रमात्तदङ्गं स्यादितरस्य तदर्थत्वात् ॥५।२।६॥

संयुक्ते in a conjunction or relationship; तु again; प्रक्रमात् from the commencement; तदंगं its part, स्यात् is; इतरस्य of the other; तदर्थत्वात् by reason of its being subservient to it.

6. Again in a relationship by reason of its commencement, it is its part because it is subservient to another.

When there is a relationship of a principal and subordinate, the act must be completed till the whole with its part is over; this relationship can not be set aside. When an oblation is taken first, all the sacrificial operations should be performed upon it and then it should be offered to a god. This is done under the principle of कांडानुसमय In the method of पदार्थानुसमय the object is the principal and in the कांडानुसमय, the act is principal.

Adhikaraṇa V. Sûtras 7-9. Dealing with the subject that the principle of कांडानुसमय applies from the time of anointment till tying round of a string to a sacrificial post.

वचनात्तु परिव्याणान्तमञ्जनादिः स्यात ॥ ५ । २ । ७॥

वचनात् by reason of the authority; तु again; परिव्याणांतं to the end of tying round of a string; अंजनादि anointment &c., स्यात् is.

7. Again, under a direct authority, the anointment &c., to the end of tying round of a string continue.

The author gives his own siddhânta view. The anointment &c., include anointing, erecting, measuring, and tying a string round a यूप. The question is whether these acts should be performed on one यूप and then on the second यूप and so on. The reply is, according to the author, in the affirmative *i., e.*, the method should be the कांडानुसमय.

कारणाद्वा(न)वसर्गः स्याद्यथा पात्रवृद्धिः ॥ ५ । २ । ८॥

कारणात् by a reason; वा or; अवसर्ग relinquishment; स्यात् is; यथा just; पात्रवृद्धि addition of a vessel.

8. Or there is relinquishment (of the past) by a special reason just as the addition of a vessel.

In an अनुयाज, पृषदाज्य consisting of clarified butter and curd is offered and in a प्रयाज only clarified butter is offered. When an अनुयाज offering is made, another vessel for पृषदाज्य separate from that which is used for प्रयाज offering is taken. The objector says that just as there is a change of vessel in these offerings, so there will be a relinquishment of one यूप after performing one sacrificial act. He means to say that the principle of पदार्थानुसमय applies. When one यूप is anointed the second should be anointed and then the second sacrificial act should be repeated on them. This is पदार्थानुसमय. When one act is performed on the first यूप, it is left off; then the second यूप is sacrificially acted upon.

न वा शब्दकृतत्वान्न्यायमात्रमितरदर्थात्पात्रविवृद्धिः ॥ ५ । २ । ९ ॥

न वा not so; शब्दकृतत्वात् by reason of the direct authority; न्यायमात्रं matter of inference only; इतरत् other; अर्थात् by a reason, पात्र विवृद्धिः addition of a vessel.

9. Not so; by virtue of a direct authority; the other is a matter of inference only; there is a reason of an addition of a vessel.

The author in this sûtra gives a reply to the objection raised in sûtra 8. He says that the principle of कांडानुसमय is directly laid down, while the principle of पदार्थानुसमय is an inferential matter. So the former method should be adopted. अंजनादि यजमानो यूपं नावसृजेत् आपरिव्याणात् ॥ "A sacrificer who has commenced anointing a sacrificial post, should not leave it before tying a string round it."

Adhikaraṇa VI. Sûtras 10–12. Dealing with the subject that the principle of पदार्थानुसमय applies to the offerings, *viz.* दैवत &c.,

पशुगणे तस्यतस्यापवर्जयेत्पश्वैकत्वात् ॥ ५ । २ । १० ॥

पशुगणे in an assemblage of animals; तस्य its; तस्य its; अपवर्जयेत् should be completed; पश्वेकत्वात् by reason of the one class of animals.

10. On an assemblage of victims, each victim should have the complete performance, they being of the same class.

The objector's position in this sûtra will be better understood, if animal sacrifices are explained. निरुढ़ पशुबंध is a model sacrifice in which one animal is killed; when it is cut and cooked, portions are offered. This offering is called अवदान. There are three offerings, the first is to the main gods; it is called दैवत; the second is an offering to the स्विष्टकृत् fire which is called सौविष्ट कृत्; and the third is eaten up by the priest. It is called ऐड. This is the general rule. The वाजपेय is a modified sacrifice; in this, seventeen animals are killed. The objector says that in this case also, the method callod कांडानुसमय should be adopted as laid down in the preceding adhikaraṇa.

दैवतैर्वैककर्म्यात् ॥ ५ । २ । ११ ॥

दैवतैः by means of दैवत; वा or, on the other hand; एककर्म्यात् by reason of one act.

11. On the other hand by the दैवत, because it is one act.

The author gives his own view in the सूत्र. He says that in the वाजपेय sacrifice, प्रजापति is the chief diety. So the flesh of all the animals should be first offered; then after this, portions of flesh should be given to स्विष्टकृत् fire and then the remaining portions of all animals should be eaten

up by the priest. This can be done only under the principal of पदार्थानुसमय and thus the entirety of the act can be maintained.

मन्त्रस्य चार्थवत्त्वात् ॥ ५ । २ । १२ ॥

मंत्रस्य of a mantra ; च and ; अर्थवत्त्वात् by reason of its serving the purpose.

12. And by reason of the mantra having its purpose fulfilled.

The author gives an additional reason in support of his view. When the heart of an animal is cut, मनोता psalm is recited by the मैत्रावरुण priest. If you act upon the principle of कांडानुसमय, the manota मंत्र will be repeated each time on taking out the heart from each animal. But this is not the practice. So the practice also supports the principle of पदार्थानुसमय.

Adhikaraṇa VII. Sūtras 13—15. Dealing with the tantra nature of the pestle and mortar in a sacrifice called नानावीजेष्टि.

नानाबीजेष्वेकमुलूखलं विभवात् ॥ ५ । २ । १३ ॥

नानावीजेषु in different seeds ; एक one ; उलूखलं mortar ; विभवात् by reason of its power or capacity.

13. In the case of many seeds one mortar (is sufficient) by reason of its capaity.

In the headnote the word तंत्र is given. It is defined in chap. XI. If by one performance, several benifits accrue, it is called तंत्र. There are several seeds of rice which all can be pounded by one mortar and pestle. This is called तंत्र. This is what the author says in the सूत्र.

विवृद्धिर्वा नियामादानुपूर्व्यस्य तदर्थत्वात् ॥ ५ । २ । १४ ॥

वित्रृद्धिः mainfold ; वा or ; नियमानुपूर्व्यस्य of the order of reading (पाठक्रम) ; तदर्थत्वात् by reason of its being subservient to it.

14. On the other hand there must be many, because the order based on पाठ is for that purpose.

According to the पाठक्रम there must be spreading of the deer-skin under the mortar, placing of the pestle, consecration of the substance and finally pounding it. So there must be as many mortars as there are substances. This is the position of the objector.

एकं वा तण्डुलभावाद्धन्तेस्तदर्थत्वात् ॥ ५ । २ । १५ ॥

एकं one ; वा on the other hand ; तंडुलभावात् by reason of being rice ; इंतेः till the end of preparation ; तदर्थत्वात् by reason of its being for it.

15. On the other hand, it is one, by reason of all being rice till their preparation, because pulverisation is for it.

All the different acts such as spreading of the deer skin &c., are for the preparation of rice ; they constitute one act and one mortar is therefore sufficient. This is the principle of पदार्थानुसमय.

Adhikaraṇa VIII. Dealing with the difference of vessels in प्रयाज and अनुयाज offerings when अग्निषोमीय animal is sacrificed.

विकारे त्वनूयाजानां पात्रभेदोऽर्थभेदात्स्यात् ॥ ५ । २ । १६ ॥

विकारे in a modified sacrifice; तु again; अनुयाजानां of अनुयाज offerings; पात्रभेदः difference of vessel ; अर्थभेदात् by the difference of objects ; स्यात् is.

16. Again in a modified sacrifice, there must be a difference of vessels for अनुयाज offerings by reason of the difference of purpose.

The ज्योतिष्टोम sacrifice is based on both model and modified sacrifices. There is an अग्निषोमीय animal killed and the parts are offered to Agni and Soma ; at that time प्रयाज and अनुयाज offerings are made. The प्रयाज offering consists of clarified butter and curd called पृषदाज्य ; so necessarily two different vessels will be required.

Adhikaraṇa IX. Sûtras 17-20. Dealing with the precedence of उपहोम to नारिष्टहोम.

प्रकृतेः पूर्वोक्तत्वादपूर्वमन्ते स्यान्नह्यचोदितस्य शेषाम्नानम् ॥ ५ । २ । १७ ॥

प्रकृतेः of the model sacrifice ; पूर्वोक्तत्वात् by reason of being mentioned first ; अपूर्वं new, not mentioned, subsidiary of a modified sacrifice ; अंते in the end ; स्यात् is ; न not ; हि because ; अचोदितस्य not so ordained ; शेषाम्नानं ordaining as subsidiary.

17. The (प्रकृति) model sacrifice (first), by reason of its being mentioned first; and (विकृति) modified sacrifice in the end, because of that which is not mentioned is ordained as subsidiary.

In the Vedas, the model sacrifice comes first ; then the modified sacrifice ; the qualified is known: it is the model sacrifice. Thus what is known, is made the means of describing what is unknown. The qualities are des-

cribed to convey the full sense of that which is not fully known. This is the relationship between the known and the unknown or between the अपूर्व and the अनुवाद. The qualities of a model sacrifice are known by the चोदक text. Certain उपहोमs (minor oblations) are not known to the model sacrifice, they are added to the modified sacrifice' नारिष्टहोम is performed in the model sacrifice. So in a modified sacrifice both नारिष्टहोम and उपहोम are performed. What is their order? According to the rule laid down in the present sûtra, first नारिष्टहोम should be performed and then उपहोम. So the प्रकृति is अंतरंग and विकृति is वहिरंग. Those parts without which a whole can exist and which are yet essential are characterised as शेष. This is the distinction between (शेष) inseparable accident and (अंग) an essential quality.

मुख्यानन्तर्यमात्रेयस्तेन तुल्यश्रुतित्वादशब्दत्वात्प्राकृतानां व्यवायः स्यात् ॥ ५ । २ । १८ ॥

मुख्यानंतर्यं immediate sequence of the principal; आत्रेयः Risi आत्रेय; तेन with that; तुल्यश्रुतित्वात् by reason of being based on equal authority; अशब्दत्वात् by reason of non-mention; प्राकृतानां of those connected with the model sacrifice; व्यवायः intervention; स्यात् is.

18. (In a modified sacrifice) there is an immediate sequence of the principal; (such is the opinion of) Âtreya by reason of its equal authority with the principal. As the acts of the model sacrifice are not mentioned, there will be an intervention (break).

The objector says on the authority of आत्रेय that there is an equally binding text by which in a modified sacrifice, first the principal sacrifice, then the उपहोमs and lastly the नारिष्टहोम are to be performed.

अन्ते तु बादरायणस्तेषां प्रधानशब्दत्वात् ॥ ५ । २ । १९ ॥

अंते in the end; तु on the other hand; बादरायणः; तेषां of these; प्रधानशब्दत्वात् of their being meant in the text as प्रधान.

19. On the other hand, according to बादरायण in the end, by reason of their being mentioned as principal.

The author gives the view of his own master बादरायण in order to refute the argument of the objector based on the view of आत्रेय. He says that the नारिष्टहोमs are reckoned according to the Vedas among the principal; so in a modified sacrifice, first the principal oblations and then the नारिष्टहोम and subsequently उपहोम should be performed.

तथा चान्यार्थदर्शनम् ॥ ५ । २ । २० ॥

तथा similarly; च and; अन्यार्थदर्शनं seeing another case.

20. And similarly there is another case seen.

The author in support of his view quotes the authority अध्वरस्य पूर्वमथाग्ने रूप प्रैत्येतत्कर्म यदग्नि कर्म । "The ceremony pertaining to अध्वयु comes first; आग्नेय follows next; that which pertains to Agni, is this act."

Adhikaraṇa X. Dealing with the precedence of gambling over the अभिषेक ceremony.

कृतदेशात्तु पूर्वेषां स देशः स्यात्तेन प्रत्यक्षसंयोगान्न्याय-मात्रमितरत् ॥ ५ । २ । २१ ॥

कृतदेशात् having laid down the order; तु on the other hand; पूर्वेषां of the first; स that; देशः order; स्यात् is; तेन with that; प्रत्यक्षसंयोगात् by reason of the direct mention; न्यायमात्रं inferential; इतरत् the other.

21. On the other hand what order has been laid down of the first, that order shall be followed; because that is directly connected and the other is only inferential.

In a राजसूय sacrifice it is laid down that gambling should be done first and then the bath called अभिषेक. This order should be strictly followed under the direct authority and sequence laid down by आत्रेय and बादरायण is only a matter of inference. अक्षैर्दीव्यति । शौनः शेपमाख्यापयति । माहेंद्रस्य स्तोत्रं प्रत्यभिषिच्यते । "He plays with dice; repeats the story of शुनः शेप; he sprinkles water as the माहेंद्र hymn is sung."

Adhikaraṇa XI. Dealing with the subject that सावित्रहोम &c., take precedence over दीक्षणीया.

प्रकृताच्च पुरस्ताद्यत् ॥ ५ । २ । २२ ॥

प्रकृतात् from the acts of the model sacrifice; च and; पुरस्तात् prior; यत् that.

22. Those acts that are mentioned prior to the acts of the model sacrifice shall be performed in that order.

It is laid down in तैत्तरीयसंहिता that before दीक्षणीया is performed, सावित्रहोम, उखासंभरण are performed, altars of bricks are erected and parts of an animal are sacrificed. What is their order in a modified sacrifice?

In the model sacrifice दीक्षणीया is performed. According to the principle laid down, the दीक्षणीया will come first but in the view as laid down in the present sûtra the सावित्रहोम &c., as laid down in the तैत्तरीयसंहिता will come first. यएवंविद्वानग्निं चिनुते । सवित्राणिजुहोति । "Knowing this he establishes fire ; he performs सावित्रहोम."

Adhikarana XII. Dealing with the subject that the purificatory ceremonies connected with the sacrificer shall take precedence over tying of the gold piece round his neck.

सन्निपातश्चेद्यथोक्तमन्ते स्यात् ॥ ५ । २ । २३ ॥

सन्निपातः a large number of acts ; चेत् if; यथोक्तं as said ; अंते in the end; स्यात् is.

23. When there are several acts to be performed, they shall be performed in the end as described.

When there is no पाठक्रम to guide us, the principle laid down in sûtra 17 should be followed. Under it in a modified sacrifice the order will therefore be 1st दीक्षणीया ; 2nd रुक्म बंधन tying of gold round the neck and उखासंभरण tying of a sling with fire round the neck. First, acts connected with the model sacrifice should be performed and then those connected with the modified sacrifice will come next.

END OF PÂDA II.

PÂDA III.

Adhikarana I. Sûtras 1—2. Dealing with the subject that the eleven number of प्रयाज &c. accomplishes all.

विवृद्धिः कर्मभेदात्पृषदाज्यवत्तस्यतस्योपदिश्येत ॥ ५ । ३ । १ ॥

विवृद्धिः increase ; कर्मभेदात् by reason of the difference of act ; पृषदाज्यवत् like पृषदाज्य (clarified curd) ; तस्य of that; उपदिश्येत let it be laid down.

1. The increase is by virtue of the difference of acts just like पृषदाज्य ; let it be then laid down (separately) for each.

The sûtra embodies the पूर्वपक्ष view. The objector says that there is a preparation of curd and clarified butter each time for अनुयाज offering; so when प्रयाज offering is made, it should be made eleven times.

अपि वा सर्वसङ्ख्यत्वाद्विकारः प्रतीयेत ॥ ५।३।२॥

अपिवा or also, not so; सर्वसंख्यत्वात् by reason of all numbers; विकारः modification; प्रतीयेत is known.

2. Not so; by reason of all numbers, the modification is known.

The author says that is not so. The पृषदाज्य is not prepared each time. The number 11 is made up thus. There are five offerings in a प्रयाज and repeated twice, the number comes to 10 and the last offering which completes the whole sacrifice makes the eleventh. The पृषदाज्य once made is sufficient for eleven times.

Adhikarana II. Dealing with the स्वस्थान repetition of the 1st &c, and the 3rd उपसद् offerings.

स्वस्थानात्तु विवृध्येरन्कृतानुपूर्व्यत्वात् ॥ ५।३।३॥

स्वस्थानात् from their own place; तु again; विवृधेरन् should increase; कृतानुपूर्व्यत्वात् by reason of the established order.

3. Again (they) should increase from their own place by reason of the order that is already established.

There are two terms which should be explained. स्वस्थान and दंडकलित. Three उपसद् offerings are to be made in an अग्निचयन; 1st on the first day and so on. They are to be repeated twice. How are they to be repeated? Should the offerings be made from the 1st to the 3rd day and then again in the same order on the succeeding days? This kind of repetition is called दंडकलित. Then should the first offering be repeated consecutively on the first, and second days and the middle on the third and fourth days and so on? This method of repetition is स्वस्थानावृत्तिः because the repetition takes place at its own place. The author lays down in this sûtra that the स्वस्थान method of repetition applies to the उपसद् offerings.

Adhikarana III. 4—6. Dealing with the subject of introduction at the end of the additional (incoming) verses amongst सामधेनी verses.

समिध्यमानवतीं समिद्धवतीं चान्तरेण धाय्याः स्युर्द्यावापृथिव्योरन्तराले समर्हणात् ॥ ५।३।४॥

समिध्यमानवती verses of that name; समिद्धवती verses of that name; च and; अंतरेण between; धाय्याः verses of that name; स्युः are; द्यावापृथिव्योः of heaven and earth; अंतराले in the middle; समहंणात् by description.

4. The dhayya verses should be between समिध्यमानवती and समिद्धवती verses because they are described between heaven and earth.

The समिध्यमानवती verses are taken from ऋग्वेद and are recited at the time of kindling the fire. समिद्धवती verses are recited after the fire has been kindled. According to the पूर्वपक्ष view, the धाय्या verses come between these two classes of verses as they are so described in the Veda.

इयंवैसमिध्यमानवतीअसौ समिद्धवतीयदंतरातद्धायाः ॥

"This is truly समिद्धमानवती and it is समिद्धवती; the धाया verses come between them."

तच्छब्दो वा ॥ ५ । ३ । ५ ॥

तच्छब्दः that designation; वा or.

5. Or that designation.

There are two kinds of धाय्या. The धाय्या described by पाणिनि in III-1-129 are general and those that are described in the Vedas are to be read in the middle. The particular धाय्याs are to be read in the middle. The general धाय्याs are to be recited in the end.

उष्णिक्ककुभोरन्ते दर्शनात् ॥ ५ । ३ । ६ ॥

उष्णिककुकुभोः of the metres of those names; अंते in the end; दर्शनात् by seeing.

6. By seeing at the end of उष्णिक् and कुकुभ

The author gives an additional reason in support of his view that the धाय्या verses come after उष्णिक् and कुकुभ metres.

Adhikarana IV. Sūtras 7—12. Dealing with the subject that in a वहिष्पवमान the daditional verses should be recited after पर्यास.

स्तोमविवृद्धौ वहिष्पवमाने पुरस्तात्पर्यासादागन्तवः स्युस्तया हि दृष्टं द्वादशाहे ॥ ५ । ३ । ७ ॥

स्तोमविवृद्धौ in the case of enlargement of स्तोम; वहिष्पवमाने in a वहिष्पवमान;

पुरस्तात् before ; आगंतवः introduction ; स्युः are ; तथा similarly ; हि because दृष्टं seen ; द्वादशाहे in the twelfth day ceremony.

7. In a बहिष्पवमान when स्तोम is enlarged, additional verses should be recited before पर्यास, because it is so seen in द्वादशाह.

In a big sacrifice like ज्योतिष्टोम the priests sing in the morning, noon and evening. The songs thus sung are respectively called बहिष्पवमान माध्यंदिनपवमान and आर्भवपवमान. The बहिष्पवमान consists of three parts *viz.*, 1st स्तोत्रीय; 2nd अनुरूप and 3rd पर्यास. In a modified sacrifice, certain Rik verses are introduced. The original three verses arranged in a particular way number 15 in the process of repetition. Such a song is called स्तोम. So according to the objector in a modified sacrifice additional verses should be introduced before पर्यास and he gives an analogy of the 12th day ceremony.

पर्यास इति चाऽन्ताख्या ॥ ५ । ३ । ८ ॥

पर्यासः the paryâsa; इति this; च and; अंताख्या the last name.

8. The word पर्यास is the name of the last one.

In the description given above, the पर्यास is the last part of बहिष्पवमान. So the objector gives this as an additional reason.

अन्ते वा तदुक्तम् ॥ ५ । ३ । ९ ॥

अंते in the end; वा or; तदुक्तं as it is described.

9. Or it is in the end as it is described.

The author gives his siddhânta view in the sûtra and says that the additional rik verses should be recited after the पर्यास and is based on the view of बादरायण in V-2-19 at p. 273.

वचनात्तु द्वादशाहे ॥ ५ । ३ । १० ॥

वचनात् by reason of an authority; तु on the other hand; द्वादशाहे in the case of the 12th day ceremony.

11. The case of the 12th day ceremony is based on authority.

The author refutes this view of the पूर्वपक्षी that the case of the 12th day ceremony stands on a different footing; there is a direct authority that

the additional verses should be recited before पर्यास.

स्तोत्रियानुरूपौ त्रिचौ भवतः । वृषण्वंतस्तृचा भवंति । तृचः उत्तमः पर्यासः ॥ "स्तोत्रिय and अनुरूप are respectively two out of three ऋक् verses in a group; a group of three ऋक् verses ends in वृषन्. The best is पर्यास."

अतद्विकारश्च ॥ ५ । ३ । ११ ॥

अतद्विकारः it is not a modification of that; च and.

11. And it is not a modification of that.

In अतिरात्र the additional verses are not recited before पर्यास, because it is not a modification of द्वादशाह.

तद्विकारेऽप्यपूर्वत्वात् ॥ ५ । ३ । १२ ॥

तद्विकारे in the modification of that; अपि also; अपूर्वत्वात् by reason of direct mention.

12. In its modification also by reason of the direct statement.

The author further says that in the modification, the additional verses are to be sung in the end under a direct authority. This also confirms his own view.

Adhikaraṇa V. Sūtras 13–14. Dealing with the subject that the additional साम verses are to be introduced in the middle.

अन्ते तूत्तरयोर्दध्यात ॥ ५ । ३ । १३ ॥

अंते in the end; तु again; उत्तरयोः in the next two; दध्यात् should be introduced.

13. On the other hand, (additional verses) should be introduced at the end of the next two.

In the माध्यंदिनपवमान and आर्भवपवमान the additional साम verses are introduced. According to the पूर्वपक्ष view, they are to be introduced at the end under the well known authority of बादरायण. See V. 2 19.

अपि वा गायत्रीबृहत्यनुष्टुप्सु वचनात् ॥ ५ । ३ । १४ ॥

अपि वा or also; गायत्रीबृहत्यनुष्टुप्सु in the गायत्री, बृहती and अनुष्टुप् metres; वचनात् by reason of the authority.

14. Under the authority (of a text, they should be introduced) in the middle of गायत्री, बृहती and अनुष्टुप् metres.

The author gives his own view that under the direct Vedic authority, the additional साम verses should be introduced in the middle of गायत्री, बृहती and अनुष्टुप्. त्रीणिहवै यज्ञस्य उदराणि गायत्री बृहत्यनुष्टुबिति ॥ अत्रह्येव आवपंति अत एवोद्वपंति ॥ "There are three bellies of the sacrifice, गायत्री, बृहती and अनुष्टुप्; in it they take and out of it they emit."

Adhikaraṇa VI, Sûtras 15—16. Dealing with the subject that cups and bricks are subsidiary to sacrifice and fire.

ग्रहेष्टकमौपानुवाक्यं सवनचितिशेषः स्यात् ॥५।३।१५॥

ग्रहेष्टकं the cups and the bricks; औपानुवाक्यं which are described in close proximity of अनुवाक्य; सवनचितिशेष subordinate to सवन and chiti; स्यात् is.

15. The cups and bricks which are described in proximity to अनुवाक्य are subordinate to सवन and चिति.

The सवन is an act of extracting Soma juice and चिति is a layer of bricks. The पूर्वपक्ष view embodied in the सूत्र is that cups are subordinate to सवन where they are required and so also bricks are subordinate to an altar where they are also required.

क्रत्वग्निशेषा वा चोदितस्त्वादचोदनानुपूर्वस्य ॥५।३।१६॥

क्रत्वग्नि शेषः subordinate to क्रतु and अग्नि; वा or; चोदितत्वात् by reason of commandatory text; अचोदनानुपूर्वस्य no command as to order (or sequence).

16. Or they are subordinate to the srcrifice and fire by reason of a dirct authority. No command as to order.

The author gives the *siddhânta* view in the present सूत्र; what he says is that cups are subsidiary to the sacrifice: if they be considered subsidiary to a सवन, then there will be a separate set of cups for each सवन. In the same way the bricks are subsidiary to the fire. This is so under a direct Vedic text.

Adhikaraṇa VII. Sûtras 17-19 dealing with the subject that चित्रिणी &c. should be laid in the middle layer.

अन्ते स्युरव्यवायात् ॥ ५ । ३ । १७ ॥

अंते in the end; स्युः are; अव्यवायात् to avoid intervention or the break of sequence.

17. (The चित्रिणी and वज्रिणी bricks should be used) in the end in order to avoid the break of sequence.

The objector says that under the well known dictum of बादरायण, (V. 2. 19.) the bricks called चित्रिणी and वज्रिणी should be laid in the altar at the end, so that no other may intervane.

लिङ्गदर्शनाच्च ॥ ५ । ३ । १८ ॥

लिंगदर्शनात् by seeing the force of the text; च and.

18. And because there is a force of the text.

The objector gives authorities in support of his view. आवपनं वा उत्तमा-चितिः । अन्या इष्टका उपदधाति ॥ "The last layer is the place; he places other bricks."

मध्यमायां तु वचनाद्ब्राह्मणवत्य: ॥ ५ । ३ । १९ ॥

मध्यमायां in the middle; तु on the other hand; वचनात् by reason of the authority; ब्राह्मणवत्य: the bricks of the name ब्राह्मणवती.

19. On the other hand in the middle ब्राह्मणवती bricks should be laid under the authority.

The चित्रिणी and वज्रिणी bricks are characterised in the present सूत्र as ब्राह्मणवती. It contains the siddhânta view of the author and lays down that these bricks called ब्राह्मणवती should be laid down in the middle layer of the altar.

Adhikaraṇa VIII dealing with the subject that चित्रिणी &c should be laid before लोकंपृणा

प्राग्लोकम्पृणायास्तस्या: सम्पूरणार्थत्वात् ॥५।३।२०॥

प्राग् before; लोकंपृणायाः the brick known as लोकंपृणा; तस्याः its; संपूरणार्थत्वात् by reason of its completing the layer.

20. Before लोकंपृणा by reason of its completing (the layer).

The author says that the bricks called चित्रिणी and वज्रिणी should be laid before लोकंपृणा. चित्रिणी and वज्रिणी form the middle layer of the altar and लोकंपृणा forms the last layer.

Adhikaraṇa IX. Sûtras 21-25 dealing with the performance of अग्निहोत्र in a sacrificially purified fire.

संस्कृते कर्म संस्काराणां तदर्थत्वात् ॥ ५ । ३ । २१ ॥

संस्कृते in a purified; कर्म act; संस्काराणां of the purificatory ceremonies; तदर्थत्वात् being for that object.

21. In a purified (fire) an act (should be performed); because the purificatory ceremonies are with that object.

The fires that are sacrificially acted upon are गार्ह्यपत्य, दक्षिणाग्नि and आहवनीय. When the fires are sacrificially acted upon, the अग्निहोत्र is performed. This is the पूर्वपक्ष view.

अनन्तरं व्रतं तद्भूतत्वात् ॥ ५ । ३ । २२ ॥

अनंतरं afterward; व्रतं vow, penance; तद्भूतत्वात् by reason of its being ready.

32. Afterwards penance, that being ready.

The objector further proceeds and says that when fire is ready, the sacrificer then takes a vow. Then the fire should be purified.

पूर्वं च लिङ्गदर्शनात् ॥ ५ । ३ । २३ ॥

पूर्वं first; च and; लिंगदर्शनात् by seeing the indicative marks, texts.

23. First, by virtue of the indicative texts.

The objector gives the texts in support of his view. आहिताग्निर्नक्लिन्नं दार्वादध्यात् । अग्निंवैसृष्टं अग्निहोत्रेणानुद्रवंति ॥ "One who has established fire should not place wet fuel on the fire; they hasten with अग्निहोत्र, when fire is established."

अर्थवादो वाऽर्थस्य विद्यमानत्वात् ॥ ५ । ३ । २४ ॥

अर्थवाद recommendatory text; वा on the other hand; अर्थस्य of a purpose; विद्यमानत्वात् being present.

24. It is a recommendatory text because the purpose is present.

The author gives his own view in the present sûtra in reply to the objector's view as laid down in sûtras 21 to 23. He says that the texts are only recommendatory. They command a silent oblation. यद् यजुषाजुहुयात् । अयथापूर्वमाहुतीजुहुयात् । यन्नजुहुयात् अग्निः पराभवेत् । तूष्णीमेवहोतव्यम् ॥ "If one performs *homa* with yaju mantras let him do so irregularly. If he does not perform होम, the fire will be overcome; let him silently perform होम"

न्यायविप्रतिषेधाच्च ॥ ५ । ३ । २५ ॥

न्यायविप्रतिषेधात् by reason of the violation of the rule; च and.

25. And by reason of the violation of the rule.

In III-6-12, at p. 158 it is laid down that पवमानेष्टि purifies the fire. Accordingly fire must be prepared and पवमानेष्टि must be performed; and if it be not performed, the rule will be violated. The order will be as follows; the fire must be established, next penance and then पवमानेष्टि. So when the fire is thus purified then the agnihotra can be performed. So the agnihotra should not be performed immediately.

Adhikaraṇa X. Sûtras 26–28. Dealing with the performance of penances of वर्षण etc by a person who performs अग्निचयन, at the end of the sacrifice.

सञ्चिते त्वग्निचिद्युक्तं प्रापणान्निमित्तस्य ॥ ५ । ३ । २६ ॥

संचिते on an altar being built; तु on the other hand; अग्निचित् one who performs अग्निचयन sacrifice; युक्तं proper; प्रापणात् by virtue of obtaining; निमित्तस्य of a cause, an occasion.

26. On the other hand, when altar is ready a person is अग्निचित्; it is proper for him (to perform penances) because occasion has arisen.

An अग्निचित् has to observe a vow; he shall not run in the rains; he shall not go to his wife nor shall he take any bird's flesh. The पूर्वपक्षी says that as soon as an altar is built, a person becomes an अग्निचित् and he should observe the vows mentioned above. अग्निचिद्वर्षति न धावेत् ॥ (तै० सं० ५।४।६।२) नस्त्रियमुपेयात् । तस्मादग्निचिता पक्षिणोन अशितव्याः ॥ "An अग्निचित् should not run in the rains; he shall not cohabit with a woman; an अग्निचित् therefore should not partake of bird's flesh."

क्रत्वन्ते वा प्रयोगवचनाभावात् ॥ ५ । ३ । २७ ॥

क्रत्वंते at the end of the sacrifice; वा or; प्रयोगवचनाभावात् there being no text as to procedure.

27. Or at the end of the sacrifice, there being no text of procedure.

The author gives his own siddhânta view in reply to the objection. The vows are directly connected with the person; they are therefore पुरुषार्थ; they are not connected with the sacrifice. So they must be performed at the end of the sacrifice.

अग्नेः कर्मत्वनिर्देशात् ॥ ५ । ३ । २८ ॥

अग्नेः of the fire; कर्मत्वनिर्देशात् by being directed in the accusative case.

28. Of fire it has been directed to be in the accusative case.

The author gives an additional reason in support of his view. He says that the etymology of the word अग्निचित् shows that one who performs अग्निचयन is अग्निचित्. The word अग्नि is in the accusative case.

Adhikaraṇa XI sûtras. 29—31 Dealing with the accomplishment of initiation by a small sacrifice.

परेणाऽऽवेदनाद्दीक्षितः स्यात्सर्वैर्दीक्षाभिसम्बन्धात् ॥ ५ । ३ । २९ ॥

परेणावेदनात् by reason of declaration by others; दीक्षितः initiated; स्यात् is; सर्वैः with all; दीक्षाभिसंबंधात् being connected with the initiation.

29. One is initiated when he is so declared by others; because all are connected with the initiation.

The objector says that a person becomes initiated as soon as he holds a staff, ties round a girdle and covers himself with deer skin. On so doing he is declared initiated by all others, because these things mentioned are indispensable for an initiated. दंडेन दीक्षयति । मेखलया यजमानं दीक्षयति । (तै० सं० ६।१।३।५) कृष्णाजिनेन दीक्षयति । (तै० सं० ६।१।३।२) "He initiates him with a staff; he initiates the sacrificer with a girdle; he initiates him with a deer skin."

इष्टयन्ते वा तदर्था ह्यविशेषार्थसम्बन्धात् ॥५।३।३०॥

इष्ट्यते sacrifices are performed; वा or; तदर्थाः that being their object; हि because; अविशेषसम्बंधात् being not connected with anything particular.

30. On the other hand, when sacrifices are performed (then one becomes initiated); they are (performed) with that object because there is no connection with any thing particular.

The author gives his own view and says that it is the sacrifice that makes one initiated; it is not holding of the staff or anything particular that makes one initiated but the initiated holds the staff &c.

समाख्यानं च तद्वत् ॥ ५ । ३ । ३१ ॥

समाख्यानं name, etymology, च and; तद्वत् like it.

31. The name is also like it.

The author gives an additional reason in support of his view. One who performs दीक्षणीया sacrifice is a दीक्षित. So holding of the staff &c. do not precede but follow the sacrifice; when a man becomes a दीक्षित, then he holds the staff &c.

Adhikaraṇa XII. Sûtras 32 36. Dealing with irregular performance of the काम्येष्टि sacrifices.

अङ्गवत्क्रतूनामानुपूर्व्यम् ॥ ५ । ३ । ३२ ॥

अंगवत् like constituent parts; क्रतूनां of sacrifices; आनुपूर्व्यं following the order.

32. The order (of काम्येष्टि) is like that of the constituent parts of the sacrifices.

The objector's position is that the constituent parts of a sacrifice follow a certain order which is called पाठक्रम; so also the order of the पाठ is to be observed in the performance of the काम्येष्टि.

न वाऽसम्बन्धात् ॥ ५ । ३ । ३३ ॥

न not; वा or; असंबंधात् by reason of the want of relationship or connection.

33. Not so; by reason of want of connection.

The author gives his own view and says that there can not be any order in a काम्येष्टि which is a desire-accomplishing act because in a sacrifice, the constituent parts which constitute the whole sacrifice are connected; but a desire may arise at any time and a sacrifice may be performed at any time to accomplish it: so in a काम्येष्टि there can not be any order like the constituent parts of a big sacrifice.

काम्यत्वाच्च ॥ ५ । ३ । ३४ ॥

काम्यत्वात् by reason of their accomplishing the desire; च and.

34. And by reason of their accomplishing the desires.

The author gives an additional reason in support of his view. The human desires follow no order; so the sacrifice performed to accomplish them can not follow any order.

आनर्थक्यान्नेति चेत् ॥ ५ । ३ । ३५ ॥

आनर्थक्यात् by reason of fruitlessness; न not; इतिचेत् if you say.

35. If you say not, because (the purpose of the order) will be fruitless.

The objector again raises an objection that in the Vedic text an order is given; how can this inconsistency be reconciled?

स्याद्विद्यार्थत्वाद्यथा परेषु सर्वस्वारात् ॥ ५ । ३ । ३६ ॥

स्यात् may be; विद्यार्थत्वात् for the purpose of education; यथा just as; परेषु among others; सर्वस्वारात् by reason of general accentuation.

36. It may be with the object of education, just as in the opinion of others general accentuation has an object.

The author gives a reply to the doubt raised in sûtra 35. He says that the reading of the पाठक्रम in the Vedas will conduce to the education of the reader and if read properly with proper accent, it will also teach accentuation.

Adhikaraṇa VIII. Sûtras 37 - 38. Dealing with the precedence of अग्निष्टोम over the sacriffces.

य एतेनेत्यग्निष्टोमः प्रकरणात्॥ ५ । ३ । ३७ ॥

य एतेन who by this; इति this; अग्निष्टोमः the sacrifice of that name; प्रकरणात् by force of the context.

37. The words "who by this" (indicate) अग्निष्टोम, by reason of the context.

When the words "who by this' are used, they show that the अग्निष्टोम is referred to by the force of the context. एषवाव प्रथमोयज्ञानां यज्ज्येातिष्टोमः। यएतेनाऽनिष्ट्वा अथान्येनयजेत गर्तपत्यमेव तज्जायते प्रवामीयते ॥ "This verily is the first of the sacrifices, this ज्योतिष्टोम; if one performs any other sacrifice without performing it, it falls into a pit or he dies."

लिङ्गाच्च ॥ ५ । ३ । ३८ ॥

लिंगात् by force of the authority; च and.

38. And by force of the textual authority.

The author in support of his view embodied in sûtra 37 relies on the text. तस्यनवतिशतं स्तोत्रियाः ॥ (ऐ० ब्रा० ३।४१) "Ist one hundred and ninety स्तोत्रियs."

Adhikaraṇa XIV. Sûtras 39—42. Dealing with the prece dence of अग्निष्टोम over the modifications of ज्योतिष्टोम.

अथान्येनेति संस्थानां सन्निधानात् ॥ ५ । ३ । ३९ ॥

अथ now ; अन्येन by others ; इति these words; संस्थानां seven big sacrifices; संनिधानात् by reason of the proximity.

39. When words "now by others" are used, they mean seven big sacrifice by reason of proximity.

The objector says that the words "now by others" refer to seven big sacrifices but not to all the modifications of ज्योतिष्टोम. The seven big sacrifices and others also are the modifications of ज्योतिष्टोम. According to the objector, the words 'now by others' occuring in the context of the seven big sacrifices refer to the seven big sacrifices.

तत्प्रकृतेर्वाऽऽपत्तिविहारौ न तुल्येषूपपद्यते ॥५।३।४०॥

तत्प्रकृते: of those sacrifices of which it is the model *i. e.* the modifications of ज्योतिष्टोम: ; आपत्ति विहारौ essential quality and production; हि because; न not; तुल्येषु in equal; उपपद्यते produced or obtained.

40. Or the आपत्ति and विहार are seen in the modified sacrifices but not in the model sacrifice.

The आपत्ति and विहार require explanation. When from one fire several fires can be produced, it is calleds अग्निविहार; from one ज्योतिष्टोम all other sacrifices derive their origin: it is called धर्मविहार These sacrifices, deriving their origin from the ज्योतिष्टोम have all one essential quality which is called व्याप्ति or आपत्ति. So what the author lays down as his सिद्धांत view is that it is only in the modifications that one finds आपत्ति and विहार but not in sacrifices of equal rank.

प्रशंसा च विहरणाभावात् ॥ ५ । ३ । ४१ ॥

प्रशंसा praise ; वा or ; विहरणाभावात् by reason of the absence of transference.

41. Or it is praise because there is absence of transference.

The objector again says in reply to the view expressed by the author that all the sacrifices have sprung up from ज्योतिष्टोम. He says that it is only to praise the ज्योतिष्टोम. The essential qualities of the sacrifice (आपत्ति) and the transference thereof (विहार) do not apply to all other sacrifices.

विधिप्रत्ययाद्वा न ह्यकस्मात्प्रशंसा स्यात् ॥५।३।४२॥

विधि प्रत्ययात् by the force of the command; वा or, न not; हि because; अक-

स्मात् by chance or haphazard or at random; प्रशंसा praise; स्यात् is.

42. Or by the force of the injunction, because there can be no praise at random.

The author gives a reply to the objector. He says that there must be an act which has been enjoined by a विधि and there can be no praise without there being an act which has been so enjoined. The essential characteristics of a model sacrifice are transferred to its modifications. There is no विधि text as to the आपत्ति and विहार but you can know by the चोदक text *i. e.* by analogy or inference.

Adhikaraṇa XV. Sûtras 43—44 Dealing with the precedence of अग्निष्टोमs over all sacrifices in which one or more स्तोमs are chanted.

एकस्तोमे वा क्रतुसंयोगात् ॥ ५ । ३ । ४३ ॥

एकस्तोमे in those sacrifices in which one स्तोम is chanted; वा or; क्रतुसंयोगात् by reason of their connection with the sacrifice (अग्निष्टोम).

43. Or in those sacrifices in which स्तोम is chanted by reason of their connection with the sacrifice.

There are two kinds of sacrifices एकस्तोम and अनेकस्तोम. The objector says that as एकस्तोम is connected with the अग्निष्टोम; so the अग्निष्टोम must be performed and then the एकस्तोम.

सर्वेषां वा चोदनाविशेषात्प्रशंसा स्तोमानाम् ॥५।३।४४॥

सर्वेषां of all; वा or; चोदनाऽविशेषात् by reason of there being no special command; प्रशंसा praise; स्यात् is.

44. Or of all; because there being no special command, it is a praise of the stomas.

The author now gives his own view. He says that the Vedic text in which अथान्येन occurs is of general application. It therefore applies to both एकस्तोम and अनेकस्तोम sacrifices. There is no word restricting the general applicability to any particular sacrifice. So the अग्निष्टोम must precede all these sacr fices.

END OF PADA III.

PÂDA IV.

Adhikaraṇa I. Dealing with the predominance of श्रुतिपाठ and अर्थपाठ over पाठक्रम:

क्रमकोयोऽर्थशब्दाभ्यां श्रुतिविशेषादर्थपरत्वाच्च ॥ ५ । ४ । १॥

क्रमक: the order ; य: which ; अर्थशब्दाभ्यां from अर्थ क्रम and श्रुति क्रम ; श्रुति विशेषात् by reason of the special text ; अर्थपरत्वात् by virtue of the predominance of the object; च and.

1. The पाठक्रम is (set aside) by the अर्थक्रम andश्रुतिक्रम by reason of the special text and the desired object.

The author gives his view in this sûtra as to which should prevail when there is a conflict among श्रुतिक्रम, अर्थक्रम and पाठक्रम. When there is a conflict between श्रुतिक्रम and पाठक्रम the former will prevail; and when there is a conflict between the अर्थक्रम and पाठक्रम the former will prevail.

Adhikaraṇa II. Sûtras 2 –4. Dealing with the subject that the अवदान &c., are to be performed first to the fire according to the मुख्यक्रम.

अवदानाऽभिघारणाऽऽसादनेष्वानुपूर्व्यं प्रवृत्या स्यात ॥ ५ । ४ । २ ॥

अवदानाभिघारणासादनेषु in the acts of cutting a slice from the पुरोडाश cake, sprinkling it with clarified butter and placing it; आनुपूर्व्यं the sequence; प्रवृत्या by the प्रवृत्ति क्रम; स्यात् shall be.

2. In the acts of cutting a slice from the puroḍâśa cake and anointing it with the clarified ghee and placing it, the order shall be according to the inclination.

The objector says that in the acts enumerated above in the case of पुरोडाश cake, the order is to be determined by प्रवृत्ति.

यथाप्रदानं वा तदर्थत्वात् ॥ ५ । ४ । ३ ॥

यथाप्रदानं according to the order of the offer; वा on the other hand; तदर्थत्वात् by reason of its being subservient to that object.

3. On the other hand, (the order will depend) on the order of the thing offered because it is with that object.

The author gives his own view in reply to the objection of the objector. In the दर्शपूर्णमासयाग, curd is prepared which is called सन्नाय and पुरोडाश cake is also prepared for an offering to fire. The question is, which should be performed ? We have the पूर्वपक्ष view which says that according to प्रवृत्तिक्रम, the सन्नाय should be offered first. The author says here that is should be guided by the offering *i. e.*, the offering of पुरोडाश cake to the fire. So the order will be determined by the मुख्यक्रम because the offering is the principal act.

लिङ्गदर्शनाच्च ॥ ५ । ४ । ४ ॥

लिंगदर्शनात् by seeing the force of the text; च and.

4. And by the force of the text.

The author as usual relies on the Vedic text from which he makes an inference in support of his view सवै ध्रुवामेवअग्रेऽभिघारयति । ततोहि प्रथमावाज्यभागौ यक्ष्यन् भवति ॥ "He will first sprinkle ghee on the ध्रुवा and he will thus be ready to offer the oblations of ghee."

Adhikaraṇa III. Sûtras 5 – 9. Dealing with the subject that there is no rule as to the order of the performance of इष्टि and सोम.

वचनादिष्टिपूर्वत्वम् ॥ ५ । ४ । ५ ॥

वचनात् by reason of the text; इष्टिपूर्वत्वं the priority of the इष्टि.

5. According to the text the इष्टि (new and full moon sacrifice) has priority.

There are two practices one is called आनंतर्य and the other व्यवधान. Under the practice called आनंतर्य, first fire is prepared and then सोमयाग is performed. Under the second practice, the fire is first prepared, then the full and new moon sacrifices called इष्टि are performed and lastly the सोमयाग is performed; under this practice the इष्टि intervenes between the preparation of fire and सोमयाग. The present sûtra embodies the पूर्वपक्ष view which adopts the second practice called व्यवधान.

सोमश्चैकेषामग्न्याधेयस्यर्तुनक्षत्राऽतिक्रमवचनात्तदन्तेनानर्थकं हि स्यात ॥ ५ । ४ । ६ ॥

सोमः soma sacrifice; एकेषां of one party; अग्न्याधेयस्य establishment or pre-

paration of fire; ऋतुनक्षत्रातिक्रमवचनात् by reason of the non-observance of the season and constellation ; तदंते that being the end ; न not; अनर्थकं meaningless; स्यात् is.

6. According to one party, soma sacrifice comes after the preparation of fire, because there is a text for non-observance of season and constellation; with that object the Vedic text does not become meaningless.

The author says that according to one party the आनंतर्य practice is preferable; that is somayâga should be performed just after the preparation of fire. Under the practice, the performer has not to wait for a particular season and constellation as laid in the Vedic text. यःसोमेनयक्ष्यमाणोऽग्नीनादधीत । नतु सऋतीक्षेत् न नक्षत्रं ॥ "One who wishes to perform सोमयाग, he shall establish holy fires; he shall not wait for season or constellation of stars."

तदर्थवचनाच्च नाविशेषात्तदर्थत्वं ॥ ५ । ४ । ७ ॥

तदर्थवचनात् the text being for that; च and; न not; अविशेषात् by reason of its being for particular; तदर्थत्वं for that object.

7. And that (अग्न्याधान) being for that (soma याग) under a text and if not for particular (सोमयाग) the object of that will not be served.

The author gives an additional reason in support of his view. He says that there is a Vedic authority which says that अग्न्याधान is for the object of the सोमयाग; if that is not accepted the object as laid down in the text will be fruitless. यःसोमेनयजेत सअग्निमादधीत । "He who performs सोमयाग, shall establish holy fire."

अयक्ष्यमाणस्य च पवमानहविषां कालनिर्देशादानन्तर्याद्विशङ्का स्यात् ॥ ५ । ४ । ८ ॥

अयक्ष्यमाणस्य of a person who does not perform सोमयाग; च and; पवमानहविषां of पवमान offerings; कालनिर्देशात् by reason of the direction as to time; आनंतर्यात् by reason of the doctrine or practice of immediateness; विशंका doubtlessness; स्यात् is.

8. By reason of the direction as to time for performance of पवमान offerings for a person not performing सोम याग; the doubt as to the validity of the practice of आनंतर्य (immediateness) is removed.

The author gives second additional reason in support his view. It is laid down in the Vedas that a person who does not perform सोमयाग shall have to make offerings for a year. This fact also goes to show that the सोम sacrifice should be performed after the preparation of fire. य.सोमेन अयक्ष्यमाणोऽग्निमादधीत । सपुरा संवत्सरात् हवींषि निर्वपेत् ॥ "He who establishes fire without offering oblations of soma, shall have to make offerings for a year."

इष्टिरयक्ष्यमाणस्य तदर्थ्यें न सोमपूर्वत्वम् ॥५।४।९॥

इष्टि: full and new moon sacrifices; अयक्ष्यमाणस्य of a person who does not perform (सोमयाग); तदर्थ्यें for that object; सोमपूर्वत्वं the precedence of सोमयाग.

9. For a man who does not perform सोमयाग, the इष्टि (should be performed after अग्न्याधान) ; but if it (अग्न्याधान) is for that object (performance of सोमयाग) then सोमयाग, must be performed first.

The author gives the summary that if the object of the sacrificer is not to perform सोमयाग then इष्टिs should be performed after अग्न्याधान *i. e.* the practice of व्यवधान should be adopted; if the object of the अग्न्याधान is for the performance of the सोमयाग then सोमयाग must be performed after अग्न्याधान *i. e.*, the practice called आनंतर्य should be adopted.

Adhikaraṇa IV. Sûtras 10—14. Dealing with the subject that there is no rule for a Bráhmaṇa as to whether he should perform इष्टि first or सोम.

उत्कर्षाद्ब्राह्मणस्य सोमः स्यात् ॥ ५ । ४ । १० ॥

उत्कर्षात् by reason of transference forward ; ब्राह्मणस्य of a Brahman; सोमः somayâga ; स्यात् is.

10. By transference forward (of इष्टि) of a Brâhmaṇa, soma (sacrifice should be performed first).

The adhikaraṇa opens with the पूर्वपक्ष view and says that in the case of a Brahman the principle of आनंतर्य as explained in the preceding Adhikaraṇa applies.

पौर्णमासी वा श्रुतिसंयोगात् ॥ ५ । ४ । ११ ॥

पूर्णमासी full moon sacrifice; वा on the other hand; श्रुतिसंयोगात् by reason of the direct Vedic text.

11. Not so; the full moon sacrifice, as there is a direct Vedic authority.

The author gives his own view in reply to the objection of the objector.

the पूर्णमासी day. First अग्न्याधान; then सोमयाग and lastly the इष्टि. यदेवादः पूर्णमासंहविः ॥ "This, then is the full moon offering."

सर्वस्य वैकक़र्म्यात् ॥ ५ । ४ । १२ ॥

सर्वस्य of all; वा not so; एककर्म्यात् by reason of one act.

12. On the other hand, all constitute one act.

The objector says that if the principle of आनंतर्य applies to the full moon sacrifice, it also applies to the new moon saorifice as well because all of them constitute one act. So there must be a transference forward in all cases.

स्याद्वा विधिस्तदर्थेन ॥ ५ । ४ । १३ ॥

स्यात् may be; वा on the other hand; विधिः command; तदर्थेन with that object.

13. On the other hand, it is a command for the object.

The second objector says that by reason of the mandatory text it appears that there is another independent full moon sacrifice which is subsidiary to ज्योतिष्टोम.

प्रकरणात्तु कालः स्यात् ॥ ५ । ४ । १४ ॥

प्रकरणात् by context; तु on the other hand; कालः time; स्यात् is.

14. On the other hand, time is (known) by context.

The author gives his own view; he says that there is no separate sacrifice. It is one. A Brâhmaṇa must perform अग्न्याधान and then सोमयाग and lastly the full moon इष्टि. The description of the same in the Veda, is to indicate the time.

Adhikaraṇa V. Sûtra 15—18. Dealing with the subject that there is no particular time for सोमयाग as said in the sentence, 'one should not wait for any season.'

स्वकाले स्यादविप्रतिषेधात् ॥ ५ । ४ । १५ ॥

स्वकाले at its own time; स्यात् is; अविप्रतिषेधात् by reason of no prohibition.

15. At its own time, because there is no prohibition.

In sûtra 6, at p. 291 it is said that under the आनंतर्य practice neither season nor constellation of the stars is to be observed. The objector says ... the अग्न्याधान only but does not refer to सोम-

अपनयो वाऽऽधानस्य सर्वकालत्वात् ॥ ५ । ४ । १६ ॥

अपनयः prohibition, setting aside ; वा on the other hand; आधानस्य of the establishment of fire; सर्वकालत्वात् by reason of its being for all time.

16. On the other hand, the prohibition (relates to सोमयाग) because the establishment of fire can be done at all time

The author gives his own view in this सूत्र and says that the prohibition relates to the सोमयाग but not to अन्याधान, as the latter can be done at all time. So there is no fixed time for सोमयाग.

पौर्णमास्यूर्ध्वं सोमाद्ब्राह्मणस्य वचनात् ॥५।४।१७॥

पूर्णमासी full moon sacrifice; ऊर्ध्वं upwards; सोमात् from the सोम srcrifice; ब्राह्मणस्य of a ब्राह्मण; वचनात् by reason of the text.

17. (Performance of) the full moon sacrifice for a Brâhmaṇa is after the somayâga by reason of the Vedic text

The author says that it is enjoined that a Brâhmṇa should perform the full moon sacrifice after the सोमयाग· यदेवादं पौर्णमासंहविस्तत्तहर्यनु निर्वपेत् ॥ "This then is the full moon offering; he ought to consecrate subsequently." So the full moon sacrifice can only be transferred forward.

एकं वा शब्दसामर्थ्यात्प्राक् कृत्स्नविधानम् ॥५।४।१८॥

एक one offering ; शब्दसामर्थ्यात् by the force of the text ; प्राक् before ; कृत्स्न विधानात् by reason of prescribing all.

18. By force of the text, one offering (should be made) before (सोमयाग) by virtue of all being prescribed.

We have seen that a Brâhmaṇa can adopt both practices called आनंतर्य and व्यवधान· When he adopts the socond method, he will have to establish fire first, then offeriugs of the full moon sacrifice with the exception of one, then सोमयाग and lastly the one offering of the full moon sacrifice. The purport of the सूत्र is, that only one offering can be transferred forward because all are performed between अन्याधान and सोमयाग.

Adhikaraṇa VI. Sûtras 19—21. Dealing with the non-transference forward of आज्य offering from सोम.

पुरोडाशस्त्वनिर्देशे तद्युक्ते देवताभावात् ॥५।४।१९॥

19. On the other hand, when there is no direction the (offering shall be of) पुरोडाश; on the connection with that, by reason of being a diety.

The sûtra is very obscure. In the preceding अधिकरण it is shown when a Brâhmaṇa adopts the व्यवधान practice, he will have to perform the अग्न्याधान, then all offerings of the full moon sacrifice with the exception of one, then the सोम sacrifice and then the one offering which had been omitted. Now the question is whather this last offering is that of पुरोडाश or of clarified ghee. The author in this सूत्र says that it should be of पुरोडाश cake; the reason is that the पुरोडाश cake is connected with two dieties अग्नि and सोम and the sacrificer by reason of performing this becomes अग्निषोमीय.

आज्यमपीतिचेत्॥ ५ । ४ । २० ॥

आज्यं clarified butter; अपि also; इतिचेत् if you say.

20. If you say that it may be an offering of clarified butter.

The objector says in reply to the author's view that this offering should be of clarified butter. It has also two dieties and it can be transferred forward.

न मिश्रदेवतत्वादैन्द्राग्नवत् ॥ ५ । ४ । २१ ॥

न not so; मिश्रदेवतत्वात् by reason of mixed dieties; ऐंद्राग्नवत् like the dieties इंद्र and अग्नि.

21. No; by reason of the mixed diety just as in the case of the offerings to gods इंद्र and अग्नि.

The author's reply to the objection of the objector is that the offering of the ghee is to be made to the mixed dieties. It is made to अग्नि, सोम, प्रजापति and विष्णु but the पुरोडाश is offered to अग्नि and सोम only. The conclusion arrived at, is that the last offering consists of पुरोडाश.

Adhikaraṇa VI. Sûtras 22—24. Dealing with the immediate performance of the modified sacrifices as ऐंद्राग्न &c.

विकृतेः प्रकृतिकालत्वात्सद्यस्कालोत्तरा विकृतिस्तयोः प्रत्यक्षशिष्टत्वात् ॥ ५ । ४ । २२ ॥

विकृतेः of the modified sacrifice; प्रकृतिकालत्वात् by reason of the time of the

mand of the Veda.

22. The time of the modified sacrifice is that of the model sacrifice; the modified sacrifice should be performed immediately. Both of them being enjoined by the direct Vedic authority.

The sûtra embodies the सिद्धांत view of the author. It says that the modified sacrifice is governed by the model sacrifice in time as well; but the modified sacrifice should be performed promptly and immediately. So that is the direction as to both the model and modified sacrifices in the Vedas.

द्वैयहकाल्ये तु यथान्यायम् ॥ ५ । ४ । २३ ॥

द्वैयहकाल्ये two days' time; तु on the other hand; यथान्यायं just as proper.

23. On the other hand, two days' time is proper.

The objector says that the model sacrifice takes two days; so the modified sacrifice will also take two days.

वचनाद्वैककाल्यं स्यात् ॥ ५ । ४ । २४ ॥

वचनात् by reason of an authority; वा on the other hand; एककाल्यं one time or day; स्यात् is.

24. There is only one time by reason of the direct authority.

The author gives a reply to the objection raised in sûtra 23. He says that there is a direct authority that the modified sacrifice should be performed on the one and the same day. सइष्टया पशुनासोमेन आग्रयणेन वायक्ष्यमाणः सपौर्णमास्या ममावास्यायां वा यजेत ॥ "He who is desirous of performing इष्टि, animal sacrifice, soma sacrifice or आग्रयण sacrifice, shall do so on full moon or new moon days."

Adhikaraṇa VII. Dealing with the transference forward of the modified sacrifice of संनाय्य &c., after सोम.

सन्नाय्याग्नीषोमीयविकाराऊर्ध्वं सोमात्प्रकृतिवत्
॥ ५ । ४ । २५ ॥

सन्नायाग्निषोमीयविकाराः modified sacrifices of सन्नाय and अग्निषोमीय; ऊर्ध्वं after; upwards; सोमात् from सोमयाग; प्रकृतिवत् like the model sacrifice.

25. The modified sacrifices सन्नाय and अग्निषोमीय should be performed after soma yâga like the model sacrifice.

सन्नाय is a mixture. A cow is milked, the milk is kept; and on the next day a cow is milked, and both milks are mixed together with the clarified butter. This mixture is called संनाय. अग्नीषोमीय is a पुरोडाश cake offered to अग्नि and सोम after the performance of सोमयाग on the full moon day. The सन्नाय offering is made on the new moon day after the performance of the सोमयाग, These are modifications added in the case of one who has already performed the सोम sacrifice. So the author says that the सन्नाय and पुरोडाश offerings should be made after the performance of the सोमयाग.

Adhikaraṇa. IX. Dealing with the performance of the modifications of सोम after the new and full moon sacrifices.

तथा सोमविकारा दर्शपूर्णमासाभ्याम् ॥ ५ । ४ । २६ ॥

तथा similarly ; सोमविकाराः the modifications of सोम ; दर्श पूर्णमासाभ्यां from the new and full moon sacrifices.

26. Similarly the modifications of soma are performed after the new and full moon sacrifices.

We have already seen that under the practice called आनंतर्य the fire is first established, then सोम is performed and in the end इष्टि is performed. If one follows व्यवधान practice, the इष्टि intervenes between the अन्याधान and सोम. In the case of a Brâhmaṇa one offering is omitted which is made after the performance of the सोम sacrifice. This applies to model sacrifice. What is the procedure in the case of the modified sacrifice ? The modifications of सोम shall be performed after the performance of the new and full moon sacrifices which occur in the end under the आनंतर्य practice.

END OF PÂDA IV.

END OF CHAPTTR V.

CHAPTER VI.

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PÂDA I.

Adhikaraṇa I. Sûtras 1–3. Dealing with the subject that the sacrifice and other ceremonies secure heaven as the reward

द्रव्याणां कर्मसंयोगे गुणत्वेनाऽभिसम्बन्धः ॥ ६ । १ । १॥

द्रव्याणां of the materials ; कर्म संयोगे in connection with acts ; गुणत्वेन by reason of being subordinate ; अभिसंबंधः relationship.

1. The relation of the materials in connection with an act is subordinate.

The present chapter discusses the right of a person to perform a sacrifice स्वर्गकामे यजेत "One who is desirous of heaven shall perform a sacrifice." In performing a sacriffce, there are three necessary things. The agent, the motive power and the materials are indispensable for the performance of a sacrifice. The sacrificer is the agent, the materials are pestle, mortar &c. What is the desire for स्वर्ग? Wheather it is principal or subordinate ? In an illustration दंडी पुरुषः, the man is principal and दंड is subordinate, so in स्वर्गकामः पुरुषः the man is principal and the desire for स्वर्ग is subordinate. If there be no desire to obtain heaven there will be no sacrifice. But according to the पूर्वपक्ष view स्वर्ग is not principal but a means to perform a sacrifice and it is therefore subordinate. All materials are subordinate in an action and the स्वर्ग being such is also subordinate.

असाधकं तु तादर्थ्यात् ॥ ६ । १ । २ ॥

असाधकं not means ; तु on the other hand; तादर्थ्यात् by reason of its being for that object.

2. On the other hand, it is not a means by reason of its being for that object.

The author gives his own view in reply to the objection. The heaven can not be the means because it is the the object of a sacrifice. There can be no action without an object. So the object of a sacrifice is heaven.

प्रत्यर्थं चाऽभिसंयोगात्कर्मतो ह्यभिसम्बन्धस्तस्मात्क-
र्मोपदेशः स्यात् ॥ ६ । १ । ३ ॥

प्रति towards ; अर्थं object ; च and, अभिसंयोगात् by reason of the connection; कर्मतः with an action; हि because ; अभिसंबंधः relationship ; तस्मात् therefore ; कर्मोपदेशः direction for action ; स्यात् may be.

3. By reason of the connection with the object, there is relationship with the act ; so there is a direction for the act.

The author gives an additional reason in support of his view. He says that a man is actuated by certain desires, there can be no action without a desire. There is a strong desire in the human mind for heaven, and with that object he performs a sacrifice. The direction for its performance is, therefore, given in the Vedas.

Adhikaraṇa II. Sutras 4—5. Dealing with the subject that a man has a right to perform sacrifices.

फलार्थत्वात्कर्मणः शास्त्रं सर्वाधिकारं स्यात् ॥६।१।४॥

फलार्थत्वात् by reason of the reward being the object ; कर्मणः of an action ; शास्त्रं anything enjoined ; सर्वाधिकारं right of all ; स्यात् is.

4. Because the reward of an action is desired, all are entitled to perform it.

The objector says that as the reward of an action is the desired object of human beings, so no one can be excluded from it ; every human being is entitled to it. Heaven is the *summum bonum* ; all persons desirous of it, are entitled to perform a sacrifice to obtain it.

कर्तुर्वा श्रुतिसंयोगाद्विधिः कार्त्स्न्येन गम्यते ॥ ६ । १ । ५ ॥

कर्तुः of a doer or an agent; वा on the other hand ; श्रुति संयोगात् by reason of the connection of the text, विधिः command; कार्त्स्न्येन with the whole; गम्यते applies.

5. On the other hand, the command by reason of its connection with the Veda, applies to a doer who can complete the whole.

The पूर्वपक्ष in the preceding सूत्र extends the performance of a sacrifice to all, including human beings and animals. The author lays down his own view that every one, who can reasonably perform the whole act is entitled to perform it. Animals and human beings who are otherwise

incompetent are not entitled to perform a sacrifice, because they do not possess the capacity.

Adhikaraṇa III. Sûtras 6–16. Dealing with the right of man and woman to perform sacrifices.

लिङ्गविशेषनिर्देशात्पुंयुक्तमैतिशायनः ॥ ६ । १ । ६ ॥

लिंगविशेषानिर्देशात्, by reason of the mention of a special gender; पुंयुक्तं proper for a man; ऐतिशायनः the view of एतिशायनः

6. The view of एतिशायन is that a man alone is entitled, there being a mention of a special gender.

The objector on the strength of एतिशायन's view says that a man is alone entitled to perform a sacrifice as there is a masculine gender mentioned in the Veda.

तदुक्तित्वाच्च दोषश्रुतिरविज्ञाते ॥ ६ । १ । ७ ॥

तदेक्तित्वात् by reason of the mention of that; च and; दोषश्रुतिः the text laying down the sin; अविज्ञाते being not known.

7. By reason of the mention of it (masculine gender) there is a text which lays down sin on (the sex) being not known.

The objector gives an additional reason that there is a sin in committing fœticide. The masculine gender is used; as the sex of the fœtus is not known, it contemplates the male fœtus. This analogy according to the objector supports his view that a male person is alone entitled to perform a sacrifice.

जातिं तु बादरायणोऽविशेषात्तस्मात्स्त्र्यपि प्रतीयेत जात्यर्थस्याऽविशिष्टत्वात् ॥ ६ । १ । ८ ॥

जाति class; तु on the other hand; बादरायणः the Riṣi बादरायण; अविशेषात् without any distinction; तस्मात् therefore; स्त्री a female; अपि also; प्रतीयेत is included; जात्यर्थस्य of the object of the class; अविशिष्टत्वात् by reason of making no distinction.

8. On the other hand, the view of बादरायण is that it refers to a class without any distinction; therefore a woman is also included: the object of the class is without distinction.

The author gives his own view and supports it with the view of बादरायण. When the word man is used, it is used as genus; it includes the individuals without any specification of male and female. So the word 'man' includes 'woman' also.

चोदितत्वाद्यथाश्रुति ॥ ६ । १ । ९ ॥

चोदितत्वात् by reason of its being a command ; यथाश्रुति according to the Vedic text.

9. Being enjoined it should be performed, according to the direction of the Veda.

The author gives a reply to the objection raised in sûtra 7. He says that where it lays down that an animal should be killed, it refers to the material; and the gender is specific there but where it is said that an आत्रेयी should not be killed it does not refer to a pregnant woman but it is in praise of the आत्रेय गोत्र. आत्रेयींहत्वा भ्रूणहाभवति॥ "Any one who kills an आत्रेयी is ginlty of fœticide." आत्रेयी is a pregnant woman or a woman of Atri family. Where it is said tbat a person desirous of स्वर्ग should perform a sacrifice, it includes both male and female though, the nominative is in masculine gender.

द्रव्यवत्त्वात्तु पुंसां स्याद्द्रव्यसंयुक्तं क्रयविक्रयाभ्याम-द्रव्यत्वं स्त्रीणां द्रव्यैः समानयोगित्वात् ॥ ६ । १ । १० ॥

द्रव्यवत्वात् by reason of possessing wealth ; तु on the other hand ; पुंसां of males ; स्यात् is ; द्रव्य संयुक्तं connected with wealth ; क्रयविक्रयाभ्यां by sale and purchase; अद्रव्यत्वं possession of no wealth; स्त्रीणां of females ; द्रव्यैः with property; समानयोगित्वात् being on the same level.

10. On the other hand, on account of the male possessing wealth (is competent to perform the sacrifice) dependent on wealth ; by reason of sale and purchase of females, they are devoid of wealth, they being on the same level as property.

The objector gives a view of the primtive people by whom the females were regarded as chattel. He says that for the performance of a sacrifice, a performer should possess wealth; it is man only that can have wealth; because a woman is purchased and sold in the ceremony called marriage, she is therefore not entitled to wealth and is like chattel. The objector's conclusiou is that a female is therefore not entitled to perform a sasrifice.

तथा चान्यार्थदर्शनम् ॥ ६ । १ । ११ ॥

तथा similarly ; च and; अन्यार्थ दर्शनं seeing other text.

11. Similarly there is another text.

The objector in support of his view relies on the Vedic text. यापत्या क्रीतासती अथान्यैश्चरति । "she though purchased by her husband, lives with other.s"

तादर्थ्यात्कर्मतादर्थ्यम् ॥ ६ । १ । १२ ॥

तादर्थ्यात् being for his object ; कर्म an act ; तादर्थ्यं for his object.

12. Being for his object, the act is all for him.

The objector proceeds further and says that a woman is entirely dependent upon her husband; her wealth, if there be any is for his object; her act will necessarily be for him. So she is not competent to perform any sacrifice.

फलोत्साहाविशेषात्तु ॥ ६ । १ । १३ ॥

फलोत्साहाविशेषात् by reason of there being no distinction of the desire for reward; तु on the other hand.

13. On the other hand there being no distinction of the desire for the reward.

The author gives a reply to the objector. The desire to obtain heaven is as strong in a man as it is in a woman. As there is no distinction in this respect, so there can be no distinction in the capacity to perform a sacrifice.

अर्थेन च समवेतत्वात् ॥ ६ । १ । १४ ॥

अर्थेन with wealth; च and; समवेतत्वात् being always connected.

14. And being always connected with wealth.

The author replies to the view of the objector that a female is incapable of holding wealth as said in sûtra 10. He says that a woman is equally partner with him.

क्रयस्य धर्ममात्रत्वम् ॥ ६ । १ । १५ ॥

क्रयस्य of a sale; धर्ममात्रं a form of religion only.

15. The sale is only a religious form.

We have seen in sûtra 10 that the objector assigns a reason for a female not holding wealth *i. e.* she is purchased by the husband and sold by the father. To this objection the author says that it is not so; it is only a religious form, because no price of a bride is fixed upon her quality just like commodity in a market.

स्ववत्तामपिदर्शयति ॥ ६ । १ । १६ ॥

स्ववत्तां the quality of possessing wealth; अपि also; दर्शयति shows.

16. (The Veda) shows that they have capacity to possess wealth.

The objector said that the females had no capacity to possess wealth. In reply the author says that in the Vedic text it is laid down that an offering of the buttock of an animal is made to the wives of the gods; this shows that even females can possess their separate property. पत्नी हि पारीणह्यस्येशे पत्नियैवानुमतं निर्वपति ॥ (तै० सं० ६।२।१।१) "A wife is certainly the mistress of the household furniture; he makes an offering with the wife's permission."

Adhikaraṇa IV. Sûtras 17—21. Dealing with the equal right of husband and wife in a sacrifice.

स्ववतोस्तु वचनादैककर्म्यं स्यात् ॥ ६ । १ । १७ ॥

स्ववतोः possessed of wealth ; तु on the other hand ; वचनात् by reason of the text ; एककर्म्यं pertaining to one and the same act ; स्यात् is.

17. On the other hand, the husband and wife possessed of wealth are entitled to perform the one and the same sacrificial act.

The author lays down the siddhânta view that both husband and wife are equally entitled to perform a sacrifice and in support of this view, there is a direct text. धर्मेच अर्थेच कामेचनातिचरितव्या । सहधर्मश्चरितव्यः । सहापत्यमुत्पादयितव्यम् ॥ "She should not be discarded in religious affairs, business, and desired objects; all religious acts, should be performed together: chidren should be brought forth together."

लिङ्गदर्शनाच्च ॥ ६ । १ । १८ ॥

लिंगदर्शनात् by reason of the force of the text: च and.

18. And there is also an inference from the text.

In support of his view, the author derives a conclusion from the text of the Vedas. मेखलया यजमानंदीक्षयति योक्त्रेणपत्नीं मिथुनत्वाय ॥ (तै० सं० ६।१।३।५) "He ties a girdle round the sacrificer, and a cord round his wife to become a pair."

क्रीतत्वात्तु भक्त्या स्वामित्वमुच्यते ॥ ६ । १ । १९ ॥

क्रीतत्वात् by reason of purchase; तु on the other hand; भक्त्या by figure of speech; स्वामित्वं ownership; उच्यते is said.

19. By reason of purchase, (she is not independent); by way of figurative speech (her) ownership is described.

The objector replies that as a woman is purchased, she can not be independent; the description of ownership is by way of metonymy.

फलार्थित्वात्तु स्वामित्वेनाभिसम्बन्धः ॥ ६ । १ । २० ॥

फलार्थित्वात् by reason of a desire for a reward; तु on the other hand; स्वामित्वेन with the ownership; अभिसम्बंधः connection.

20. On the other hand, by reason of having a desire for a reward, there is a connection with the ownership.

The author gives a reply to the objection raised in the preceding sûtra. He says that she also possesses a desire to secure heaven; she is, therefore, independent to perform a sacrifice just like a man having a desire to secure heaven.

फलवत्तां च दर्शयति ॥ ६ । १ । २१ ॥

फलवत्तां obtaining of a reward; च and; दर्शयति shows.

21. The text shows that (she) obtains a fruit.

The author supports his view by quoting authority. The Vedic text shows that she is entitled to get reward; this fact also shows that she is entitled to perform a sacrifice. सं पत्नी पत्या सुकृतेन गच्छतां । यज्ञस्ययुक्तौ धुर्याचभूतां । सं जानानौ विजहतामरातीः । दिवि ज्योति रजरमारभेताम् (तै०सं ०३।७।५।११
"A wife with her husband reaps the fruit of good actions; they both bear the yoke of a sacrifice: being of one mind they overcome their enemies. They attain the undecaying light in heaven."

Adhikaraṇa V. Sûtras 22—23. Dealing with the subject that one man only can perform अग्न्याधान.

द्व्याधानं च द्वियज्ञवत् ॥ ६ । १ । २२॥

द्व्याधानं two persons performing the अग्न्याधान; च and; द्वियज्ञवत् like the sacrifices which are performed by two persons.

22. An अग्न्याधान is to be performed by two persons, just like sacrifices which are performed by two persons.

The इंद्राग्निस्तोम sacrifice is performed by two men; one is यजमान and the other is पुरोहित. On this analogy the objector says that अग्न्याधान should also be performed by two men.

गुणस्य तु विधानत्वात्पत्न्या द्वितीयशब्दः स्यात् ॥६।१।२३॥

गुणस्य of the quality; तु on the other hand; विधानत्वात् by reason of enjoining; पत्न्या by a wife; द्वतीयशब्दः the dual number; स्यात् is.

23. On the other hand by reason of enjoining a quality, the dual shall be made up by the wife.

The author replies to the objection raised in सूत्र 22. There is a Vedic text क्षौमेवसानावग्निमादधीयतां । "dressed in silk two should establish fire." The author says that the husband and wife shall perform the अग्न्याधान. The dual number can be explained by joining the wife with the यजमान. The clause 'क्षौमेवसानौ' is an adjectival clause qualifying the husband and wife.

Adhikaraṇa VI. Dealing with equal right of wife in आशीः and ब्रह्मचर्यं.

तस्या यावदुक्तमाशीर्ब्रह्मचर्यमतुल्यत्वात् ॥६।१।२४॥

तस्याः hers; यावदुक्तं all that is laid down; अशीः paring of the nail; ब्रह्मचर्यं celibacy; अतुल्यत्वात् by their being not equal.

24. For her, are all (acts) laid down (such as) paring of nails and celibacy, being not equal.

The author gives his view in the sûtra that a woman is equally entitled to have her nails pared and head shaved and to observe celibacy. She being not equal to a man in performing the Vedic rites, she can only perform those rites which have been specially mentioned. आशी is the shaving of the head and face and paring of the nails. Some commentators, have taken this word to mean benedictory verses of the Vedas.

Adhikaraṇa VII. Sûtras 25 – 38. Dealing with the subject that a शूद्र has no right to perform a sacrifice.

चातुर्वर्ण्यमविशेषात ॥ ६ । १ । २५ ॥

चातुर्वर्ण्यं all the four castes; अविशेषात् by reason of no distinction.

25. All the four castes, there being no distinction.

In this adhikaraṇa, the question is whether a शूद्र is entitled to perform a sacrifice; it opens with the पूर्वपक्ष view that all the four castes are entitled to perform it, because in the Vedas no distinction is made.

निर्देशाद्वा त्रयाणां स्यादग्न्याधेये ऽसम्बन्धः क्रतुषु-ब्राह्मणश्रुतेरित्यात्रेयः ॥ ६ । १ । २६ ॥

निर्देशात् by a direction; वा on the other hand, or; त्रयाणां of three; स्यात् is; अग्न्याधेये in establishing fire; हि because; असंबंधः no connection; क्रतुषु in a sacrifice; ब्राह्मणश्रुतिः the Brâhmaṇa text; इति this much; आत्रेयः the view of आत्रेय.

26. On the other hand, under a command, the three castes are entitled to the establishment of fire; he has no connection with the sacrifice. This is the Brâhmaṇa text. It is the opinion of आत्रेयः

The author gives his own सिद्धांत view supported by the view of आत्रेय. There is a text of तैत्तरीय संहिता under which only first three castes are entitled to establih fire and the शूद्र caste is not mentioned. From this,the inference is that a शूद्र is not entitled to अग्न्याधान. He can not therefore perform a sacrifice. वसंते ब्राह्मणोऽग्निमादधीत । ग्रीष्मे राजन्य आदधीत शरदि वैश्य आदधीत ॥ "A Brâhmaṇa should establish fire in spring, in summer a kṣatriya should establish fire: a vaiśya should establish fire in autumn."

निमित्तार्थेन बादरिस्तस्मात्सर्वाधिकारं स्यात् ॥६।१।२७॥

निमित्तार्थेन with special object; बादरिः the view of Badari; तस्मात् therefore; सर्वाधिकारं right of all; स्यात् is.

27. "For special reason" says Badari "all are, therefore, equally entitled."

The objector in support of his view relies on the view of बादरि. The Vedic text mentions special reason for the higher castes for the establishment of fire; he is, therefore, of opinion that a शूद्र can perform अग्न्याधान at any time he likes. The word निमित्त in the sûtra means 'time or reason'; we have translated it as meaning "special object or reason;".

अपि वाऽन्यार्थदर्शनाद्यथाश्रुति प्रतीयेत ॥ ६ । १ । २८॥

अपि वा or also; not so; अन्यार्थदर्शनात् by seeing other texts; यथाश्रुति according to the Vedic text; प्रतीयेत is laid down.

28. Or by seeing other text also; according to the Vedic text it is laid down.

The author gives a reply to the objector that there are other texts in which only the three higher castes are mentioned in connection with the performance of certain Vedic ceremonies. A शूद्र does not find place there. So the conclusion is that a शूद्र is not entitled to perform a sacrifice. वार्हद्गिरं ब्राह्मणस्य ब्राह्मसाम्नकुर्य्यात्। पार्थरश्मं राजन्यस्य। रायोवाजीयं वैश्यस्य॥ यवागू राजन्यस्य। आमिक्षावैश्यस्य। पयोब्राह्मणस्य॥ (तै० सं० ६।२।५।३) अष्टसु-प्रक्रमेसु ब्राह्मणो ऽग्निनादधीत। एकादशसुराजन्यः। द्वदशसुवैश्यः॥ "वार्हद्गिर is the hymn of a Brâhmana, पार्थरश्म is of a kṣattriya and रायोवाजीय is of a vaiśya; the fast of a kṣattriya is by gruel, that of a वैश्य by आमिक्षा and that of a Brâhmana by milk. A Brâhmana should establish fire at the distance of 8 steps, a kṣattriya at the distance of 11 steps and a vaiśya at the distance of 12 steps."

निर्देशात्तु पक्षे स्यात ॥ ६ । १ । २९ ॥

निर्देशात् by reason of the direction; तु on the other hand; पक्षे on the other side स्यात् is.

29. On the other hand, by reason of the direction, there is the other side.

There is a general statement in the वेद that a person desirous of heaven should perform a sacrifice. All persons without any exception are desirous of heaven. In this view, says the objector, the other side, namely, that a शूद्र is entitled to perform a sacrifice, is established.

वैगुण्यान्नेति चेत ॥ ६ । १ । ३० ॥

वैगुण्यात् by reason of the disability; न not; इतिचेत् if it be said.

30. If it be said that by reason of the disability, he is not (entitled).

The objector develops his argument and says that if you say that as certain disabilities are attached to a शूद्र, so he is not entitled to perform a sacrifice.

न काम्यत्वात् ॥ ६ । १ । ३१ ॥

न not; काम्यत्वात् by reason of the desire.

31. Not so, by reason of possessing a desire.

The objector replies to the objection raised in sûtra 30 and says that a शूद्र has also a desire to obtain heaven, he is therefore entitled to per-

form a sacrifice to achieve that object.

संस्कारे च तत्प्रधानत्वात् ॥ ६ । १ । ३२ ॥

संस्कारे in a purificatory or preparatory operation; च and; तत्प्रधानत्वात् by reason of that being principal.

32. And in purificatory operation, by reason of that being principal.

The objector supports his view further by saying that in all ceremonies, the object of the performer is principal. The purificatory ceremonies are only subordinate; they may be left out but the desire to obtain heaven is the principal thing and if a person is possessed of that desire, he is competent to perform the sacrifice.

अपि वा वेदनिर्देशादपशूद्राणां प्रतीयेत ॥ ६ । १ । ३३ ॥

अपि वा not so, or also; वेदनिर्देशात् by the direction of the Veda; अपशूद्राणां of non-śûdras; प्रतीयेत are recognised, included.

33. Not so, by the direction of the Vedas, only non-śûdras are meant.

The author gives a reply to the objection of the objector raised in the preceding sûtras. He says that the Vedic text by which the right is conferred, refers only to the first three castes.

गुणार्थित्वान्नेति चेत ॥ ६ । १ । ३४ ॥

गुणार्थित्वात् by reason of the quality of seeker after knowledge; न not; इतिचेत् if it be said.

34. If it be said, not by reason of his desire to acquire knowledge.

The author on behalf of the objector raises a doubt that if you say that a शूद्र also possesses a desire to be qualified for a sacrifice by education, the reply is given in the following सूत्र.

संस्कारस्य तदर्थत्वाद्विद्यायां पुरुषश्रुतिः ॥ ६ । १ । ३५ ॥

संस्कारस्य of a purificatory ceremony; तदर्थत्वात् by reason of it being for that; विद्यायां of learning; पुरुषश्रुतिः text of the Veda about a man.

35. The purificatory ceremony is with that object; there is a vedic text about a man in connection with learning.

The उपनयन संस्कार is performed for the purpose of the vedic study. A शूद्र is not entitled to have the उपनयन ceremony performed and no preceptor can teach him without initiation ceremony. There is a vedic text which lays down that only the three first castes are entitled to it. वसंते ब्राह्मणमुपनयीत। ग्रीष्मे राजन्यं। वर्षासु वैश्यं॥ "A Brâhmaṇa should be initiated in spring, a kṣattriya should be initiated in summer; and a vaiśya in the rainy season."

विद्यानिर्देशान्नेति चेत ॥ ६ । १ । ३६ ॥

विद्यानिर्देशात् by reason of the direction for learning; न not; इतिचेत् if it be said.

36. If it be said not, because there is a direction for learning.

The author raises a further objection on behalf of the objector that a शूद्र is equally entitled to the study of the Veda; to this the reply is as follows :—

अवैद्यत्वादभाव: कर्मणि स्यात् ॥ ६ । १ । ३७ ॥

अवैद्यत्वात् being not entitled to be taught; अभाव: incapacity; कर्मणि in a Vedic act; स्यात् is.

37. By reason of his being not entitled to be taught, he is incapable to perform a sacrifice.

The author says that no teacher will teach a शूद्र, no school recognises his claim to be taught the Vedas; so he is not entitled to perform a sacrifice. शुद्रेणनाधेतव्यम्। "Nothing is to be learnt by a शूद्र."

तथा चान्यार्थदर्शनम् ॥ ६ । १ । ३८ ॥

तथा च similarly; अन्यार्थदर्शनं seeing another text.

38. Similary there is another text seen.

The author in support of his view refers to the authorities of the Veda. पद्यु वा एतत् श्मशानंयत् शूद्र समीपे न अध्येयम्॥ "A शूद्र is a walking cemetry; one should not, therefore, read near a शूद्र."

Adhikaraṇa VIII. Sûtras 39—40. Dealing with the right of a poor man to perform a sacrifice.

त्रयाणां द्रव्यसम्पन्न: कर्मणो द्रव्यसिद्धित्वात ॥६।१।३९॥

त्रयाणां of the three castes; द्रव्यसम्पन्नः possessed of wealth; कर्मणः of an act; द्रव्यसिद्धित्वात्, by reason of the fulfilment depending on wealth.

39. Of the three first castes, only a person possessed of wealth (is entitled to perform a sacrifice); because accomplishment of an act depends on wealth.

The objector says that the fufilment of a sacsifice depends upon wealth; a person who is not possessed of it, is therefore not entitled to perform it.

अनित्यत्वात्तु नैवं स्यादर्थाद्धि द्रव्यसंयोगः ॥६।१।४०॥

अनित्वात्, being not permanent; तु on the other hand; न not; एवं so; स्यात्, is; अर्थात् from a motive; हि because, द्रव्यसंयेागः acquisition of wealth.

40. On the other hand, it is not so, by reason of its being not permanent. Wealth can be obtained from a motive.

The author gives a reply to the objection embodied in sûtra 39. He says that poverty or wealth are not permanent; one can acquire wealth for the performance of a sacrifice by exertion. So every one of the three castes can perform a sacrifice and poverty is no disqualification.

Adhikaraṇa IX. Dealing with the right of the persons deprived of limbs to perform a sacrifice,

अङ्गहीनश्च तद्धर्मा ॥ ६ । १ । ४१ ॥

अंगहीनः deprived of limbs, or senses; crippled, lame &c.; च and; तद्धर्मा of that quality.

41. And persons deprived of limbs or senses are also of the same quality (or nature).

The author says that even persons deprived of senses and limbs are capable af performing a sacrifice, if they are otherwise fit.

Adhikaraṇa X. Dealing with the subject that persons possessed of diseased organs which can not be cured are incapable to perform a sacrifice.

उत्पत्तौ नित्यसंयोगात् ॥ ६ । १ । ४२ ॥

उत्पत्तौ at the time of birth; नित्यसंयेागात्, by reason of permanent connection.

42. A person born (deprived of senses or limbs is not entitled to perform a sacrifice) by reason of the permanent connection.

A person who is born blind, deaf or mute is incapable to perform a

sacrifice. Here in the original text the word इत्यत्तौ is used; it is explained by शबर "in the original text." According to शबर the explanation of the sûtra is that all the operations mentioned in the text are permanently connected with the sacrifice; if one operation is not performed by a person suffering from an incurable disease, the whole sacrifice is useless. So a person suffering from an incurable disease is incapable of performing a sacrifice. The conclusion from these two interpretations is the same.

Adhikaraṇa XI. Dealing with the subject that one who has not got three (ऋषिस्) pravaras, can not perform full and new moon sacrifices.

अत्र्यार्षेयस्य हानं स्यात्॥ ६ । १ । ४३ ॥

अत्र्यार्षेयस्य of a person not possessing three pravaras; हानं incapacity, disability; स्यात् is.

43. A person who has not three प्रवरs has a disability (to perform a sacrifice).

The founder of a family is called ऋषि. There are several gotras in one family. They are called प्रवरs There are 1,2,3, and 5 प्रवरs. There are not four groups (प्रवरs). The author says that only persons who have प्रवरs are entitled to perform a sacrifice. By saying three प्रवरs, the persons of one प्रवर and of two pravaras are included under the principle of अवयुत्यानुवाद and the prohibition which relates to a person of four प्रवरs and two प्रवरs is a नित्यानुवाद.

Adhikaraṇa XII. Sûtras 44—50. Dealing with the right of a रथकार besides the four castes, to अग्न्याधान.

वचनाद्रथकारस्याधानेऽस्यसर्वशेषत्वात् ॥६।१।४४ ॥

वचनात् by a text; रथकारस्य of a mixed caste; आधाने in the establishment of fire; अस्य his; सर्वशेषत्वात् being excluded from the four castes.

44. By a text, a रथकार's right to अग्न्याधान (is recognised), he being excluded from the four castes.

A रथकार is the offspring of a माहिष्य father from a करणी mother. A माहिष्य is the offspring of a kṣattriya from a vaiśya woman; a करणी is an issue of a vaiśya from Śûdra woman. The author says that under the vedic text वर्षासुरथकार आदधीत; a रथकार is therefore entitled to keep fire for a sacrifice during the rainy season.

न्याय्यो वा कर्मसंयोगाच्छूद्रस्य प्रतिषिद्धत्वात् ॥६।१।४५॥

न्याय्यः proper; वा or; कर्मसंयोगात् by reason of his connection with the profession (of chariot-making); शूद्रस्य of a शूद्र; प्रतिषिद्धत्वात् by reason of the prohibition.

45. On the other hand, it is proper (to regard him belonging to the three higher castes) by reason of his professon, because a शूद्र is prohibited.

The objector says that as the right of performing अग्न्याधान is conferred on a रथकार, he therefore belongs to the first three higher castes. He can not be a शूद्र, as the latter is not entitled to perform a sacrifice as said in Adhikaraṇa VII.

अकर्मत्वात्तु नैवं स्यात् ॥ ६ । १ । ४६ ॥

अकर्मत्वात् by taking to the prohibited profession; तु on the other hand; नैवं not so; स्यात् is

46. On the other hand, he can not be of higher caste, having accepted a profession prohibited (by the Vedas).

The author gives a reply to the objector, that by reason of the right conferred on the रथकार he can not be classed amongst the three higher castes; because his profession of chariot-making is prohibited to the twice-born.

आनर्थक्यं च संयोगात् ६ । १ । ४७ ॥

आनर्थक्यं meaninglessness; च and; संयोगात् by reason of the connection (with the time).

47. And there will be meaninglessness by reason of the connection (with time).

It is enjoined in the Vedas, that a ब्राह्मण shall establish fire in spring, a क्षत्रिय in summer and a वैश्य in autumn. A रथकार as we have said above in the commentary on sūtra 44 is entitled to perform अग्न्याधान in rains. He is given an independent right. If he be included amongst any of the higher castes, the Vedic texts will be meaningless which is always to be avoided by a Mimânsaka. This is an argument in favour of the author's view.

गुणार्थेनेति चेत् ॥ ६ । १ । ४८ ॥

गुणार्थेन with the object of quality; इतिचेत् if you say.

48. If you say that it is with the object (of mentioning) a quality.

The author raises an objection on behalf of the objector that if your contention is that the profession of chariot-making qualifies the three castes; *i. e* if a member of the three higher castes takes to building chariot, then the text which lays down the season of rains for a chariot-maker will apply. The reply is as follows :—

उक्तमनिमित्तत्वम् ॥ ६ । १ । ४९ ॥

उक्तं said; अनिमित्तत्वं the want of the quality of being an accident.

49. It is said already that an accident does not apply.

The author's reasoning is that a member of the higher castes by reason of the accident of taking to the profession of chariot-building gets the rainy season as the time for the performance of अग्न्याधान. This निमित्त or accident is against the direct text. See सूत्र 26 at P. 306. The śruti text is preferable to लिंग. So this construction is not proper.

सौधन्वनास्तु हीनत्वान्मन्त्रवर्णात्प्रतीयेरन् ॥६।१।५०॥

सौधन्वनाः the chariot-builders; तु on the other hand; हीनत्वात् by reason of inferiority; मंत्रवर्णात् from the Vedic text; प्रतीयेरन् ought to be considered.

50. On the other hand the chariot-builders, by virtue of their inferiority and the Vedic text, ought to be considered (to be out side the pale of the three higher castes).

The author has summed up the whole thing and comes to the conclusion that a chariot-builder is not a twice-born.

This adhikaraṇa is called रथकारन्याय.

Adhikaraṇa XIII Sūtras 51—52. Dealibg with the right to perform रौद्रयाग by निषाद who does not belong to the three higher castes.

स्थपतिर्निषादः स्याच्छब्दसामर्थ्यात् ॥ ६ । १ । ५१ ॥

स्थपतिः sthapatiḥ; निषाद a low caste; स्यात् is; शब्दसामर्थ्यात् by force of the word.

51. स्थपति is निषाद by force of the word.

वास्तुमध्ये रौद्रं चरुं निर्वपेद्यत्ररुद्रः प्रजाशमयेत्..........................एतयानिषादस्थपतिं याजयेत

This relates to रौद्रयज्ञ; by this निषादस्थपति should be made to perform

the sacrifice. "Let him offer boiled rice consecrated to Rudra in the dwelling house, where Rudra pacifies the family ; let him cause a निषाध-स्थपति to perform a sacrifice with it." The question is what is the meaning of निषाधस्थपति, a compound occuring in the Vedic text? whether it is कर्म-धारय or तत्पुरुष. The author's view is that it is कर्मधारय and the compound means that स्थपति a chief who is a निषाद. (wild tribe.)

लिङ्गदर्शनाच्च ॥ ६ । १ । ५२ ॥

लिंगदर्शनात् by seeing the force of the text; च and.

52. And by seeing force of the vedic text.

In support of his view the author relies on the Vedic text from which he makes the same inference. कूटा दक्षिणा तै० सं० १. ८. ९. १ "Gift of cows of broken horns." The cows without horns constitute the wealth of this non-Aryan tribe according to शवर.

END OF PÂDA I.

PÂDA II.

Adhikarana I. Sûtras 1-2. Dealing with the subject that in a सत्र each sacrificer is entitled to a fruit.

पुरुषार्थैकसिद्धित्वात्तस्यतस्याधिकारः स्यात् ॥६।२।१॥

पुरुषार्थैकसिद्धित्वात् by reason of one result of the पुरुषार्थ ; तस्य तस्य of each one; अधिकारः right ; स्यात् is.

1. By reason of one end of the purpose of life (पुरुषार्थ), each one is entitled (to the fruit of an act).

A सत्र is a sacrificial session and is performed by a large member of persons; each of them is called a सत्री. The number of the सत्रीs is not less than 17 and not more than 24. The author gives his own view, that the object of a man, being the accomplishment of the fruit of his action, each and every one who takes part in the सत्र is entitled to the fruit of the सत्र.

अपि चोत्पत्तिसंयोगोयथा स्यात्सत्वदर्शनं तथाभावो विभागे स्यात् ॥ ६ । २ । २ ॥

अपि also; च and; उत्पत्तिसंयोगः connection with the original text; यथा just like; स्यात् is; सत्वदर्शनं seeing a being; तथा in the same way; भावः invisible fruit; विभागे in separate individuals; स्यात् is.

2. And also the connection with the original text ; just as on seeing a being a concept is formed, in the same way, is the invisible result in a separate (individual).

The author supports his view in two ways. The original text confers the right to fruit on all सत्रीs He further says that it is possible just like perception of a being by a large nnmber of people; they all see similarly and one result is produced on each and every one of them. The author concludes from these two *data* that the invisible result is achieved by each and every individual in a सत्र. The original texts are of two kinds (1) प्रत्येकंवाक्यपरिसमाप्तिः ending of the sentence in each and every individual of which the whole is made up ; as for example, 'the city is burnt' it means that each and every house in the city is burnt. (2) समुदाये वाक्यपरिसमाप्तिः ending of the sentence in the whole group ; as for example. 'he gave thousand rupees to the school' ; here school means the body as a whole. In the present case the original text is construed upon the first principle mentioned above.

Adhikaraṇa II. Sûtras 3 - 12.—Dealing with the rule as regards one performer in the new and full moon sacrifices.

प्रयोगे पुरुषश्रुतेर्यथाकामी प्रयोगे स्यात् ॥ ६ । २ । ३ ॥

प्रयोगे in a sacrifice ; पुरुषश्रुतेः by reason of a text laying down a rule as to person ; यथाकामी a person desirous (of a fruit) ; प्रयोगे in a sacrifice; स्यात् is.

3. By reason of a text laying down a rule as to person in a sacrifice any number desirous of a fruit is (entitled to join) the sacrifice

The adhikaraṇa opens with the objector's point of view. The same principle which our author applied in the preceding अधिकरण to सत्र, the objector applies to दर्श and पूर्णमास यागs. His position is that the पुरुष is principal and the number is subordinane; though the agent of the performer is mentioned in a singular number, yet it means as many as are desirous to obtain the fruit of the sacrifice.

प्रत्यर्थं श्रुतिभाव इतिचेत् ॥ ६ । २ । ४ ॥

प्रत्यर्थं for each; श्रुतिभावः the object of the text; इतिचेत् if you say.

4. If you say that the object of the text is for each separately.

The objector raises an objection on behalf of the सिद्धांती. Where the sacrifice is principal, the पुरुष is subordinate; and the Vedic text which gives the number, becomes important. The text mentions a sacrificer, a sacrifice and its result; so according to the सिद्धांती each and every individul is mentioned separately.

तादर्थ्ये न गुणार्थताऽनुक्तेऽर्थान्तरत्वात्कर्तुः प्रधानभूतत्वात् ॥ ६ । २ । ५ ॥

तादर्थ्ये on the object being for him; न not; गुणार्थता subordination; अनुक्ते on being not mentioned; अर्थांतरत्वात् by reason of other proofs; कर्तुः of an agent; प्रधानभूतत्वात् by reason of his being principal.

5. On the reward being for him, he is not subordinate; as there is no direct text by reason of other proofs, the agent is principal.

The objector meets the objection raised in the preceding सूत्र; his reasoning is that the sacrificer can not be considered subordinate. The fruit is principal and the sacrificer being directly connected with it, he is principal. When the sacrificer is principal, the number loses its importance.

अपि वा कामसंयोगे सम्बन्धात्प्रयोगायोपदिश्येत प्रत्यर्थं हि विधिश्रुतिर्विषाणावत् ॥ ६ । २ । ६ ॥

अपिवा or also, not so; कामसंयोगे in connection with the desire; संबंधात् by virtue of the relationship; प्रयोगाय for performance; उपदिश्येत should be directed; प्रत्यर्थं for each end; हि because; विधिश्रुतिः the text which lays down the order; विषाणावत् like the text (which prescribes) a horn.

6. Not so; by reason of the relationship in connection with the desire, the performance is directed; because the injunctive text for each and distinct individual is just like the text (which lays down) a horn.

The author now proceeds with his सिद्धांत view and criticises the position of the पूर्वपक्ष. He says that in relation to the act, the agent is principal; but the fruit is directly connected with the act: the act is therefore principal and the agent who is inferred indirectly from the act is subordinate. In the text, the act is mentionod and the fruit is mentioned (स्वर्गकामोयजेत). The agent is inferred; what is inferred is not principal but subordinate. The sacrificer is, therefore, in the sentence subordinate and the number becomes important. He gives an example of the texts regarding the horn; there are two direct texts about it; but such is not a case here. We have only one text.

अन्यस्यस्यादिति चेत् ॥ ६ । २ । ७ ॥

अन्यस्य of another; स्यात् is; इतिचेत् if it be said.

7. If it be said that fruit may accrue to another.

The author raises an objection on behalf of the objector to his सिद्धांत view and says that if you argue that by virtue of making the performer subordinate, the result will be that one may perform a sacrifice and another may reap its fruit. The reply is as follows :—

अन्यार्थेनाभिसम्बन्धः॥ ६ । २ । ८ ॥

अन्यार्थे in a case where the fruit is to accrue to another; न not; अभि संबंध connection.

8. There is no connection in the case where the fruit is to accrue to another.

The author says that आत्मनेपद form is used when the result of the verb is to accrue to the agent; so in the text, the आत्मनेपद form is used and if the benifit of the verb was to accrue to another, the आत्मनेपद would not have been used.

फलकामो निमित्तमिति चेत् ॥ ६ । २ । ९ ॥

फलकामः the desire of the fruit; निमित्तं essential condition; इतिचेत् if you say.

9. If you say that desire to obtain fruit is an essential condition.

The सिद्धांती raises an objection on behalf of the objector and says that a desire to secure fruit is the chief cause which prompts one to action; it is quite possible that one may get fruit and another may perform the act.

The reply is given in the next सूत्र.

न नित्यत्वात् ॥ ६ । २ । १० ॥

न not; नित्यत्वात् by reason of the permanency.

10. Not, by reason of the permanency.

The author says that the performance of दर्शपूर्णमास याग is permanently enjoined and the fruit which the action secures, is also permanent. The performance of the दर्शपूर्णमास याग is permanent. It is permanently enjoined and must be performed. The fruit is directly connected with the act; the fruit is principal and the act is subordinate and the agent is, therefore, not principal. So the number is important when the agent is subordinate.

कर्म तथेति चेत् ॥ ६ । २ । ११ ॥

कर्म act; तथा similarly; इति चेत् if you say.

21. If you say that there are acts similarly.

The author again raises an objection on behalf of the objector. If you say that there are sacrifices which are performed by two or more persons; a reply is as follows:

न समवायात् ॥६ । २ । १२ ॥

न not; समवायात् by reason of connection.

12. No, by reason of the connection.

Those sacrifices in which two or more sacrificers act are अहीन sacrifices. They have, therefore, no bearing on दर्शपूर्णमास याग.

Adhikaraṇa III. Sûtras 13—15. Dealing with the rule that a काम्य कर्म once commenced should be finished.

प्रक्रमात्तु नियम्येतारम्भस्य क्रियानिमित्तत्वात् ॥६।२।१३॥

प्रक्रमात् by reason of the beginning; तु on the other hand; नियम्येत it is ruled; आरंभस्य of a commencement; क्रियानिमित्तत्वात् by reason of the cause of an action.

13. On the other hand, by reason of the commencement, it is ruled (that an act commenced should be completed) because the commencement is for the sake of an act.

The author says that the very word 'act' means the accomplishment of it i. e., the beginning, the continuance and the completion of it. An act,

when commenced should be completed, otherwise no purpose can be accomplished.

फलार्थित्वाद्वाऽनियमो यथानुपक्रान्ते ॥ ६ । २ । १४ ॥

फलार्थित्वात् by reason of a desire for a fruit; वा on the other hand; अनियमः no rule; यथा just as; अनुपक्रांते in the case of an act not commenced.

14. On the other hand, by reason of a desire for a fruit, there is no rule just as in the case of an act not commenced.

The objector raises an objection to the view of the author; he says why should an act be completed? The principal thing is to obtain a fruit; if the fruit is obtained, the sacrifice should not be completed. When an act is not commenced, it is not necessary to commence it; so when an act is commenced, it is not necessary to complete it.

नियमो वा तन्निमित्तत्वात्कर्तुस्तत्कारणं स्यात् ॥६।२।१५॥

नियमः a rule; वा on the other hand; तन्निमित्तत्वात् by reason its being the object for that; कर्तुः of an agent; तत्कारणं that cause; स्यात् is.

15. On the other hand there is a rule for its sake and it is the cause of the agent.

The author gives a reply to the objection of the objector and says that the rule is with a view to complete an act once commenced and that is the cause of the agent's activity to act. If an act once commenced is not completed, the agent is looked down upon by good people of the society. So an act once commenced should be brought to an end.

Adhikaraṇa IV. Sûtra 16—18. Dealing with the subject that there is no rule that the worldly act once commenced should be completed.

लोके कर्माणि वेदवत्ततोऽधिपुरुषज्ञानम् ॥ ६ । २ । १६ ॥

लोके in the world; कर्माणि acts; वेदवत् like those enjoined in the Veda; ततः from that; अधिपुरुषज्ञानं the knowledge of an excellent man.

16. In the world, the acts are like those enjoined in the Veda; from them there is a knowledge of the excellent man.

The objector says just as there is a Vedic code regulating the sacrifice; so there is a worldly science which regulates mundane affairs. Just as the Vedic actions once commenced should be completed, so the worldly action should be completed; by doing so, the performer is known as

an excellent man. If you commence building a house and leave it incomplete, the society will hold you in contempt.

अपराधेऽपि च तैः शास्त्रम् ॥ ६ । २ । १७ ॥

अपराधे on a fault; अपि also, च and; तैः by them; शास्त्रं regulated.

17. And on fault also, by them regulated.

The objector supports his view by another argument; he says even a carpenter is punished for his default by those wordly codes. There are expiatory ceremonies prescribed, when any wrong is committed by a carpenter.

अशास्त्रात्तूपसम्प्राप्तिः शास्त्रं स्यान्न प्रकल्पकं तस्मादर्थेन गम्येताप्राप्ते शास्त्रमर्थवत् ॥ ६ । २ । १८ ॥

अशास्त्रा without a code; तु on the other hand; उपसंप्राप्तिः obtaining of the fruit; शास्त्रं code; स्यात् is; न not; प्रकल्पकं cause; तस्मात् therefore; अर्थेन by inference (अर्था पत्तिः); गम्येत is concluded or arrived at; अप्राप्ते in (the case of a thing) not known; शास्त्रं code; अर्थवत् useful, pertinent.

18. On the other hand the fruit is obtained even without a code; a code is not the cause; therefore it follows from an inference that a code is helpful in cases where the subject is not known.

The author sums up the whole thing as the last conclusion. He says there is no work on carpentry; a carpenter without the guide of any code, does his work; so it follows that a शास्त्र is helpful where the subject is not known. The result of the whole discussion is that it does not necessarily follow that a worldly act once commenced should necessarily be completed. It depends npon the choice of the agent.

Adhikaraṇa V. Sūtras 19—20. Dealing with befalling of misforture on doing forbidden acts.

प्रतिषेधेष्वकर्मत्वात्क्रिया स्यात्प्रतिषिद्धानां विभक्तत्वादकर्मणाम् ॥ ६ । २ । १९ ॥

प्रतिषेधेषु in forbidden (acts); अकर्मत्वात् by virtue of no action; क्रिया action; स्यात् is; प्रतिषिद्धानां of forbidden acts; विभक्तत्वात् by reason of being different; अकर्मणां of non-action.

19. In the forbidden acts, by reason of non-action, an act

is performed; there being a difference between an act forbidden and non-act.

A nice distinction is made in the सूत्र between an act which is actually performed and the one that is mentally performed. The objector says that when an act is forbidden, it should not be done at all; but it can be done by thinking on it; for there is a difference between an actual commission of it which does not manifest itself in the form of an act: न कलंजंभक्षयितव्यं. "No flesh of an animal struck with a poisoned arrow should be eaten." The question is whether the negative participle न qualifies eating or the act. No eating of कलंज should be done. If you say that it is the absence of eating which is meant, then even the thinking of it is forbidden, this is the position of the objector. It is called पर्युदास by a मीमांसक. The other side says that it is the actual commission of the act which is prohibited. It is called प्रतिषिद्ध.

शास्त्राणां त्वर्थवत्वेन पुरुषार्थो विधीयते तयोरसमवायित्वात्तादर्थ्यं विध्यतिक्रमः ॥ ६ । २ । २० ॥

शास्त्राणां of rules, of injunctions; तु on the other hand; अर्थवत्वेन with the quality of an object; पुरुषार्थः purpose of the agent; विधीयते is laid down; तयोः of both; असमवायित्वात् by reason of being not connected; तादर्थ्यं with that object; विध्यतिक्रम violation of the command.

20. On the other hand, the injunction being for a purpose the duty of man is laid down; by reason of their being not in harmony, for that object, there is a violation of the rule.

The author lays down his own view. He says in order to fulfil the command of the Veda, the act in pursance of it should be performed. There is the purpose of the rule to be fulfilled; and the purpose of the man is also to be fulfilled. If there is no harmony between these two different objects and if you recognise only one object, there is a violation of the rule. There is a nice distinction between a याग and a व्रत. The former is the actual performance and is done by the hands; while the latter is a mental act or a determination not to do a particular act; as for example 'one ought not see a rising sun'. When a man has made a determination, he can refrain from seeing the rising seen but in the other case *viz.*, कलिंज or flesh in which a poisonous arrow is struck should not be eaten, one has to act. It is not a mere determination. This adhikaraṇa is called कलिंजन्याय.

Adhikaraṇa VI. Sûtras 21—22. Dealing with the subject that respect to a preceptor is to be paid, after the performance of the उपनयन.

तस्मिंस्तु शिष्यमाणानि जननेन प्रवर्त्तेरन् ॥ ६ । २ । २१॥

तस्मिन् in him; तु on the other hand; शिष्यमाणानि duties that are laid down or taught; जननेन by birth; प्रवर्त्तेरन् arise.

21. On the other hand, the duties that are laid down (for a disciple) arise in him from birth.

We have discussed याग and व्रत in the preceding अधिकरण. Now the question as to आचार arises; when should a particular kind of conduct be observed by a religious student? The objector says that it arises from birth; according to him good manners should be observed as soon as one is born.

अपि वा वेदतुल्यत्वादुपायेन प्रवर्त्तेरन् ॥ ६ । २ । २२ ॥

अपि वा not so, or also; वेदतुल्यत्वात् by reason of the equality with the Vedas; उपायेन with the initiation ceremony; प्रवर्तेरन् commence, arise.

22. Not so; by reason of the equality with the Vedas, the observance of duties arise from the time of उपनयन (initiation ceremony).

The author gives his own view and says that the observance of the social duties, arises as soon as one is initiated. After the उपनयन ceremony the आचारs are to be observed.

Adhikaraṇa VII. Sûtras 23—26. Dealing with the timely performance of अग्निहोत्र which is to be done for one's own life.

अभ्यासोऽकर्मशेषत्वात्पुरुषार्थो विधीयते ॥ ६ । २ । २३ ॥

अभ्यास: repetition; अकर्मशेषत्वात् being not a शेष of any act; पुरुषार्थ: purpose of a person; विधीयते is laid down.

23. Because being not subsidiary to any act and as it is the purpose of a person, the repetition is laid down.

यावज्जीवमग्निहोत्रंजुहोति "one should perform अग्निहोत्र as long as he lives". The objector says that the अग्निहोत्र is not subsidiary to any sacrifice, but it is itself principal, and it is an object of a person; so it should be performed 'incessantly'.

तस्मिन्नसंभवन्नर्थात ॥ ६ । २ । २४ ॥

तस्मिन् in him; असंभवन् not possible; अर्थात् from necessary objects necessity.

24. In him it is impossible by reason of necessity.

The objector explains what he means by 'incessantly'; अग्निहोत्र can not be performed at every time, it can be performed after other necessary acts such as eating, sleeping &c.

न कालेभ्य उपदिश्यन्ते ॥ ६ । २ । २५ ॥

न not; कालेभ्यः for the time; उपदिश्यंते laid down.

25. Not so; time has been laid down.

The author gives his own view and says that time has been enjoined for the performance of the अग्निहोत्र in the text and so it can not be performed at any time. प्रदोषं अग्निहोत्रं होतव्यं । व्युष्टायां प्रातः । पौर्णमास्यां पौर्णमासेनयजेत । अमावस्यायाममावस्येनयजेत ॥ "अग्निहोत्र should be performed in the evening, in the morning; on the full moonday with full moon sacrifice and on the new moon day, one should perform new moon sacrifice". If performed at a time which is not enjoined, the act is equivalent to non-performance.

दर्शनात्काललिङ्गानां कालविधानम् ॥ ६ । २ । २६ ॥

दर्शनात् by reason of seeing; काललिंगानां the text of time; कालविधानं fixing of time.

26. By seeing the Vedic texts laying down time, time has been fixed.

The author gives a reason in support of his view. He says that Vedic acts have their fixed times under the Vedic texts; so no Vedic act can be performed at any time one likes. The अग्निहोत्र has the stated time and is to be performed at its proper time. This Adhikaraṇa is called अग्निहोत्रन्याय.

Adhikaraṇa VII, Sûtras 27 28. Dealing with the repetition of अग्निहोत्र &c., at their proper time.

तेषामौत्पत्तिकत्वादागमेन प्रवर्त्तेत ॥ ६ । २ । २७ ॥

तेषां of them; औत्पत्तिकत्वात् by reason of the original text; आगमेन by repetition; प्रवर्तेत should commence.

27. On account of the original text about them, repetition should commence (they should be repeated.)

The author lays down that the अग्निहोत्र and other sacrifice should be repeated at their stated time. The time is given in the Vedas; the अग्निहोत्र is to be performed in the morning and evening everyday. This is what is meant by आगम.

तथा हि लिङ्गदर्शनम् ॥ ६ । २ । २८ ॥

तथाहि similarly; लिंगदर्शनं the force of the text.

28. Similarly there is the force of the text.

The author relies on the Vedic text in support of his view.

अववाप्य सुवर्गाल्लोकाच्छिद्यते योदर्शपूर्णमासी सक्षमावस्यां वा पौर्णमासीं वा तिपादयति ॥ तै० सं० २. २. ५. ४. "He who, having undertaken a vow to perform दर्शपूर्णमासयागs, allows new moon and full moon days pass by, without the performance of the same, falls from the heavenly region.

Adhikaraṇa. IX. Dealing with the repetition of the homa when any vessel is broken or anything spilled in the new moon sacrifices &c.

तथान्तःक्रतुप्रयुक्तानि ॥ ६ । २ । २९ ॥

तथा similarly; अंतःक्रतुप्रयुक्तानि those that are used in a sacrifice.

29. Similarly, when those (vessels) that are used in a sacrifice (are broken or their contents spilled, the repetition should be made.)

The author says that the expiatory libations should be made whenever in the course of a sacrifice any vessel is broken or its contents spilled. It is to be repeated as often, as this happens. भिन्नेजुहोतिस्कन्नेजुहोति । "He sacrifices, when a vessel is broken; he sacrifices, when contents are spilled."

Adhikaraṇa X. Dealing with the repetition of respect due to a spiritual preceptor, as often as occasion requires.

आचाराद्गृह्यमाणेषु तथा स्यात्पुरुषार्थत्वात् ॥ ६ । २ । ३० ॥

आचारात् by virtue of social customs or etiquette; गृह्यमाणेषु in the cases recognised; तथा the same; स्यात् is; पुरुषार्थत्वात् by reason of its being a पुरुषार्थ.

30. In the cases of social etiquette recognised, the same is the rule because they are the duties of a man.

Under the social etiquette, a preceptor is to be respected; the pupil should rise when he comes; such etiquette should be observed as often

as the preceptor arrives. It is the duty of a person to respect his elders.

Adhikaraṇa XI. Dealing with the subject that it is essential for a Brâhmaṇa, Kṣatriya and Vaiśya to pay off the three debts.

ब्राह्मणस्य तु सोमविद्याप्रजमृणवाक्येन संयोगात्

॥ ६ । २ । ३१ ॥

ब्राह्मणस्य of a Brâhmaṇa; तु on the other hand; सोमविद्याप्रजं soma sacrifice, acquisition of knowledge and production of progeny; ऋणवाक्येन with the text which enjoins the debts; संयोगात् by virtue of connection.

31. On the other hand, of a Brâhmaṇa soma sacrifice, acquisition of knowledge and production of progeny (are essential duties) on account of their relationship with the text which enjoins the debt.

The author says that in the Vedas, it is laid down that a Brâhmaṇa is born with three debts which he has to pay off ; (1) the debt due to the gods; (2) the debt due to the ऋषि and (3) the debts due to the पितृ. The first is paid off by performing a सोमयाग; the second by the ब्रह्मचर्य *i. e.* by living at the house of the preceptor and acquiring knowledge there, and the third पितृऋण by entering into a family life and propagating the race.

जायमानोहवै ब्राह्मणस्त्रिभिर्ऋणवाजायते ब्रह्मचर्येण ऋषिभ्यो यज्ञेनदेवेभ्यः प्रजया पितृभ्यएषवा अनृणोय पुत्रीयज्वा ब्रह्मचारिवासी ॥ तै० सं० ६. १. १०. ५. "A Brâhmaṇa from his very birth is under three debts; by celibacy to ऋषिs by sacrifice to the gods, by offspring to the पितृs; he who has a male child, performs a sacrifice and lives a life of celibacy, discharges the debts."

END OF PÂDA II.

PDÂ III.

Adhikaraṇa I. Sûtras 1 to 7. Dealing with the subject that in a permanent sacrifice, the subsidiary acts may be performed as far as possible.

सर्वशक्तौ प्रवृत्तिः स्यात्तथाभूतोपदेशात् ॥६।३।१॥

सर्वशक्तौ on having the whole power ; प्रवृत्तिः engagement ; स्यात् should be ; तथा similary ; भूतोपदेशात् by the direction of the Veda as to the performance of all the constituent parts.

1. If one has a capacity, he should perform the whole as there is a direction in the Veda to that effect.

The sacrificial acts are नित्य and काम्य. The question is whether the नित्यकर्म should be performed with all its subsidiary minor acts. The position of the पूर्वपक्ष is that it should be performed with all its subsidiary acts., because it is so laid down in the Vedas.

अपि वाऽप्येकदेशेस्यात्प्रधाने ह्यर्थनिर्वृ त्तिगु णमात्रमि-तरत् तदर्थत्वात् ॥ ६ । ३ । २ ॥

अपि वा not so, or also एकदेशे on one portion; स्यात् is; प्रधाने on the principal; हि because; अर्थनिर्वृत्तिः accomplishment of the object; गुणमात्रं subordinate only; इतरत् others; तदर्थत्वात् being for the object of that

2. Not so; performance of some parts is sufficient; because in the performance of the principal, the object is accomplished; others are only subordinate being subservient for it.

The author gives his own view. All the parts in a नित्य कर्म should be performed; which are essential and which subserve the principal. The author says that on the performance of the principal, depends the accomplishment of one's object.

तदकर्मणि च दोषस्तस्मात्ततो विशेषः स्यात्प्रधानेनाऽभिसम्बन्धात् ॥ ६ । ३ । ३ ॥

तत् that; अकर्मणि on non-performance; च and; दोष sin; तस्मात् therefore; ततः from the subordinate; विशेषः special; स्यात् is; प्रधानेन with the principal; अभिसंबंधात् by reason of its connection or being essential.

3. And on non-performance of it, there is a sin; therefore it is distinguishable from the subsidiary acts, because of the connection with the principal.

The anthor supports his view by giving a reason in this sûtra. He says that in a नित्यकर्म the performance of the pricipal part is indispensable; if you omit it, you incur a sin; but snch is not the case when any unnecessary act is omitted. This is the distinguishing feature and this makes the performance of the principal incumbent.

कर्माऽभेदं तु जैमिनिः प्रयोगवचनैकत्वात्सर्वेषामुपदेशः स्यादिति ॥ ६ । ३ । ४ ॥

कर्मांभेदं no difference of an act; तु on the other hand; जैमिनि the Risi of that name; प्रयेाग वचनैकत्वात् by reason of the one text laying down the rule for guidance; सर्वेषां of all; उपदेशः order, instruction, direction; स्यात् is; इतिचेत् if you say.

4. "On the other hand, the view of जैमिनि is that there is no difference of the act by reason of the oneness of the text laying down the rule of performance under which all are directed." If you say.

The author raises an objection on behalf of the objector to his own view that जैमिनि says that all the constituent parts and principal, go to constitute one act under the Vedic text; so they are directed to be performed.

अर्थस्य व्यपवर्गित्वादेकस्यापि प्रयोगेस्याद्यथा क्रत्वन्तरेषु ॥ ६ । ३ । ५ ॥

अर्थस्य of an object of the main part; व्यपवर्गित्वात् by reason of its being distinct; एकस्य of one; अपि also; प्रयेागे on performance; स्यात् is; यथा just like; क्रत्वंतरेषु in another sacrifice.

5. On account of the main part being distinct, on the performance of one act only, the fruit may result as in another sacrifice.

The author gives a reply to the objection in the preceding sûtra. He says that there is a difference between the main and auxiliary parts. In the performance of the main part, depends the fruit of the sacrifice; so it should be performed. The subsidiary parts are therefore not essential. He cites the example of modified and model sacrifices.

विध्यपराधे च दर्शनात्समाप्तेः ॥ ६ । ३ । ६ ॥

विध्यपराधे on the violation of the rule; च and; दर्शनात् by seeing; समाप्ते on the completion.

6. And on the violation of the rule by seeing the completion.

The author gives an additional reason in support of his view. He says that if some part is omitted, even then the end of the sacrifice is seen. This additional fact shows that the performance of a subsidiary act is not essential.

प्रायश्चित्तविधानाच्च ॥ ६ । ३ । ७ ॥

प्रायश्चित्तविधानात् by prescribing the expiatory ceremony; च and.

7. And by reason of the expiatory ceremony being prescribed.

The author gives further reason in support of his view. He says that there is an expiatory ceremony laid down in case of an omission or violation of a rule.

Adhikaraṇa II. 8-10. Dealing with the fruitleesness of a काम्य sacrifice on the omission of any part.

काम्येषु चैवमर्थित्वात् ॥ ६ । ३ । ८ ॥

काम्येषु in a काम्य sacrifice ; च and ; एव the same ; अर्थित्वात् by reason of being the act of a person possessed of a desire.

8. And in the desire-accomplishing sacrifice the same (principle applies) by reason of the desire.

In the present adhikaraṇa, the performance of a काम्य sacrifice is discussed; it opens with the view of the objector. He says that as in the case of a नित्य कर्म some minor acts not essential to the performance are omitted, so in the case of the काम्य sacrifice, minor acts may be omitted.

असंयोगात्तु नैवं स्याद्विधेः शब्दप्रमाणत्वात् ॥६।३।९॥

असंयोगात् want of connection; तु on the other hand; नैवं not so; स्यात् is; विधेः of the command; शब्दप्रमाणत्वात् by reason of the sanction of the Vedas.

9. On the other hand there being no connection, the same principle does not apply ; the command being based on the text of the Veda.

The author gives his own view. There in the काम्य sacrifices, the principal act alone has no connection with the fruit. A काम्य sacrifice is performed for the accomplishment of a desire and it can not be achieved by simiply performing the principal act. It should be performed, with all its details ; that is what the sûtra means by saying that there is no connection. He further says that it is based on the Vedic text which lays down that a काम्य sacrifice should be performed with all its details. ऐंद्राग्नमेकादशकापालं निर्वपेत्प्रजाकामः ॥ (तै० सं० २।२।१।२) योब्रह्मवर्चसकामः स्यात् स्मा एतं सौर्यं चरुं निर्वपेत् ॥ (तै० सं० २।३।२।३) वैश्वदेवीं सांग्रहणीं निर्वपेद्ग्राम

कामः ॥ (तै० सं० २।३।६।२) "He who is desirous of children shall offer cakes baked on eleven pans and consecrated to the twin dieties इंद्र and अग्नि. One who is desirous of Brahmaṇic splendour, shall therefore offer this boiled rice consecrated to sun. One who is desirous of a village, shall perform साम्रहणी pertaining to the gods विश्वेदेवs."

अकर्मणि चाप्रत्यवायात् ॥ ६ । ३ । १० ॥

अकर्मणि in non-performance; च and; अप्रत्यवायात् no obstacle, no calamity.

10. And there is no calamity in not performing it.

The author gives an additional reason in support of his view. He says that the performance of a नित्यकर्म is essential and the non-performance of it entails a sin; while a काम्यकर्म is not essential, it is performed when there is a special reason for it. It is an occasional act and if it is not performed with all its details, no fruit will accrue; and the performance of the काम्य is not incumbent; it is, as said, is for certain object. So the non-performance does not produce any calamity or sin.

Adhikaraṇa III. Sûtras 11—12. Dealing with the subject that the act is the same though the materials are different.

क्रियाणामाश्रितत्वाद्द्रव्यान्तरे विभागः स्यात् ॥६।३।११॥

क्रियाणां of actions; आश्रितत्वात् by reason of their being dependent; द्रव्यांतरे on the change of materials, विभागः division, change; स्यात् is.

11. By reason of the actions being dependent, there is a change on the change of materials.

The sûtra lays down the view of the पूर्वपक्ष. The action is the quality of the matter and inheres in it; so by the change of the matter, the action which is its quality necessarily changes.

अपि वाऽव्यतिरेकाद्रूपशब्दाविभागाच्च गोत्ववदैककर्म्यं स्यान्नामधेयं च सत्त्ववत् ॥ ६ । ३ । १२ ॥

अपि वा not so, or also; अव्यतिरेकात् by reason of the absence of diminution or augmentation; रूपशब्दाविभागात् by reason of the non-divisibitily of the words expressive of forms; च and; गोत्ववत् like the quality of being a cow; एककर्म्यं unity of an act; स्यात् is; नामधेयं name; च and; सत्त्ववत् like an animal.

12. Not so; by reason of the absence of dimiuntion or augmentation and the indivisibility of the word expressing the form, there is a unity of action like the quality of being a cow and the name is like an animal.

The author gives a reply to the objection raised in sûtra 11. He says that just as species come under one genus, so the action performed by different materials is one. There are hundred cows, they may differ; but the quality of being a cow is one; there may be several species but the genus under which they may be grouped, is one. So throwing of stone, wood or brick is one act, though there may be different materials employed in the performance of the act of throwing.

Adhikaraṇa IV. Sûtras 13—17. Dealing with completion of the नित्य कर्म and the निमित्त कर्म when commenced by means of a substitute when the original material is not available.

श्रुतिप्रमाणत्वाच्छिष्टाभावेऽनागमोऽन्यस्याऽशिष्टत्वात् ॥ ६ । ३ । १३ ॥

श्रुतिप्रमाणत्वात् by reason of the Veda being authority; शिष्टाभावे in the absence of the material ordained; न not, आगमः substitute; अन्यस्य of another; अशिष्टत्वात् by reason of its being not ordained.

13. On account of the Veda being an authority, in the absence of the material sanctioned, no other material (shall be used as) substitute by reason of its being not sanctioned.

The adhikaraṇa opens with the पूर्वपक्ष view which lays down that no substitute should be used in a नित्य and नैमित्तककर्म, when the original material is lost, has become unfit for use or is not available.

क्वचिद्विधानाच्च ॥ ६ । ३ । १४ ॥

क्वचित् some where; विधानात् by laying down a command; च and,

14. And some where by laying down a command.

The objector supports his view by stating that in the Veda somewhere it is stated that such and such material should be used for such and such material in a certain case; this shows that in all cases, substitutes can not be used.

आगमो वा चोदनार्थाविशेषात् ॥ ६ । ३ । १५ ॥

आगमः substitute; वा on the other hand; चोदनार्थाऽविशेषात् by virtue of the object of the command being not specific.

15. On the other hand, there is a substitute on account of the object of the command being general.

The author gives his own view; what he says is that the general character of the text that a substitute should be used in case the original is not available, is not effected by a particular text. The object of the command is the performance of a याग and if an original material is not available, it must be performed by means of a substituted material.

नियमार्थः क्वचिद्विधिः ॥ ६ । ३ । १६ ॥

नियमार्थः with the object of restriction; क्वचित् some where; विधिः command.

16. Some where a command is with an object for restriction.

The author supports his view by saying that special commands are, in some cases, made with an object for restriction.

तन्नित्यं तच्चिकीर्षा हि ॥ ६ । ३ । १७ ॥

तत् that; नित्यं permament; तत् that; च and; चिकीर्षा desire ; हि because.

17. That (statement) is permanent and because that is a desire.

The author further says that the specific statement laying down a substitute for the original material in certain cases is a permanent command and that the substitute is also a desired thing for the completion of the sacrifice.

Adhikaraṇa V. Sûtras 18—19. Dealing with the subject that there is no substitute in default of a diety, fire, mantra and act.

न देवताग्निशब्दक्रियमन्यार्थसंयोगात् ॥ ६ । ३ । १८ ॥

न not; देवताग्निशब्दक्रियं for diety, fire, mantra and act; अन्यार्थसंयोगात् for being connected with other object.

18. There is no substitute for diety, fire, mantra and act by reason of the connection with other object.

There are two parts of a sacrifice, the general and the particular. The particular part consists of a god, the fire (which is of three kinds), the Vedic mantra and the action. About these, the author lays down that no substitute can be had. Every sacrifice has its diety; you can not

have another in his place. So the same holds good in the case of others.

देवतायां च तदर्थत्वात् ६ । ३ । १९ ॥

देवतायां in the case of a diety; च and; तदर्थत्वात् by reason of its being for that object.

19. And in case of a diety, by reason of its being for that object.

The author gives a reason in support of his view. What he says is that a sacrifice is held in honour of a particular diety; no other diety can be substituted, otherwise the object of the whole sacrifice will be frustrated.

Adhikaraṇa VI. Dealing with the subject that a forbidden material can not be a substitute.

प्रतिषिद्धं चाविशेषेण हि तच्छ्रुतिः ॥ ६ । ३ । २० ॥

प्रतिषिद्धं forbidden ; च and; अविशेषेण general ; हि because ; तच्छ्रुतिः the Vedic text about it.

20. And a forbidden material generally, because there is a Vedic text about it.

The author says that a material which is forbidden can not be substituted.

Adhikaraṇa VII. Dealing with the subject that there can not be a substitute for a master.

तथा स्वामिनः फलसमवायात्फलस्य कर्मयोगित्वात्

॥ ६ । ३ । २१ ॥

तथा similarly ; स्वामिनः of a master ; फलसमवायात् by reason of the connection with the fruit ; फलस्य of a fruit ; कर्मयोगित्वात् by reason of the connection with the act.

21. Similarly of a master by reason of the connection with the act.

The author says that there can not be a substitnte for the master of the sacrifice. The master performs the sacrifice at his cost with certain object in view *viz.* to obtain a fruit and that depends upon the sacrifice. No one can reap the fruit of the action of another ; on this principle there can be no substitute for the master of the sacrifice.

Adhikaraṇa VIII. Dealing with the appointment of a substitute in the absence of any master in any सत्र.

बहूनां तु प्रवृत्तेऽन्यमागमयेद्वैगुण्यात् ॥६।३।२२॥

बहूनां of many ; तु on the other hand ; प्रवृत्ते on engagement; अन्यं another; आगमयेत् may be brought in, appointed ; वैगुण्यात् by reason of the failure.

22. On the other hand when many are engaged, another may be brought in to avoid failure.

In a satra, 17 sacrificers are engaged and if one of them is dead or has fled away, then another person may be appointed, so that the required number of the sacrificers in the satra may not fail. This Adhikaraṇa is called सत्रन्याय.

Adhikaraṇa IX. Sûtras 23—25. Dealing with the subject that in a Satra, the position of the *locum tenens* is not that of a master.

स स्वामी स्यात्संयोगात् ॥ ६ । ३ । २३ ॥

स he ; स्वामी master ; स्यात् is ; तत्संयोगात् by reason of the connection with that.

23. He is a master by reason of the connection with it.

The objector says that the position of the *locum tenens* appointed in a सत्र in place of a sacrificer is that of the master, being connected with the sacrifice and completes the number of the सत्र which is essential.

कर्मकरो वा भृतत्वात् ॥ ६ । ३ । २४ ॥

कर्मकरः a servant; वा on the other hand; भृतत्वात् by reason of his being maintained.

24. On the other hand, he is a servant by reason of his being maintained.

The author gives his own siddhânta view in the present sûtra. He says that he is only a servant ; he is only to make up the number 17. The master in whose place, he is appointed, gets the fruit of the sacrifice. The number 17 in a सत्र does not produce the fruit, though it is absolutely necessary; it is subordinate.

तस्मिंश्च फलदर्शनात् ॥ ६ । ३ । २५ ॥

तस्मिन् in him; च and; फलदर्शनात् seeing the fruit.

25. And in him, seeing the fruit.

The author supports his view by another argument. He says that when one of the sacrificers is dead. the fruit of the sacrifice accrues to the original sacrificer but not to the substitute. येादीक्षितानां प्रमीयेत अपितस्यफलम् ॥ "If any one of the initiated dies, his is the fruit."

Adhikaraṇa X. Dealing with the subject that a *locum tenens* is to all intents and purposes a sacrificer.

स तद्धर्मा स्यात्कर्मसंयेागात् ॥ ६ । ३ । २६ ॥

स he ; तद्धर्मा possessed of a quality of a sacrificer ; स्यात् is ; कर्मसंयेागात् by reason of the connection with the act.

26. He becomes like him, by reason of his connection with the act.

The author says that as far as the fruit of the सत्र is concerned, the position of the *locum tenens* is no better than that of a servant, because he gets no fruit of the sacrifice; but to all intents and purposes his position is that of the original sacrificer. A ऋत्विक् who is also a servant helps the master but the *locum tenens* though not a master, has all the powers of the master for the time being.

Adhikaraṇa XI. Dealing with the subject that in absence of Vedic material, another material resembling it may be substituted.

सामान्यं तच्चिकीर्षा हि ॥ ६ । ३ । २७ ॥

सामान्यं generality ; तच्चिकीर्षा the want of that ; हि because.

27. Any thing of the same class, because there is a want of it.

The author says that when any material is lost or not available, any material of the same genus may be used. This is the force of the word सामान्य in the sûtra.

Adhikaraṇa XII. Sûtras 28—30. Dealing with the non-use of another optional material in the absence of the material once used.

निर्देशात्तु विकल्पे यत्प्रवृत्तम् ॥ ६ । ३ । २८ ॥

निर्देशात् by direction; तु on the other hand ; विकल्पे in an optional (material) ; यत् that ; प्रवृत्तं commenced.

28. By reason of the direction of the Veda, when commenced with the optional material, (the material resembling it should be used).

When the Veda has enjoined any optional material, and when one of them is used and the optional material used is lost, which material shoud

be used ? Whether any other material out of the optional material used, or any other material resembling the material which was used but afterwards lost ? The author says that once the option is exercised, you can not exercise it second time ; you will have to use the material of the same class with which you started your sacrificial act. There is a text खदिरे पशुं बध्नाति, पलाशे बध्नाति, रौहितके बध्नाति. "He ties an animal to a खदिर sacrificial post; he ties it to a sacrificial post made of पलाश; he ties an animal to a post made of रौहितक." In tying a sacrificial animal, you can make a choice of any of the यूपs ; but when you have once exercised your choice and that particular यूप is lost or made useless, you will have the यूप of the same wood with which you commenced. This is the view of the author.

अशब्दमिति चेत् ॥ ६ । ३ । २९ ॥

अशब्दं not sanctioned; इतिचेत् if you say.

29. If you say that it is not sanctioned.

The author raises an objection on behalf of the objector. Three optional materials are sanctioned as said in the commentary on sûtra 28. If one is lost, why should not the choice be made from any other materials thus sanctioned? because it is directly sanctioned by the Veda; the use of other material of the same class is not sanctioned.

नाऽनङ्गत्वात् ॥ ६ । ३ । ३० ॥

न not; अनंगत्वात् by reason of its being not a part.

30. No, by reason of its being not a part.

The author gives a reply to the doubt raised by him in the preceding sûtra. He says that the optional material though sanctioned by the Veda is not a part (अंग), so it can not be used. The material which resembles the one which is destroyed or lost is to be used. By the use of one of the materials for the यूप, it becomes a constituent part of the sacrifice; so the material of the same class may be used with which you started the sacrifice.

Adhikaraṇa XIII. Dealing with the use of पूतीक in place of soma plant.

वचनाच्चाऽन्याय्यमभावे तत्सामान्येन प्रतिनिधिरभावादितरस्य ॥ ६ । ३ । ३१ ॥

वचनात् by the command; च and; अन्याय्यं unreasonable; अभावे in the absence; तत्सामान्येन by resembling it, by the class of it; प्रतिनिधिः substitute; अभावात् by reason of the absence; इतरस्य of the other.

31. By reason of the command of the code, it is unreasonable (not to use the substitute) in the absence (of the original). By reason of the absence of the other, it is a substitute by coming under the same class.

In the Veda, it is laid down that if soma is not available, पूतीक may be used. The author says that it is unreasonable not to use पूतीक in the absence of सेाम; when it is expressly sanctioned by the Veda as its proper substitute. यदिनसेामंविंदेत पूतीकानभिषुणयात् ॥ "If one does not obtain soma creeper, he may extract the juice of पूतीक plant."

Adhikaraṇa XIV. Dealing with the subject that when substituted material is lost, another material used, must be like the original.

न प्रतिनिधौ समत्वात् ॥ ६ । ३ । ३२ ॥

न not; प्रतिनिधौ in the substitute; समत्वात् by reason of the equality.

32. No (substitute) in (place of) a substitute by reason of the equality.

When an original material is lost or otherwise made useless, a substitute is used. The substitute is also lost. The question is whether the material which will be used in place of the substitute will be like the substitute or like the original. The reply is that it will be like the original.

Adhikaraṇa XV. Sûtra 33—34. Dealing with the subject that when the substitute sanctioned by the Veda is lost, the material that resembles the original should be used.

स्याच्छ्रुतिलक्षणे नियतत्वात् ॥ ६ । ३ । ३३ ॥

स्यात् should be; श्रुतिलक्षणे in the symptoms as given in the Veda; नियतत्वात् by reason of the restriction.

33. A substitute like the substitute should be used according to the signs mentioned in that Veda; because that is the restrictive rule.

The पूतीक is a subslitute for सेाम. When the substitute is lost, the question is whether the substituted material should be like पूतीक or सेाम? The पूर्वपक्ष in this सूत्र says that it should resemble the पूतीक, because the Veda has sanctioned the use of the पूतीक in the place of सेाम.

न तदीप्सा हि ॥ ६ । ३ । ३४ ॥

न not; तदीप्सा the desire for it; हि because.

34. Because there is no desire for it.

The author gives a reply that there is desire for soma; in the absence of the सोम plant, पूतीक is used; the desired object is सोम. So the substituted material must resemble soma.

Adhikaraṇa XVI. Dealing with the subject that principal material should be used when it is lost but subsequently found.

मुख्याधिगमे मुख्यमागमो हि तदभावात् ॥६।३।३५॥

मुख्याधिगमे on obtaining the principal material; मुख्यं principal; आगमः substitute; हि because; तदभावात् in the absence of that.

35. On securing the principal, the principal should be used becase a substitute is used in its absence.

When the original is lost and a search is made to obtain it, or when it is not available but subsequently it is obtained, the original should be used because the substitute can be used only in case when the original is not present.

Adhikaraṇa XVII. Sûtras 36—37. Dealing with the subject that when once a sacrifice is commenced with a substituted material and subsequently the sanctioned material has been obtained, the sacrifice must be completed with the substituted material.

प्रवृत्तेऽपीति चेत् ॥ ६ । ३ । ३६ ॥

प्रवृत्ते on commencement; अपि also; चेत् if.

36. Even if a sacrifice is commenced.

A sacrifice is commenced with a substituted material but subsequently the original material is found out. In such a case, the objector says, the original material should be used under the principle that has been laid down in the preceding अधिकरण.

नानर्थकत्वात् ॥ ६ । ३ । ३७ ॥

न not; अनर्थकत्वात् by reason of being without a purpose.

37. No, by reason of its being useless.

The author gives a reply to the objection. The use of the original material at a subsequent stage will be useless. The sacrifice once commenced with a substituted material should be completed with it; no change should be made.

Adhikaraṇa XVIII. Dealing with the principal object, even if the substitute is fit for use.

द्रव्यसंस्कारविरोधे द्रव्यं तदर्थत्वात् ॥ ६ । ३ । ३८ ॥

द्रव्यसंस्कारविरोधे on the conflict between the material and purificatory rite ; द्रव्यं the material ; तदर्थत्वात् that being for it.

38. On conflict between a substance and the purificatory rite, the substance is preferable because the purificatory rite is for the sake of the material.

The original material is such that no purificatory ceremony can be performed upon it, and the material which can be substituted is such that a purificatory ceremony can be performed upon it. The question is which should be used? The reply is that the original material is preferable. The purificatory ceremony is for the material but not the material for the purificatory ceremony.

Adhikaraṇa XIX. Dealing with the use of the substitute when the original is unfit for use.

अर्थद्रव्यविरोधेऽर्थो द्रव्याभावे तदुत्पत्तेर्द्रव्याणामर्थशेषत्वात्॥ ६ । ३ । ३९ ॥

अर्थद्रव्य विरोधे on the conflict between an object and substance; अर्थ object; द्रव्याभावे in the absence of the substance ; तदुत्पत्तेः the use of the substitute ; द्रव्याणां of the substance ; अर्थशेषत्वात् by reason of its being subordinate to the object.

39. When there is a conflict between the object and the material, the object is to prevail ; because in the absence of the material, the substitute is used : the material being subordinate to the object.

When the orignal material is unfit for the object for which it is to be used and the substitute can fulfill the object, the question is which is to be preferred? As for example, the खदिर यूप which is the original material is weak and the animal to be tied is restive; while, the कदर यूप which can be substituted, is strong enough for the animal: the author says that in such a case the substitute is to be preferred.

Adhikaraṇa XX. Dealing with the subject that the principal material is to be used when it is sufficient for the performance of the principal act, though not sufficient to perform its parts.

विधिरप्येकदेशे स्यात् ॥ ६ । ३ । ४० ॥

विधिः command ; अपि also ; एकदेशे in a part ; स्यात् is.

40. The command of the text also (applies in the case) when the original material is sufficient to accomplish a part.

When the original material is sufficient to perform the principal only, while the material which is to be substituted is sufficient for the performance of the principal act with all its subsidiary acts, the question arises, which is to be preferred? The objector says that the Vedic command comes into operation and the substitute should be used.

अपि वाऽर्थस्यशक्यत्वादेकदेशेन निर्वर्तेतार्थानामविभक्तत्वाद्गुणमात्रमितरत्तदर्थत्वात्॥ ६ । ३ । ४१ ॥

अपि वा not so: अर्थस्यशक्यत्वात् by reason of accomplishing the object; एकदेशेन by performance of a part; निर्वर्तेत is achieved; अर्थानां of the objects; अविभक्तत्वात् by reason of their being not divisible; गुणमात्रं subordinate only; इतरत् others; तदर्थत्वात् being subservient to it.

41. Not so ; if by performance of a part, the object is fufilled by its being sufficient for it ; the objects being indivisible, the other are only subordinate, being subservient to it.

There are two parts in a sacrifice ; one is principal and the other subordinate. The subordinate subserves the principal. If a material is sufficient to fulfill the principal object, the object of the subordinate is necesarily fulfilled. The author says that there is no harm in the use of the original material when it is sufficient to accomplish the object of the principal only, though not sufficient enough to accomplish the object of the minor acts. When the main object is accomplished, all the objects are fulfilled because they are all connected with the main object.

END OF PÂDA III.

PÂDA IV.

Adhikaraṇa I. Sûtras I—2. Dealing with the subject that on the destruction of an oblation, another should be substituted in its place.

शेषाद्द्वयवदाननाशे स्यात्तदर्थत्वात् ॥ ६ । ४ । १ ॥

शेषात् from the remainder; द्वयवदाननाशे on the destruction of double oblation; स्यात् is; तदर्थत्वात् that being for that.

1. On the destruction of the double oblation, (the offering should be made) from the remainder because it is with that object.

From the पुरोडाश cake, two portions are cut off; one from its first part and the other from the middle part. These two constitute a double offering to fire. When this double offering is destroyed during the continuance of the sacrifice, the question is whether a new cake may be prepared, or the oblation may be made from the remainder of the old cake that is left behind. According to the objector, it should be made from the remainder because that is reserved with that object.

निर्देशाद्वाऽन्यदागमयेत् ॥ ६ । ४ । २ ॥

निर्देशात् by reason of a direct statement; वा on the other hand; अन्यत् another; आगमयेत् should be brought in, introduced.

2. On the other hand, by reason of the direct authority, another should be introduced.

The author gives the siddhânta view and says that there being no first and the middle part left; the oblation can not be taken from the so-called remainder: so another new obtation will have to be prepared.

Adhikaraṇa II. Dealing with the subject that no other offering should be made when a oblation prepared for the स्विष्टकृत् is destroyed.

अपि वा शेषभाजां स्याद्विशिष्टकारणत्वात् ॥६।४।३॥

अपिवा not so, also; शेषभाजां of those that partake of the remainder; स्यात् is; विशिष्ट कारणत्वात् by virtue of a special cause.

3. Not so, the offering should be of the remainder for a special cause.

The स्विष्टकृत् offering is called the final oblation made to finish the sacrifice. The oblatian is only a प्रतिपत्ति कर्म, because the remaining things which are not necessary are consumed in the fire. So the author says that if the offering prepared for स्विष्टकृत् is destroyed, there need not be another new offering, because the object of it is to destroy the remain-

der. The offering shall be made from the remainder left after the destruction.

Adhikaraṇa III. Sûtras 4—9. Dealing with eating of remnants by the ऋत्विक् alone.

निर्देशाच्छेषभक्षोऽन्यैः प्रधानवत् ॥ ६ । ४ । ४ ॥

निर्देशात् by reason of the direction; शेषभक्षः eating of the remnant; अन्यैः by others ; प्रधानवत् like the principal.

4. By reason of the direction, the remnant should be eaten by others as in the case of the principal.

The question relates to eating of the remnants of the offerings ; the objector says that they are to be eaten by other than the ऋत्विक् as there is an express text. यजमान पंचमाइडां भक्षयंति ॥ आग्नेयोऽष्टाकपालः । (तै० सं० २।६ ३।३) "The fifth sacrificer including the four priests eat the sacrificial food. There is a cake baked on eight pans consecrated to Agni."

सर्वैर्वा समवायात्स्यात् ॥ ६ । ४ । ५ ॥

सर्वैः by all; वा on the other hand; समवायात् being connected; स्यात् should be.

5. On the other hand, they should be eaten by all being connected with it.

The author gives a reply to the objection raised in the preceding sûtra; he says that the remnants should be eaten by all the ऋत्विक्s because they are connected with the sacrifice; and others who are not connected can not partake of them.

निर्देशस्य गुणार्थत्वम् ॥ ६ । ४ । ६ ॥

निर्देशस्य of a direction; गुणार्थत्वं with a view to benifit.

6. The direction is with a view to be of benifit.

The author supports his view by adding further arguments. यजमान पंचमाइडांभक्षयति. The four priests and the fifth sacrificer eat the इडा. The principle of exclusion does not apply. It is an original statement with a view to benifit the sacrificer. This is to show that the priests also eat the remnants.

प्रधाने श्रुतिलक्षणम् ॥ ६ । ४ । ७ ॥

प्रधाने in the principal; श्रुतिलक्षणं the signs of the direct text.

7. In the case of the principal oblation, there is the direct text.

In the case of the double oblations there is the text which is परिसंख्या, but in the present case there is no परिसंख्या and the mention of यजमान in the text quoted in the commentary on sûtras 4 and 6 at p. 341 is with a view to lay down अपूर्वं. There are three defects in a परिसंख्या *viz.*, loss of its own sense (स्वार्थहानं) and acceptance of a different sense (अस्वार्थ परिग्रहः) and barring of that which is obtained (प्राप्त बाधः). The author's argument is that the text quoted is not a परिसंख्या, because the Apurva is laid down in connection with it.

अर्थवदितिचेत् ॥ ६ । ४ । ८ ॥

अर्थवत् with a purpose; इतिचेत् if it be said.

8. If it be said that it is for a purpose.

The objector says that eating of the remnants is with a certain purpose. In a horse-sacrifice, there will be heaps of flesh and if the priests alone are to partake of it, they will die of surfeit; it is therefore reasonable that others should partake of it.

न चोदनाविरोधात् ॥ ६ । ४ । ९ ॥

न not so; चोदनाविरोधात् being contrary to the command.

9. Not so; being contrary to the original command.

The author gives a reply and says that it is against original command; the case of a horse-sacrifico does not hold good here.

Adhikaraṇa IV. Sûtras 10-16. Dealing with the performance of a penance when a sacrifical vessel is wholly or partially broken.

अर्थसमवायात्प्रायश्चित्तमेकदेशेऽपि ॥ ६ । ४ । १० ॥

अर्थसमवायात् by reason of the connection with the object; प्रायश्चित्तं a penance; एकदेशे on a partial (breaking); अपि also.

10. By reason of the connection with the object, there is a penance on a partial breaking also.

There is a text भिन्नेजुहोति. "When a vessel is broken, a sacrifice is performed." What is the meaning of the text. Whether a sacrifice in the form of a penance should be performed on the complete breaking of a vessel or on partial breaking of it. The anthor says that in both cases a penance should be performed, because the vessel is directly connected with the object of the sacrifice.

न त्वशेषे वैगुण्यात्तदर्थंहि ॥ ६ । ४ । ११ ॥

न not; तु on the other hand; अशेषे on the total breaking of the vessel; वैगुण्यात् by reason of the total failure, uselessness; तदर्थं with that object; हि because.

11. On the other hand none on the total destruction, by reason of the total failure, because that is with the object.

The objector says that no penance should be performed when the vessel is completely destroyed; because it becomes useless and no penance is necessary; but when the vessel is partially broken, it may be used and with that object a penance should be performed.

स्याद्वा प्राप्तनिमित्तत्वादतद्धर्मो नित्यसंयोगान्न हितस्य गुणार्थेनानित्यत्वात् ॥ ६ । ४ । १२ ॥

स्यात् shall be; वा or, on the other hand; अतद्धर्मः being not possessed of that nature; प्राप्तनिमित्तत्वात् by reason of the cause arising, नित्यसंयोगात् by virtue of the permanent connection; न not; हि because; तस्य its; गुणार्थेन with the quality; अनित्यत्वात् by being not permanent.

12. Not so; because when an occasion arises, (the penance is performed); it does not partake of its nature by reason of the permanent connection, because it is not a quality by being not permanent.

This sûtra is obscure. The author says that a penance should be performed always on the breakage of the vessel; the occasion is the breakage and so the penance is permanently connected with breaking. The penance is not for operating upon the partial breaking of it, because it does not partake of the nature of the संस्कारs. It is not a quality because it is not permanent; its performance is occasional, arising only when the vessel is broken. This is the substance of the sûtra.

गुणानां च परार्थत्वाद्वचनाद्व्यपाश्रय स्यात् ॥६।४।१३।

गुणानां of subordinate action; परार्थत्वात् being subservient to other; वचनात् by reason of the Vedic text; व्यपाश्रयः connection; स्यात् is.

13. By reason of the subordinate action, being subservient to other, there can be a connection by reason of the Vedic text.

The author advances another argument in support of his view. What he says is that the subordinate actions subserve the object of the principal action; the vessels and the penance are both subordinate to the principal. The connection of the subordinates *inter se* can be determined only by a Vedic text. There is none whatever to show the connection of the vessel with the penance. The breakage of the vessel is the occasion on which a penance is performed. So performance of the penance does not sacrificially operate on the broken vessel.

भेदार्थमिति ॥ ६ । ४ । १४ ॥

भेदार्थं for the benifit of breaking, to ward off the sin or calamity arising; इतिचेत् if it be said.

14. If it be said that the penance is to avoid any calamity arising from the breakage.

The objector says that the penance is performed to avoid the calamity that would otherwise arise on the breakage of the sacrificial vessel.

Here in the sûtra, the word भेदार्थ is used 'for breakage'. It means to ward off the calamity arising from the breakage. The phenyl is kept in order to avoid the evil effects that might arise on an epidemic breaking. The objector says that similarly the penance is performed to remove the evil effects arising from the breaking of the vessel. It therefore operates upon the vessel.

न शेषभूतत्वात् ॥ ६ । ४ । १५ ॥

न not; शेषभूतत्वात् by reason of its being subordinate.

15. Not, by reason of its being subordinate.

The author gives a reply that the penance can not operate upon the broken vessel; it can not make it entire. The performance of the sacrifice is only a शेष to the principal. Here the words शेषशेषीभाव and अंगांगीभाव may be explained. A man is made up of many parts; they all constitute the whole man. This kind of connection of the parts with the whole is called अंगांगीभाव. The man has the surrounding circumstances and other accidental things which make him what he is. The connection of the circumstances and other things with the man is called शेषशेषीभाव:

अनर्थकश्च सर्वनाशे स्यात् ॥ ६ । ४ । १६ ॥

अनर्थकः useless; च and; सर्वनाशे on the total destruction; स्यात् is.

16. It is useless on the total destruction.

The author says that the performance of the penance is not by way of संस्कार. It will in that view become useless on the total destruction of the vessel. The fact that the penance is performed on the total and partial breakeage of the vessel, shows that it is not a purificatory act but only an expiatory act.

Adhikaraṇa X. Sûtras 17 to 26. Dealing with the performance of a penance when the whole of the puroḍâśa cake is burnt.

क्षामे तु सर्वदाहे स्यादेकदेशस्याऽवर्जनीयत्वात् ॥६।४।१७॥

क्षामे on the destruction; तु on the other hand; सर्वदाहे on the total burning; स्यात् is; एकदेशस्य of the partial burning; अवर्जनीयत्वात् by reason of its being inevitable.

17. On the other hand on the total burning (of the पुरोडाश cake, a penance is to be performed), because partial burning (of the same) can not be avoided.

The author says that the principle laid down in the preceding अधिकरण does not apply in the case of burning of the पुरोडाश cake, while being baked on the sacrifical pans (कपाल). In the course of baking the cakes, they are liable to be scorched; you can not avoid it; but when the cake is totally burnt or destroyed, you must perform a sacrifice.

दर्शनादेकदेशे स्यात् ॥ ६ । ४ । १८ ॥

दर्शनात् by seeing; वा or; एकदेशे on a part; स्यात् is.

18. On the other hand, there is a text that there is a penance on the partial burning of the पुरोडाश cake.

The objector says that there is a text that there should be a penance when the पुरोडाश cake is partially burnt; when it is totally burnt, it becomes useless and no penance is necessary. यदातद्धविः संतिष्ठेत, अथैतदेव हविर्निर्वपेत् ॥ "When that offering stands still, the same offering shall be made."

अन्येन वैतच्छास्त्राद्धि कारणप्राप्तिः ॥ ६ । ४ । १९ ॥

अन्येन by means of another; वा or, on the other hand; एतत् this; शास्त्रात् from the text; हि because; कारणप्राप्तिः occasion arising.

19. On the other hand, by another (a sacrifice) should be performed; this (is a rule) from the text; because of an occasion rising.

The author gives a reply to the objection raised in sûtra 18. He says that the partial burning of the पुरोडाश cake is unavoidable and so a penance need not he performed. It is only when the total cake is burnt or destroyed and another material is offered in its place, that an occasion arises for a penance. This is what the Vedic text lays down.

तद्धविःशब्दान्नेति चेत् ॥ ६ । ४ । २० ॥

तद्धविः that offering; शब्दात् from the word; न not; इतिचेत् if it be said.

20. If it be said, not so, because of the term 'that offering'.

यदातद्धविःसंतिष्ठेत. "When that offering stands still." The objector says that such is not the case *i. e.*, the penance is not to be performed on the total extinction of the puroḍâśa cake but the words तद्धवि mean a partial burning of the पुरोडाश cake. Because when a cake is partially burnt, you are to continue the sacrifice and on the total extinction another material is necessary. So the necessity of the penance arises on the partial burning of the cake.

स्यादन्यायत्वादिज्यागामी हविः शब्दस्तल्लिङ्गसंयोगात् ॥ ६ । ४ । २१ ॥

स्यात् is; अन्यायत्वात् to avoid unreasonableness; इज्यागामी indicating the sacrifice; हविःशब्दः the term offering; तल्लिंगसंयोगात् of its being connected with the metonymy.

21. In order to avoid unreasonableness, the term होम means the whole sacrifice by force of metonymy.

The author gives a reply to the objector and sums up his conclusion thus; यदातद्धविः संतिष्ठेत while that हवि continues; the word हवि means the whole sacrifice. When a पुरोडाश cake is partially burnt there is no necessity of a penance because the sacrifice progresses and the continuity thereof is not broken up; but when the cake is totally burnt up, the sacrifice comes to a stand still and another sacrifice is recommenced; and an offering of the clarified butter is made. This adhikaraṇa is called क्षामेष्टिन्याय.

Adhikaraṇa VI. Sûtras 22—23. Dealing with the subject that when one offering is spoilt five dishes full of boiled rice should be offered.

यथाश्रुतीति चेत् ॥ ६ । ४ । २२ ॥

यथाश्रुति according to the Vedas: इतिचेत् if it be said.

22. If it be said that (one should act) according to the Veda.

यस्येाभयंहवि रार्त्तिमार्च्छेति। ऐंद्र पंचशरावमोदनं निर्वपेत् (तै०ब्रा०३।७।१।८) ॥ "One whose two offerings are spoilt, should make an offering of five dishes full of boiled rice to the god इंद्र." Now the question is} whether an offering of the boiled rice as mentioned above, should be made when both the offerings are spoilt or when one of them is spoilt. In the full and new moon sacrifices, cows are milked on the previous evening; this milk is stored up in a vessel and then on the morning of the full moon or the new moon day, the cows are milked and both the milks are mixed together. Two offerings are prepared, from this milk; one is made in the morning and the other is in the evennig The question relates to this offering of the new and full moon sacrifices. The objector says one should act according to the direction laid down in the Vedas; the word 'both' is used in the text. It means that the offering of the five dishes full of boiled rice should be made when both these two offerings of the milk are spoilt.

न तल्लक्षणत्वादुपपातो हि कारणम् ॥ ६ । ४ । २३ ॥

न not so; तल्लक्षणत्वात् by reason of the general description of it; उपपातः spoiling; हि because; कारणं occasion.

23. Not so, by reason of the general description of it; the spoiling is the occasion.

The author gives a reply to the objection of the objector. Spoiling of the milk is the occasion of the offering of the five dishes of the boiled rice; it is generally described; the term उभय is an adjective; it does not make it special. If you do so, you split the sentence which should be avoided by a मीमांसक. The sentence, therefore, means that you should make an offering of five dishes of boiled rice whenever there is a case of spoiling of the milk on one occasion or on both occasions.

Adhikaraṇa VII. Sûtras 24 –25. Dealing with the subject of eating by a person who is competent to perform a homa and extract soma juice.

होमाभिषवभक्षणं च तद्वत् ॥ ६ । ४ । २४ ॥

होमाभिषवभक्षणं eating by one who can perform होम or extract some juice; च and; तद्वत् like it.

24. And similary in the case of a person who can perform होम or extract some juice.

In a soma sacrifice soma is to be extracted and oblation is to be made, The objector says that according to the principle laid down in

the preceding adhikaraṇa, a person who extracts the soma juice is competent to partake of the sacrificial food and another person who offers an oblation is equally entitled to it. He who performs both the acts is necessarily entitled to partake of it.

उभाभ्यां वा न हि तयोर्धर्मशास्त्रम् ॥ ६ । ४ । २५ ॥

उभाभ्यां by two together; वा on the other hand; न not; हि because; तयोः amongst them; धर्मशास्त्रम् mention of the relationship.

25. On the other hand, both of them constitute the occasion; because their relation is not laid down.

The author says that extracting the soma juice and making the offering, both collectively entitle a person performing them, to partake of the sacrificial food. To partake of the sacrificial food is the principal and to extract the soma juice and make an offering are subordinate acts. They have no connection *inter se*. So partaking of the sacrificial food does not arise on the performance of one separate act. This distinguishes the present adhikaraṇa from the preceding one.

Adhikaraṇa VIII. Sûtras 26 – 27. Dealing with the subject that the extinction of two fires is the occasion of the re-establishment of the sacred fire.

पुनराधेयमोदनवत् ॥ ६ । ४ । २६ ॥

पुनराधेयं re-establishment; ओदनवत् like the offering of the boiled rice.

26. (The same principle applies in the case of) the re-establishment of fire as in the case of the offering of the boiled rice.

The principal enunciated in the present adhikaraṇa is that the penance of offering the five dishes of boiled rice to इन्द्र is to be made even when one offering of the milk is spoilt. The objector says that when either the गार्हपत्य or आहवनीय fire is extinguished, the re-establishment of the sacred fire is to be made.

द्रव्योत्पत्तेर्वोभयोः स्यात् ॥ ६ । ४ । २७ ॥

द्रव्योत्पत्तेः by reason of the production of the substance; वा on the other hand; उभयोः of both; स्यात् is.

27. On account of the production of the materials of the two, the two together cause the occasion.

The author gives his own siddhânta view; the two fires are produced collectively; when both of them are extinguished, then only अन्याधानं

should be re-performed. So no occasion arises for पुनराधान on the individual occurence but on the collective occurence of the extinction.

Adhikaraṇa IX. Sûtras 28—29. Dealing with the independent nature of the act of offering the five dishes full of boiled rice.

पञ्चशरावस्तु द्रव्यश्रुतेः प्रतिनिधिः स्यात् ॥ ६ । ४ । २८॥

पंचशरावः the five dishes ; तु on the other hand ; द्रव्यश्रुतेः by virtue of the text laying down the substance; प्रतिनिधिः substitute; स्यात् is.

28. On the other hand, (the offering of the) five dishes (full of rice) is a substitute, because of the direct text about the material.

See the Vedic quotation from the तैत्तरीयब्राह्मण quoted in the commentary on sûtra 22 at p. 347. The question is whether this offering of five dishes full of boiled rice to इंद्र is an independent act or a substitute for the milk ofiering. The objector says that it is by nature of substitute; because another material comes in the place of the spoiled milk.

चोदना वा द्रव्यदेवताविधिरवाच्ये हि ॥ ६ । ४ । २९ ॥

चोदना command; वा on the other hand; द्रव्यदेवताविधिः text about the material and the diety; अवाच्ये not proper to be mentioned; हि becanse.

29. On the other hand, it is a command; because a text about materials and diety can be laid down (in the same act).

The author lays down his siddhânta view that it is an independent action, because in one action there can not be two dieties. (इंद्र and महेंद्र) The offering of the five dishes full of boiled rice is to be made to इंद्र alone, the material is entirely different. So it is an independent act.

Adhikaraṇa X. Sûtras 30—31. Dealing with the subject that the offering of the five dishes is an occasional and subordinate act of the new moon sacrifice.

स प्रत्यामनेत्स्थानात् ॥ ६ । ४ । ३० ॥

सः it ; प्रत्यामनेत् comes in the place ; स्थानात् by virtue of the collocation.

30. It comes in the place, by reason of its collocation.

Now the question is whether this offering of the five dishes full of boiled rice to Indra is a substitute for the spoiled new moon sacrifice or its part? The objector says that when the milk in the new moon sacrifice is spoiled, the offeriug of the rice is a substitute ; it is not a part of the new

moon sacrifice which has become a nullity; for nothing can be a part of a nullity.

अङ्गविधिर्वा निमित्तसंयोगात् ॥ ६ । ४ । ३१ ॥

अंगविधिः statement about a constituent part; वा on the other hand; निमित्तसंयोगात् by reason of its connection with the occasion.

The author gives his own siddhânta view. He says that it is a part of the new moon sacrifice, because the boiled rice is offered under certain circumstances. The new moon sacrifice is progressing; during the continuance, the offering of the five dishes full of boiled rice is made to इंद्र; this independent offering intervenes, so it is only a part of the new moon sacrifice

Adhikarana XI. Sûtras 32 33. Dealing with the subject that when the determination to hold a सत्र is given up, it is necessary to perform विश्वजित् sacrifice.

विश्वजित्वप्रवृत्ते भावः कर्मणि स्यात् ॥६।४।३२॥

विश्वजित् the sacrifice of that name; तु on the other hand; अप्रवृत्ते on not commencing; भावः fruit; कर्मणि in the sacrifice; स्यात् is.

32. On the other hand when (the सत्र) is not commenced, a विश्वजित् sacrifice should be performed, for the fruit is in the act.

When a person has made a determination to perform a सत्र and gives it up, he will have to pay the penalty by performing the विश्वजित् sacrifice. He will not be relieved of the duty to perform the सत्र.

निष्क्रयवादाच्च ॥ ६ । ४ । ३३ ॥

निष्क्रयवादात् by reason of the text about ransom; च and.

33. And by reason of the text about ransom.

The author gives an additional reason in support of his siddhânta view laid down in sûtra 32. He says that by making a determination, one becomes indebted to the gods; by the performance of the विश्वजित् sacrifice he discharges the debt so incurred and becomes free.

सर्वाभ्यो वा एषदेवताभ्यः सर्वेभ्यः पृष्ठेभ्यः आत्मानमागुरते यः सत्राय आगुरते विश्वजिता अतिरात्रेण सर्वपृष्ठेन सर्ववेदसदक्षिणेनयजेत । सर्वाभ्य एषदेवताभ्यः सर्वेभ्यपृष्ठेभ्यः यदात्मानं निष्क्रीणीते ॥ "He who vows to perform a सत्र, binds himself to all the gods and to all the पृष्ठs; if he performs a विश्वजित् अतिरात्र sacrifice with सर्वपृष्ठ psalm by giving all his wealth, he releases himself from all the gods and पृष्ठs (hymns)."

Adhikaraṇa XII. Sûtras 34—40. Dealing with the subject that when the words बर्हिष् &c., occur in a text, they fix the time for breaking the fast.

वत्ससंयोगे व्रतचोदना स्यात् ॥ ६ । ४ । ३४ ॥

वत्ससंयोगे in the use of the word 'calf;' व्रतचोदना command about breaking of the fast ; स्यात् is.

34. When the term 'calf' is used, it directs the br eaking of the fast.

There is a Vedic text बर्हिषावैपौर्णमासे व्रतं उपयंति वत्सेनामावस्यायां ॥ "On the full moon day, a fast is observed with the दर्भा grass and on new moon day with calf". The question is what is, the meaning of the word 'calf' in the above te xt? the objector says that it means the flesh of a calf.

कालो वोत्पन्नसंयोगाद्यथोक्तस्य ॥ ६ । ४ । ३५ ॥ ॥

कालः time; वा on the other hand; उत्पन्नसंयोगात् by reason of the connection with the restatement; यथोक्तस्य of the previously stated.

35. On the other hand, it is time by reason of the connection with the restatement of what is previously stated.

The author says that the term 'calf' denotes the time when the calves are driven away during the sacrifice. The fast has been already described; as the Vedic text itself shows, it is here only restated for the purpose of fixing the time for breaking the fast.

अर्थापरिमाणाच्च ॥ ६ । ४ । ३६ ॥

अर्थाऽपरिमाणात् by reason of the non-determination of the sense; च and.

36. And by reason of the sense being not determined.

The author supports his view by another argument; if the metonymy is not applied, the meaning of the 'calf' can not be determined. It will be nonsense.

वत्सस्तु श्रुतिसंयोगात्तदङ्गं स्यात ॥ ६ । ४ । ३७ ॥

वत्सः the term 'calf;' श्रुतिसंयोगात् by reason of the connection with the text; तदंगं a part of it; स्यात् is.

37. The term 'calf' by reason of its occuring in the Vedic text, is its part.

The objector says that the term 'calf' should be literally interpreted as it occurs in the Vedic text, and it, therefore, becomes a part of the fast.

कालस्तु स्यादचोदनात् ॥ ६ । ४ । ३८ ॥

कालः time; तु on the other hand; स्यात् is; अचोदना by reason of no previous injunction.

38. On the other hand, it means time, being not previously enjoined.

The author says in reply that the text given in the commentary on सूत्र 33 at p. 350 is not a विधि about calf; it is already known; it is only an अनुवाद about it. It is a विधि about time. If it be said that it is a विधि for calf and time both, then there will be a split of a sentence (वाक्यभेद) which should always be avoided.

अनर्थकश्च कर्मसंयोगे ॥ ६ । ४ । ३९ ॥

अनर्थकः meaninglessness; च and; कर्म संयोगे in connection with an act.

39. And it will be meaningless in connecting it with the act.

The author gives a reason in support of his view that if you take 'calf' to mean eating of it and बर्हिष् to mean eating of grass, it will make nonsense. So the proper interpretation is that it means the time when the calves are driven off, while the cows are milked during the progress of the sacrifice.

अवचनाच्च स्वशब्दस्य ॥ ६ । ४ । ४० ॥

अवचनात् by reason of not having the meaning; च and; शब्दस्य of the word.

40. By reason of not having the meaning of the term.

The author finally lays down that the term 'calf' can never mean flesh.

Adhikharaṇa XIII. Sûtras 41—42. Dealing with the subject that the terms बर्हिष् &c., which indicate time, apply to both who has performed संन्नाय and has not performed it.

कालश्चेत्सन्नयत्पक्षे तल्लिङ्गसंयोगात् ॥ ६ । ४ । ४१ ॥

कालः time; चेत् if; सन्नयत्पक्षे in the case of one who has performed soma yâga; तल्लिंगसंयोगात् by reason of its connection with its description.

41. If it indicates time, it applies to one who has performed संन्नाय by reason of its connection with its description.

The new moon sacrifice is performed by one who has performed the soma sacrifice and one who has not performed it. A person who performs a soma sacrifice, has necessarily to make a सन्नाय्य oblation. The cows are milked on the night of 14th of the dark half of the month and is stored up. In the morning, the cows are again milked, the milk is mixed up with the previously kept milk. The mixture is called सन्नाय्य oblation. When the cows are milked, the calves are driven off; this is the time which is called the time of driving off the calves just like the गोधूलि. Now from this explanation, the objector's position is very clear. He says that if the term 'calf' means time of driving off the calves, then it applies only in the case of one who has performed a soma yâga but not of one who has not performed it, as there is no necessity of driving off the calves in the latter case.

कालार्थत्वाद्वोभयोः प्रतीयेत ॥ ६ । ४ । ४२ ॥

कालार्थत्वात् by reason of the meaning of time; वा on the other hand; उभयोः of both; प्रतीयेत should be known.

42. **On the other hand the time of both should be known, by reason of its being used to mean time.**

The author gives a reply to the objection embodied in sûtra 41. He says that the term 'calf' being used for the time of driving off the calf, applies to both, *viz.* one who has performed the soma yâga and one who has not performed it. It indicates the time for meals in both cases; but this explanation is to show how it came to mean the time for meals. पुरावत्सानामपाकर्तोः । "Before driving away the calves, the husband and wife should take a meal."

Adhikaraṇa XIV. Sûtras 43—47 dealing with the subject that the terms 'with the branch, indicate time.

प्रस्तरे शाखाश्रयणवत् ॥ ६ । ४ । ४३ ॥

प्रस्तरे in the handful of grass ; शाखा branch ; श्रयणवत् like the mixture.

43. **In the bunch of grass, there is the branch like the case of mixture.**

सहशाखया प्रस्तरं प्रहरति. "With the branch he throws the handful of grass in the fire." The grass is spread on the altar and the branch of a tree is kept with the purpose of driving off the cattle. When the sacrifice is finished, the grass and the branch are both thrown away in the fire to be consumed there. The objector says that the grass is the principal and

शाखा is subordinate; because तृतीया (instrumental case) is used: and in order to support his view he gives an example of soma mixture. Soma is mixed up with milk and offered to मैत्रावरुण. There soma juice is principal and milk is subordinate.

कालविधिर्वोभयोर्विद्यमानत्वात् ॥ ६ । ४ । ४४ ॥

कालविधिः a text about time; वा on the other hand; उभयोः of both; विद्यमानत्वात् by their presence.

44. On the other hand, it is a rule for time, both being present.

The author gives his own view. He says that the rule about the branch and the grass is already laid down; so the text does not relate to the description of the grass and the branch. It therefore lays down the time, when they are to be finally disposed of in the fire.

अतत्संस्कारार्थत्वाच्च ॥ ६ । ४ । ४५ ॥

अतत्संस्कारार्थत्वात् by reason of no purificatory ceremony performed on them; च and.

45. And by reason of no purificatory ceremony performed on them.

The author further supports his view by another reason. No purificatory ceremony is performed on the प्रस्तर by the शाखा *i. e.* it does not sacrificially operate upon the grass; so there can not be any relationship of principal and subordinate.

तस्माच्च विप्रयोगे स्यात् ॥ ६ । ४ । ४६ ॥

तस्मात् therefore; च and; विप्रयोगे on separation; स्यात् is.

46. And because there is separtion also.

The author gives another reason in support of his view. He says that it is not necessary that the branch and grass should accompany each other. Grass alone may be finally thrown in the fire. So there may be a separation at the final disposal. If they both happen to be there, they may be finally thrown in the fire as the प्रतिपत्तिकर्म.

उपवेषश्च पक्षे स्यात् ॥ ६ । ४ । ४७ ॥

उपवेषः wooden poker; च and; पक्षे in the alternative case; स्यात् is.

47. And the wooden poker is used in the alternative case.

The author says that in the case of the सन्नाय offering there is necessarily a branch of a tree. When there is a branch, there is also उपवेष. When a branch is brought, it is cut off at the bottom. It is struck slantingly with a hatchet and a notch is made in it. This piece of wood is called उपवेष. But when no सन्नाय offering is made, there is no branch of a tree; what the author here means is that when a सन्नाय offering is made, the उपवेष along with the grass and the branch is finally disposed of in the fire. So these words indicate the time of final disposal.

END OF PÂDA IV.

PÂDA V.

Adhikaraṇa I. Sûtras 1—9. Dealing with the transference of the नैमित्तिक dieties in an अभ्युदयेष्टि connected with the new moon.

अभ्युदये कालापराधादिज्याचोदना स्याद्यथा पञ्चशरावे ॥ ६ । ५ । १ ॥

अभ्युदये on the rise (of the moon) ; कालापराधात् by reason of missing the time ; इज्याचोदना the direction as to a sacrifice ; स्यात् is; यथा just as; पंचशरावे in the case of the five dishes.

1. On rising of the moon, by reason of missing the time, there is a direction about a sacrifice as in the case of five dishes.

The दर्शयाग is performed on the night of अमावस्या ; a sacrificer commences his sacrifice and subsequently during the progress of the sacrifice the moon rises and then he finds that he wrongly considered it an अमावस्या night while it was the 14th of the dark half of the month. In such a case, he will have to perform an अभ्युदयेष्टि as a penance. The question is whether the अभ्युदयेष्टि is an independent act like the offering of the five dishes mentioned in Adhikaraṇa IX of Chap VI pâda IV sûtra 23. The objector says it is, because there is an independent command about the performance of the अभ्युदयेष्टि and he relies on the reasoning contained in Chap VI pâda IV adhikaraṇa IX. त्रिवाप्तं प्रजयापशुभिरर्धयति वर्धयत्यस्यभ्रातव्यंयस्य हविर्निरुप्तं पुरस्ताच्चंद्रमा । अभ्युदेति त्रेधातंडुलान् विभजेद् येमध्यमाः स्युस्तानग्नयेदात्रेपुरोडाश

मष्टाकपालं कुर्याद्द्ये स्थविष्ठा स्तानिंद्राय प्रदात्रेदधंश्चरुं येऽणिष्ठा स्तान् विष्णवे शिपिविष्टायश्रृतेचरुं ॥ (तै० सं० २।५।५।२) "Certainly his children and animals will decrease and his enemies will increase, if the moon rises when he has already consecrated the offering; he shall divide the rice in three portions; he shall offer the middle class of them, baked on eight pans to Agni the giver; he shall offer the grossest of them, boiled in curd to Indra the giver: he shall offer the most minute of them boiled in milk to Viṣṇu, the dweller in cattle."

अपनयो वा विद्मानत्वात् ॥ ६ । ५ । २ ॥

अपनयः transference; वा on the other hand; विद्यमानत्वात् by reason of the existence.

2. On the other hand, it is only a transference of the dieties by reason of the existence.

The author gives a reply to the objection of the objector. He says that the offerings are already known but their connection with the dieties is not known; it is therefore a case of transference of the dieties. It is not an independent sacrifice.

तद्रूपत्वाच्च शब्दानाम् ॥ ६ । ५ । ३ ॥

तद्रूपत्वात् by reason of their leading to the same conclusion (form); शब्दानां of words.

3. And by reason of the same conclusion from the Vedic words.

The author in support of his view relies on the Vedic text already quoted and says that words of it also lead to the same conclusion.

आतञ्चनाभ्यासस्य दर्शनात ॥ ६ । ५ । ४ ॥

आतंचनाभ्यासस्य of the division of the curd or milk; दर्शनात् by seeing.

4. By seeing of the repetition (division) of the milk.

The author gives another illustration in support of his view. In the new moon sacrifice, as said already the cows are milked in the evening; this milk is stored up in a vessel and divided into two parts to be converted into curd and to be used for the अभ्युदयेष्टि if necessary, and the other half for coagulating the milk to be obtained from the cows in the morning. The first half portion of the milk set apart for अभ्युदयेष्टि is called आतंचन; this

doubling of the milk or dividing of it, is called आतंचनाभ्यास. What the author means to say is that all the materials are there; there is only a change of dieties, no new material being provided.

अपूर्वत्वाद्विधानं स्यात् ॥ ६ । ५ । ५ ॥

अपूर्वत्वात् by reason of its being अपूर्व; विधानं command; स्यात् is.

5. By reason of its producing an invisible effect, it may be an (independent) injunction.

यः पशुकामः स्यात्सोऽमावास्यामिष्ट्वा वत्सानपाकुर्य्यात् "One who desires cattle should, after performing a sacrifice on the new moon day, drive off the calves." The author says that in the पशुकामेष्टि there is an invisible effect produced by performing it; so the text is a विधि. There the material and dieties are different but such is not the case in अभ्युदयेष्टि.

पयोदोषात्पञ्चशरावेऽदुष्टं हीतरत् ॥ ६ । ५ । ६ ॥

पयोदोषात् by reason of the defect in the milk; पंचशरावे in the case of the five dishes; अदुष्टं without any defect; हि because; इतरत् the other.

6. In the case of the five dishes, by reason of the defect in the milk ; because the other has no defect.

The objector in sûtra 1 gave the illustration of the offering of the five dishes. The author says that the analogy does not hold good because in the case of the offering of the five dishes, the oblation is spoilt; so there is the necessity of another independent offering : but in the present case, the material is there and a mistake is committed in finding out the correct date. So there is only a change of dieties in the अभ्युदयेष्टि and no change in the material is made.

सान्नाय्येऽपि तथेति चेत् ॥ ६ । ५ । ७ ॥

सन्नाये in the सन्नाय oblation; अपि also; तथा the same; इतिचेत् if it be said.

7. If it be said that in संनाय oblation, the same is (true).

We have explained what सन्नाय is. The cows are milked in the evening in the new and full moon sacrifices. The milk is stored up and kept at night. The cows are again milked in the morning of the following day. The evening milk that has been reserved, is mixed with the morning milk. This mixture is called सन्नाय. The objector says that the milk or the curd which is reserved in the evening is defective by reason

of its being stale. It is mixed with the morning milk which also, therefore, becomes impure and unfit for oblation.

न तस्यादुष्टत्वादविशिष्टं हि कारणम् ॥ ६ । ५ । ८ ॥

न not; तस्य its; अदुष्टत्वात् by reason of its being not impure; अविशिष्टं not special; हि because; कारणं cause, reason.

8. No. By reason of its being not impure, because there is no special reason.

The author says that the सन्नाय milk or curd is not spoiled; it is all right but अभ्युदयेष्टि is performed whether it is spoiled or not, for quite a different reason i. e. for not performing the new moon sacrifice on the correct date.

लक्षणार्था शृतश्रुतिः ॥ ६ । ५ । ९ ॥

लक्षणार्था the metonymy; शृतश्रुतिः the text about heated (milk).

9. The word शृत (heated) is by way of metonymy.

We have seen that the evening milk is heated, converted into curd and reserved for the morning milk. Now the text शृतेचरुं *i. e.*, rice boiled in the hot milk for the अभ्युदयेष्टि, becomes meaningless, for no hot milk is available, the whole of it being converted into curd. The author says the term शृत should be interpreted by metonymy; it, therefore, means what is heated *i. e.* water.

Adhikaraṇa II. Sûtras 10—11. Dealing with the subject that in the उपांशुयाग also there is a change of dieties.

उपांशुयाजेऽवचनाद्यथाप्रकृति ॥ ६ । ५ । १० ॥

उपांशुयाजे in an उपांशुयाज; अवचनात् by reason of the absence of any text; यथाप्रकृति just as in a model sacrifice.

10. There being no text, in उपांशुयाज (the diety shall be) that of the model sacrifice.

उपांशुयाग is performed on the full moon night and its diety is Viṣṇu and as the mantras are recited lowly the ceremony is called उपांशुयाग. In the course of the अभ्युदयेष्टि in the new moon sacrifice, it is also performed. The objector says that as there is no text, the diety of the model sacrifice *i. e.*, विष्णु shall be diety of the उपांशुयाग performed in connection with अभ्युदयेष्टि.

अपनयो वा प्रवृत्या यथेतरेषाम् ॥ ६ । ५ । ११ ॥

अपनयः transference, change; वा on the other hand; प्रवृत्या by performance.

11. On the other hand, there will be a change (of deities) as in the case of others, by performance.

The author gives a reply. The उपांशुयाज which is performed in connection with the अभ्युदयेष्टि is by way of penance. The oblations in the latter are divided into three parts; similarly the oblation in the former is divided into three parts also. The उपांशुयाग connected with the अभ्युदयेष्टि should, therefore, consist of rice, and this is divided into three parts. The diety of उपांशुयाग *viz.* विष्णु is changed and three parts will be offered to special deities. So in place of Viṣṇu, three deities come in; in other words, there is a change of deities.

Adhikaraṇa III. Sûtras 12—15. Dealing with the performance of the अभ्युदयेष्टि even when the material is not consecrated.

निरुप्ते स्यात्तत्संयोगात् ॥ ६ । ५ । १२ ॥

निरुप्ते on consecration being effected (on the material); स्यात् is; तत्संयोगात् by reason of its connection with it (Vedic text).

12. On consecration, there will be (a moon-rise-sacrifice), by reason of the Vedic authority.

The objector says that when the purificatory ceremonies are performed on the different materials to be used in the new moon-sacrifice and the moon happens to rise, then the अभ्युदयेष्टि should necessarily be performed, as there is Vedic a text to that effect. See the text quoted in the commentary on the सूत्र 1 at p. 355. If the materials are not so sacrificially operated upon, then अभ्युदयेष्टि should not be performed.

प्रवृत्ते वा प्रापणान्निमित्तस्य ॥ ६ । ५ । १३ ॥

प्रवृत्ते on commencement; वा on the other hand; प्रापणात् by reason of accruing; निमित्तस्य of a cause.

13. On the other hand, on commencement, by reason of the cause arising.

The author gives a reply to the objector, the cause of the अभ्युदयेष्टि is the rising of the moon on the supposed night of अमावस्या. When such an occasion arises, the अभ्युदयेष्टि must be performed whether the materials are consecrated or not.

लक्षणमात्रमितरत् ॥ ६ । ५ । १४ ॥

लक्षणमात्रं only as an indication; इतरत् the other.

14. The rest is only by way of indication.

यस्यहविर्निरुप्तं. (तै० सं० २।५।५।१) quoted at p. 355. The word निरुप्त is used in the text which means 'consecrated.' It is used only to indicate the materials to be used in the performance of the अभ्युदयेष्टि. This is how he meets the arguments of the objector.

तथा चान्यार्थदर्शनम् ॥ ६ । ५ । १५ ॥

तथा similarly; च and; अन्यार्थदर्शनं seeing the other texts.

15. And similarly seeing the other texts.

The author relies on the Vedic text in support of his view. सयद्यगृहीतं हविरभ्युदियात् । प्रज्ञातमेवतदैषाव्रतचर्या ।यत्पूर्वेद्यु दुग्धंदधि हविरातंचनं तत्कुर्वंति। प्रतिमुंचंतिवत्सान् । तानेव तत्पुनर पाकुर्वंति । तानपरान्हे पर्णशाखया अपाकरोति। तत्यथैवादः प्रज्ञातममावास्यं हविरेव मेवतदयद्यु व्रतचर्यां वानोदाशंसेत् । गृहीतं वा हविरभ्युदियात् इतर थातर्हिकुर्यात् । एतानेवतंडुलान् सकृतफलीकृतान् ॥ "If the moon arises, when he has not yet consecrated the offering, the procedure is fully known; the milk of the previous evening converted into curd is divided into an offering; the calves are untied; and subsequently they are driven off; he drives them off in the after-noon with a branch of a पर्ण tree. The whole procedure to be adopted in the new moon day offering is well known, even if he does not intend the performance. If the offering is consecrated and the moon arises, he must, then, act otherwise and prepare the rice husked once."

Adhikaraṇa IV Sûtras 16—17. Dealing with [the subject that the offerings should be consecrated to the deities of the modified sacrifice when the material is not consecrated and the moon rises.

अनिरुप्तेऽभ्युदिते प्राकृतीभ्यो निर्वपेदित्याश्मरथ्य-स्तण्डुलभूतेष्वपनयात् ॥ ६ । ५ । १६ ॥

अनिरुप्ते when not consecrated ; अभ्युदिते on (the moon) rising ; प्रकृतीभ्यः to the deities of the model sacrifice ; निर्वपेत् consecrate; इति this; आश्मरथ्यः the view of आश्मरथ्य Risi ; तंडुलभूतेषु on the preparation of the rice; अपनयात् by reason of the change.

16. "When the materials are not consecrated and the moon rises, the offering should be made to the dieties of the model sacrifice". This is the view of आश्मारथ्य, by reason of the change of dieties on the preparation of the rice.

The opinion of आश्मरथ्य is given by the author in the sûtra. The अभ्युदयेष्टि is a modified sacrifice. The materials are consecrated for the oblation. So long as the materials are not consecrated the offerings are to be made to the deities of the model sacrifice; because the preparation of the rice and division of it into three parts is the cause of the change of the dieties.

व्यूर्ध्वभाग्भ्यस्त्वालेखनस्तत्कारित्वाद्दैवतापनयस्य

॥ ६ । ५ । १७ ॥

व्यूर्द्ध भाग्भ्यः to (the dieties) coming afterward ; तु on the other hand; आलेखनः the view of the Risi of that name; तत्कारित्वात् by reason of his action ; देवतापनयस्य of the change of deities.

17. On the other hand, the view of आलेखन is that to the deities who come afterwards (the offering should be made) by reason of his own action being the cause of the change of dieties.

The author adopts the view of आलेखन which is that the offering of the rice should be made to the deities of the modified sacrifice. Because the sacrificer committed an error in knowing the correct date, so there will be a change of deities.

Adhikaraṇa V. Sûtras 18–20. Dealing with the consecration of the remainder silently when a portion is consecrated and the moon rises.

विनिरुप्ते न मुष्टीनामपनयस्तद्गुणत्वात् ॥६।५।१८॥

विनिरुप्ते on half being consecrated ; न not ; मुष्टीनां of handfuls; अपनयः change of deities; तद्गुणत्वात् by reason of that being subordinate to it.

18. When the handfuls (of offerings) are half consecrated there is no change of deities, because that being subordinate to it.

When an oblation is to be consecrated, the materials are taken and four handfuls are to be prepared. Two handfuls are consecrated and the moon rises on the supposed night of the अमावस्या. The question is, to whom should the remaining two be consecrated, either to the deities of the प्रकृति or विकृति? The objector's reply is that they should be consecrated to the gods of the प्रकृति (the model sacrifice), so that there may be no change of deities being dependant on the consecration.

अप्राकृतेन हि संयोगस्तत्स्थानीयत्वात् ॥ ६ । ५ । १९ ॥

अप्राकृतेन with the deities of the modified sacrifice ; हि because ; संयोगः connection ; तत्स्थानीयत्वात् by reason of coming in their place.

19. Because there is a connection with the dieties of the modified sacrifice by reason of their coming in their place.

The second objector says that the अभ्युदयेष्टि is the modified sacrifice being performed on the अमावस्या night; it is, therefore, proper to have the deities of the modified sacrifice. So the deities of the modified sacrifice come in the place of the deities of the model sacrifice by virtue of their coming in the place of the deities of the new moon sacrifice.

अभावाच्चेतरस्य स्यात् ॥ ६ । ५ । २० ॥

अभावात् by reason of the absence; च and ; इतरस्य of the other ; स्यात् is.

20. And by reason of the absence of the others.

We have understood the sacrificial procedure. The निर्वाप is called the consecration of the materials. Formally in the names of the deities, a sacrificer sets aside the materials. He has thus consecrated only two handfuls out of the four handfuls of the materials when the moon is seen arising on the अमावस्या night. Two handfuls are already consecrated to the deities of the new moon sacrifice and the remaining two are yet to be consecrated. These two can not be divided into 3 parts and can not therefore be consecrated to the deities of the model sacrifice. The author further says that they can neither be consecrated to the deities of the modified sacrifice as it is not yet begun. Under these circumstances, the remainder should be consecrated without mentioning the name of any deity; this is technically called तूष्णीं (silently.)

Adhikaraṇa VI. Sûtras 21 to 24. Dealing with the subject that a penance should be performed on the rise of the moon by a person who has performed the सन्नाय्य and who has not performed it.

साम्नाय्यसंयोगान्नासन्नयतः स्यात् ॥ ६ । ५ । २१ ॥

साम्नायसंयोगात् by reason of the connection with the text about सन्नाय; न not; असन्नयतः one who has not performed सन्नाय ceremony; स्यात् is.

21. A person who has not performed a सन्नाय shall not perform (the अभ्युदयेष्टि) by reason of the connection of the text with the सन्नाय.

We have already explained what सन्नाय is. See the commentary on sûtra 7 (at p. 350.) The objector says that there is a Vedic text दधश्चरु श्रृतेचरुं । (तै॰ सं॰ २।५।५।२) "Rice boiled in curd; rice boiled in hot milk." See at p. 356. It shows that a person who has performed सन्नाय shall alone perform अभ्युदयेष्टि.

औषधसंयोगाद्वोभयोः ॥ ६ । ५ । २२ ॥

औषधसंयोगात् by reason of the connection of the text mentioning the annuals (औषध) ; वा on the other hand; उभयोः of both.

22. On the other hand, both (should perform the अभ्युदयेष्टि) by reason of the text mentioing annuals (औषध).

औषध is a plant in general which bears fruit or cereals and dies out; it produces the fruit or cereals in a year once. It is distingushed from वनस्पति which are both plants and trees. The author gives his reply to the objector and says that both the persons who have performed the सन्नाय and who have not performed it, shall perform अभ्युदयेष्टि. The reason is that the rice is mentioned in the text and it refer s to both.

वैगुण्यान्नेति चेत् ॥ ६ । ५ । २३ ॥

वैगुण्यात् by reason of the failure; न not; इतिचेत् if it be said.

23. 'By reason of the failure, no' if it be said.

The objector says that both shall not perform, because it a non-सन्नायी who having no milk or curd, can not perform the अभ्युदयेष्टि. If he has cows, he becomes a सन्नायी. By reason of this want, a non-सन्नायी shall not perform the अभ्युदयेष्टि.

नातत्संस्कारत्वात् ॥ ६ । ५ । २४ ॥

न not; अतत्संस्कारत्वात् by reason of the purificatory ceremony not performed on it.

24. Not so, by reason of the purificatory ceremony not performed upon it.

The author says that there is no necessity of boiling the rice in the curd or milk. You must necessarily divide the rice into three portions; boiling of it in the curd or milk is by way of अर्थवाद You can dispense with it. So both should perform the अभ्युदयेष्टि.

Adhikaraṇa VII, Sūtras 25 27. Dealing with the performance of विश्वजित् by one who has only undertaken to perform a सत्र.

साम्युत्थाने विश्वजित्क्रीते विभागसंयोगात् ॥६।५।२५॥

साम्युत्थाने on rising without completing it; विश्वजित् the performance of the sacrifice of that name; क्रीते on purchase; विभागसंयोगात् by reason of the connection with the text which lays down division of the soma.

25. One should perform विश्वजित् on his not completing the सत्र after the purchase of सेाम by reason of the text which mentions the division of सेाम.

The text referred to is as follows यदिसत्रायदीक्षिताअथसाम्युत्तिष्ठेरन् सोममपभज्य विश्वजिता अतिरात्रेण सर्वस्तोमेन सर्वपृष्ठेन सर्ववेदसदक्षिणेन यजेरन् ॥ "If those who are initiated to perform a सत्र, relinquish it after the division of सेाम, shall perform विश्वजित् with अतिरात्र in which all the स्तेामs and सर्वपृष्ठ psalm are sung, by giving away all their wealth." The objector says that persons who are initiated to perform a सत्र and relinquish it after the purchase of the सेाम, should perform विश्वजित् as a penance for leaving the सत्र incomplete becanse in the Vedic text quoted above, the division of सेाम is mentioned which can not take place without previously purchasing it.

प्रवृत्ते वा प्रापणान्निमित्तस्य ॥ ६ । ५ । २६ ॥

प्रवृत्ते on undertaking; वा on the other hand; प्रापणात् by reason of obtaining; निमित्तस्य of cause.

26. On the other hand, on undertaking (to perform a सत्र) by reason of the cause arising.

The author says in reply that cause for performance of विश्वजित् arises as soon as the determination to perform a सत्र is broken.

आदेशार्थेतरा श्रुतिः ॥ ६ । ५ । २७ ॥

आदेशार्था for the general sense; इतरा श्रुतिः the rest of the text.

27. The rest of the text is for the general purpose.

The author further goes on and says that the division of the सेाम mentioned in the text is in a general way. In other words it means the division of the materials amongst themselves after the relinquishment to perform the सत्र.

Adhikaraṇa VIII. Sûtras 28—29. Dealing with the limit of 12 days for the initiation ceremony.

दीक्षापरिमाणे यथाकाम्यविशेषात् ॥ ६ । ५ । २८ ॥

दीक्षापरिमाणे in numbering the days for initiation ceremony; यथाकामी as one desires; अविशेषात् by reason of there being no special text.

28. In numbering the days for the initiation ceremony, one should be guided according to his desire, as there is no special text.

The objector says that there is no limit of days for the initiation ceremony as there is no special text. One may act according to his own desire; he may continue it for a day, 3 days or 12 days. Some commentators, consider this sûtra to contain the siddhânta view of the author and make the sûtra 29 an independent adhikaraṇa. In this view, the option is given of the days for performance of a दीक्षा.

द्वादशाहस्तु लिङ्गात्स्यात् ॥ ६ । ५ । २९ ॥

द्वादशाहः twelve days; तु on the other hand; लिंगात् by the force of the text; स्यात् is.

29. On the other hand, the initiation ceremony should last for 12 days by force of the Vedic text.

The auther gives his own view and says that there is a Vedic text द्वादशरात्रीर्दीक्षितो भृतिंवन्वीत. "An initiated should beg for 12 nights, the means of a sacrifice"; from this text, it appears, that the initiation ceremony is to last for 12 days.

Adhikaraṇa IX. Sûtras 30—37. Dealing with the performance of the initiation ceremony in गवामयन before the full moon of the Mâgha (माघ).

पौर्णमास्यामनियमोऽविशेषात ॥ ६ । ५ । ३० ॥

पौर्णमास्यां on the full moon day; अनियमः no rule; अविशेषात् by reason of there being nothing special.

30. No rule as to the full moon day because there is no special text.

चतुरहे पुरस्तात् पौर्णमास्यै दीक्षेरन् ॥ (तै० सं० ७।४।८।२) "They should initiate him four days before a full moon day." This is the text from the तैत्तरीय संहिता A दीक्षा shall be performed 4 days before a पूर्णमासी. The objector says that as the word पूर्णमासी is used in a general sense, any पूर्णमासी may do.

आनन्तर्यात्तु चैत्री स्यात् ॥ ६ । ५ । ३१ ॥

आनंतर्यात् by reason of the immediate sequence; तु on the other hand; चैत्री the full moon day of the चैत्र; स्यात् is.

31. On the other hand, it may be the full moon day of the Chaitra by reason of the immediate sequence (of the text).

In a गवामयन sacrifice, the initiation ceremony is performed. It consists of shaving of the head and the purificatory rites. It is performed four days before the full moon night. The first objector has already expressed his view; according to him any पूर्णमासी will do. The second objector in the present sûtra says that there is another Vedic text immediately preceding which mentions the चैत्र पूर्णमासी specially; so both the texts should be read together. चित्रापूर्णमासेदीक्षेरन् मुखंवाएतत् संवत्सरस्ययच्चित्रा पूर्णमासः ॥ (तै० सं० ७।४।८।२) "They should initiate him on the full moon day of चैत्र, it is the commencement of a year *viz.* the full moon of the *chittra.*"

माघी वैकाष्टकाश्रुतेः ॥ ६ । ५ । ३२ ॥

माघी the full moon day of माघ; वा on the other hand; एकाष्टकाश्रुतेः by reason of the Vedic text containing the 8th day of माघ.

32. On the other hand, the full moon day of माघ because the Vedic text refers to the 8th day of माघ.

The author gives his own view. He says that the term used is एकाष्टका which means the 8th day in the month of माघ. The initiation ceremony commences 4 days before the full moon and lasts for 12 days and is over on the 7th day of the dark half (कृष्णपक्ष) of माघ. On the अष्टमी day, soma plant is purchased.

अन्या अपीति चेत् ॥ ६ ।५ । ३३ ॥

अन्या, अष्टमी of another month; अपि also; इतिचेत् if it be said.

33. If it be said that एकाष्टका may mean the अष्टमी of another month.

The objector says that the term एकाष्टका may be used in a general sense and may mean any अष्टमी.

न भक्तित्वादेषा हि लोके ६ । ५ । ३४ ॥

न not; भक्तित्वात् by reason of the figure of speech; एषा this; हि because; लोके in the common parlance.

34. No, by reason of the secondary sense, because it is so known in common parlance.

The author says that एकाष्टका in the secondary sense means any अष्टमी but the word is used in the common parlance in the sense of eighth day of माघ.

दीक्षापराधे चानुग्रहात् ॥ ६ । ५ । ३५ ॥

दीक्षापराधे on the failure of the initiation ceremony; च and; अनुग्रहात् by reasou of the release, grace, remedy.

35. And on the fuilure of the initiation ceremony, by reason of the release (provided)-

The author gives an additional reason in support of his view. He says that if the initiation ceremony is not performed four days previous to the माघीपूर्णमासी a penance is provided. So this additional fact also shows that एकाष्टका is the eighth day of माघ. संवत्सरायदीक्षिष्यमाण एकाष्टकायां .... दीक्षेरनेषा वैसंवत्सरस्यपत्नी यदेकाष्टका .... चतुरहेपुरस्तात् पौर्णमास्यैदीक्षेरन् तेषा मेकाष्टकायां क्रयः संपद्यते तेनैकाष्टकांनछंबद् कुर्व्वंति ॥ (तै० सं० ७।४।८।२) They, who wish to be initiated for a year should be initiated on the 8th day; it is certainly the wife of the year, namely the eight day; four days before the full moon day, they should be initiated: on the eighth day the purchase of soma is made. The eighth day should not be made fruitless."

उत्थाने चानुप्ररोहात् ॥ ६ । ५ । ३६ ॥

उत्थाने on the rise (of the sacrificers after its completion); च and; अनुप्ररोहात springing up (of the herbs and plants.)

36. And on the completion, the springing up (of the plants

The author gives an additional reason in support of his view. He says that the Vedic text says that the औषधि and वनस्पति spring up after the completion of the sacrifice. तानुत्तिष्ठतओषधयोवनस्पतयोऽनूत्तिष्ठंति ॥ (तै० सं० ७।४।८।३) "On their rising, the cereals and plants follow (in springing up)." This fact also shows that the word 'एकाष्टका' means माघी अष्टमी after which spring comes.

अस्यां च सर्वलिङ्गानि ॥ ६ । ५ । ३७ ॥

अस्यां in it; च and; सर्वलिंगानि inferential power of all the texts.

37. And the force of all the texts points to it.

The author in support of his view relies on the Vedic texts. आर्तं वा एते संवत्सर स्याभिदीक्षंते य एकाष्टकायांदीक्षंते......................... व्यस्तं वा एते संवत्सरस्याभिदीक्षंते त एकाष्टकायांदीक्षंते ॥ (तै० सं० ७।४।८।१) "Those who are initiated on the एकाष्टका day, do so by the trouble arising during the year; those who are initiated on the एकाष्टका day do so in anticipation of the change of the year." In the text आर्तं means trouble arising from the cold of माघ and व्यस्त is the change of year in the spring following माघ They all point to the fact that the माघी पूर्णमासी suits the initiation ceremony; because the other पूर्णमासीs are defective for one reason or other. On account of cold, no bathing ceremony can be performed or in summer by scarcity of water, the other पूर्णमासी is unsuited. So the माघी पूर्णमासी is the most suitable of all.

Adhikaraṇa X. Sûtras 38 -39. Dealing with the subject that on the transference forwards of the initiation ceremony, all sacrificial acts connected with it are transferred forward.

दीक्षाकालस्य शिष्टत्वादतिक्रमे नियतानामनुत्कर्षः प्राप्तकालत्वात् ॥ ६ । ५ । ३८ ॥

दीक्षाकालस्य of the time of the initiation ceremony ; शिष्टत्वात् being laid down ; अतिक्रमे in allowing it to pass ; नियतानां of the necessary acts (connected with it) अनुत्कर्षः non-transference forward; प्राप्तकालत्वात् by reason of the arrival of their time.

38. Because the time of the initiation ceremony is laid down; on the time being allowed to pass away, the necessary acts connected with it are not transferred forward because their time has arrived.

The objector says that when the time of the initition ceremony has been allowed to pass by and is therefore commenced late, the daily acts such as gifts, homa and cooking should be stopped during the continuance of the ceremony. They can not be transferred forward because their time has come but during the interval when the initiation ceremony is stopped, the daily duties should be performed. यावज्जीवमग्निहोत्रंजुहोति ॥ "One performs an Agnihotra as long as he lives."

उत्कर्षो वा दीक्षितत्वादविशिष्टं हि कारणम् ॥६।५।३९॥

उत्कर्षः transference forward; वा on the other hand; दीक्षितत्वात् by reason of being initiated; अविशिष्टं not special; हि because; कारणं cause.

39. On the other hand by reason of being initiated, they will be transferred forward because there is no special reason.

The author says that during the interval the initiation ceremony lasts whether it is stopped or not, the daily duties will be stopped and will be performed after the अवभृथ bath. Engagement in the ज्योतिष्टोम is the general cause for stopping the daily duties. तस्माद् दीक्षतो न ददातिनपचति न जुहोति ॥ "An initiated, therefore, does not give, cook or perform a *homa*."

Adeikarana. XI. Sûtras 40—41. Dealing with the non-performance of the प्रतिहोम when the ज्योतिष्टोम is transferred forward.

तत्र प्रतिहोमो न विद्यते यथा पूर्वेषाम् ॥६।५।४०॥

तत्र there ; प्रतिहोम oblation ; न not ; विद्यते exists; यथा just like ; पूर्वेषां of the former.

40. There does not exist प्रतिहोम as in the case of the former.

प्रतिहोम is performed after the completion of the ज्योतिष्टोम, when it is prolonged by stopping it in the middle. The author says that there is no necessity for performing it, as there is no necessity of performing the daily duties and no impiety attaches to the sacrificer by prolonging the ज्योतिष्टोम and omitting the daily duties.

कालप्राधान्याच्च ॥ ६ । ५ । ४१ ॥

कालप्राधान्यात् by reason of the time being principal; च and.

41. And by reason of the time being principal.

The author gives an additional reason in support of his view.

What he means to say is that when once time has been allowed to lapse, it can never come back; so there is no necessity for performing the penance.

Adhikarana XII. Dealing with the non-performance of प्रतिहोम on the transference forward of उद्वसानीय sacrifice.

प्रतिषेधाच्चोर्ध्वमवभृथादेष्टेः । ६ । ५ । ४२ ॥

प्रतिषेधात् by reason of the prohibition ; च and : ऊर्ध्वं upwards; अवभृथात् after bathing ; इष्टे : till the sacrifice.

42. And by reason of the prohibition after the bath till (उद्वसानीय) sacrifice.

The उद्वसानीय sacrifice is performsd after the अवभृथ. The author says that the prohibition about the performance of the daily duties extends to the time when उद्वसानीय is performed after अवभृथ.

Adhikarana XIII. Dealing with the subject that if प्रतिहोम is performed, the अग्निहोत्र &c., should be commenced in the evening.

प्रतिहोमश्चेत्सायमग्निहोत्रप्रभृतीनि हूयेरन् ॥६।५।४३॥

प्रतिहोमः pratihoma ; चेत् if; सायं in the evening; अग्निहोत्रप्रभृतीनि agnihotra &c.; हूयेरन् should be performed.

43. If प्रतिहोम is performed, the अग्निहोत्र &c., should be performed in the evening.

कृत्वाचिंतान्याय is taking for granted the position of the opponent. If प्रतिहोम is to be performed, in that case the अग्निहोत्र &c. shall be performed in the evening. The author says that after the completion of the big ceremonies during which the daily duties were stopped their recommencement and the preparation will take the whole day and so the अग्निहोत्र &c. will be performed in the evening.

Adhikarna XIV. Dealing with the performance of अग्निहोत्र &c., in the morning in the षोडशी sacrifice.

प्रातस्तु षोडशिनि॥ ६ । ५ । ४४ ॥

प्रातः morning; तु on the other hand; षोड़शिनि in the sacrifice of that name.

44. On the other hand morning, in the case of षोड़शी sacrifice.

The author says that in the case of the षोड़शी the rule laid down in Adhikarana XIII does not apply. In this case the contrary is the rule.

The reason is that the षोड़शी is finished at night and so the अग्निहोत्र &c., are performed in the morning because the time of the evening has been allowed to pass.

Adhikaraṇa XV. Sûtras 45—47. Dealing with the subject that when a homa is performed on the breaking of a vessel &c. it is a part of the full and new moon sacrifice.

प्रायश्चित्तमधिकारे सर्वत्रदोषसामान्यात् ॥ ६ । ५ । ४५ ॥

प्रायश्चित्तं penance ; अधिकारे in a context ; सर्वत्र everywhere ; दोषसामान्यात् by reason of the fault being common.

46. In the context it is a penance, in all cases the default being common.

भिन्नेजुहोति,स्कन्नेजुहोति. "He performs a *homa* on breaking; he performs a *homa* on spilling." These are the texts in connection with दर्शपूर्णमासयाग. When a vessel is broken or the contents thereof are spilt, then a sacrifice should be performed. The question is whether the texts apply in connection wtih all sacrifices. The objector says that they apply to all ; though they occur in the context of the दर्शपूर्णमासयाग, yet their application is general. The force of the context is weaker than the force of the sentence.

प्रकरणे वा शब्दहेतुत्वात्॥ ६ । ५ । ४६ ॥

प्रकरणे in a context; वा on the other hand; शब्दहेतुत्वात् by reason of the word.

46. On the other hand in the context, by reason of the word.

The author says that a sentence must contain साध्य, साधन and इतिकर्तव्यता. The texts quoted above do not contain the fruits; so according to the मीमांसकs they are incomplete. In order to have their sense complete one will have to find out the context where they occur. The principle that force of the sentence is greater than that of the context does not apply when the sentence is incomplete and is dependent on other sentence for its complete sense (समभिव्याहारः).

अतद्विकारश्च ॥ ६ । ५ । ४७ ॥

अतद्विकारः not the modification of it; च and.

47. And they are not the modifications of it.

The author further says that the ज्योतिष्टोम and अग्निष्टोम are not the modifications of दर्शपूर्णमासयाग; so the texts do not apply to them.

Adhikaraṇa XVI. Dealing with the meaning of व्यापन्न.

व्यापन्नस्याप्सु गतौ यदभोज्यमार्याणां तत्प्रतीयेत ॥६।५।४८॥

व्यापन्नस्य of the thing defiled ; अप्सु in the water : गतौ on throwing ; यत् that ; अभोज्यं not eatable; आर्याणां of the Aryas ; तत् that ; प्रतीयेत should be known.

48. On throwing the defiled things in the water that which is not eatable by the Aryas should be known.

The sûtra defines what व्यापन्न is. Anything which an Arya can not eat; any eatable in which a dead insect or hair is found, is called व्यापन्न or defiled arlicle.

Adhikaraṇa XVII. Dealing with the performance of a penance even when all leave off simultaneously.

विभागश्रुतेः प्रायश्चित्तं यौगपद्ये न विद्यते ॥६।५।४९॥

विभागश्रुतेः by reason of the text laying down separation; प्रायश्चित्तं a penance ; यौगपद्ये on simultaneously (leaving off); न not; विद्यते is.

49. On account of the text laying down separation, there is a penance ; but there is none if they are left off simultaneously.

There is a sacrificial procedure. In the ज्योतिष्टोम sacrifice, बहिष्पवमान is sung after walking out of the sacrificial ground. The priests प्रस्तोता, उद्गाता and प्रतिहर्त्ता walk out. The प्रस्तोता goes out first and then उद्गाता holding his (प्रस्तोता's) clothes tucked behind him, follows him and lastly प्रतिहर्त्ता holding the clothes tucked behind him, follows him (उद्गाता). If by chance one lets go the clothes of another thus held by him, there is a penance. The objector says that there is no penance when two simultaneously let go the clothes of the others ; it is only in the case of one letting go the clothes of another.

स्याद्वा प्राप्तनिमित्तत्वात्कालमात्रमेकम् ॥६।५।५०॥

स्यात् may be; वा on the other hand; प्राप्तनिमित्तत्वात् by reason of the cause arising; कालमात्रं time only; एकं the same.

50. On the other hand, it must be done by reason of the accrual of the cause ; the time is only one.

The author's reply is that the cause of the performance of the penance is leaving off the clothes, whether they be left off simultaneously or separately.

Adhikaraṇa XVIII. Sûtras 51—53. Dealing with the subject that either no gtft may be given or the whole may be given if the clothes are simntaneously let go.

तत्र विप्रतिषेधाद्विकल्पः स्यात् ॥ ६ । ५ । ५१ ॥

तत्र there; विप्रतिषेधात् by reason of the conflict; विकल्पः option ; स्यात् is.

51, By reason of the conflict of texts, there is option.

यद्युद्गाताऽपच्छिद्येताऽदक्षिणो यज्ञः संस्थाप्योथान्य आहृत्य स्तत्र तद्ददयाद्यत् पूर्वस्मिन् दास्यं स्याद्। यदि प्रतिहर्त्ताऽपच्छिद्येत सर्वस्वं दद्यात्. "If an उद्गाता is separated, the sacrtfice having been established, without a fee should be started afresh and there that fee which was intended for the first, should be given; if a प्रतिहर्ता is detached, the whole should be given." The text is very clear that when उद्गाता lets go the tucked up clothes, another sacrifice may be performed without payment of any fee and the same may be paid to them. If a प्रतिहर्त्ता lets go the tucked up clothes, the whole wealth may be given. Now the question is, what should be done when both let go the tucked up clothes. The reply according to the author is that there is an option under these circumstances.

प्रयोगान्तरे वोभयानुग्रहः स्यात् ॥ ६ । ५ । ५२ ॥

प्रयोगांतरे in another sacrifice; वा on the other hand; उभयानुग्रहः accomplishment of both; स्यात् is.

52. On the other hand, in another sacrifice, both (penances) are accomplished.

The objector says no, you ought not to allow an option. Leave the first sacrifice incomplete and pay the whole wealth and after collecting money, you perform another sacrifice and pay the fee that was to be paid on the first occasion.

न चैकसंयोगात् ॥ ६ । ५ । ५३ ॥

न not; च and; एकसंयोगात् by reason of the text laying down one sacrifice.

53. Not so, because the sacrifice has been laid down to be one.

The author's reply to the objector's view is that the sacrifice enjoined in the Veda is one but not two. The option is therefore given to these two kinds of penance in one and the same sacrifice.

पौर्वापर्ये पूर्वदौर्बल्यं प्रकृतिवत् ॥ ६ । ५ । ५४ ॥

पौर्वापर्ये on giving up the tucked up clothes one after the other; पूर्वदौर्बल्यं the weakness of the first; प्रकृतिवत् like the model sacrifice.

54. **When the clothes are let go one after the other the rule becomes weak in the first, like the model sacrfice.**

The author lays down a rule about the performance of the penance. Who is to perform the penances when clothes are relinquished one after the other *e. g.* first the उद्गाता lets go the tuckcd up clothes of the प्रतिहर्त्ता then प्रस्तोता lets them go? The author's reply is that the last one will perform the penance because the rule becomes weak in first case. The author gives an illustration; when both the प्रकृति and विकृति sacrifices are to be performed, the last will exclude the first and only the विकृति sacrifice will be performed.

Adhikaraṇa XX. Dealing with the subject that when an उद्गाता's tucked up clothes are also let go, the whole wealth should be given away as a gift.

यद्युद्गाता जघन्यः स्यात्पुनर्यज्ञे सर्ववेदसं दद्याद्यथेतरस्मिन् ॥ ६ । ५ । ५५ ॥

यदि if; उद्गाता the priest of that designation; जघन्यः last; स्यात् is; पुनर्यज्ञे in the new sacrifice; सर्ववेदसं all wealth; दद्यात् shall give; यथा like; इतरस्मिन् in another.

55. **When the उद्गाता lets go his tucked up clothes being last, the whole wealth shall be given in another sacrifice as in the case of the other.**

The procedure is described in the commentary on sûtra 49, see at p. 372; it appears from the said description that the उद्गाता is the last whose tucked up clothes are held by प्रस्तोता. If his clothes are let go, the penance will be performed by undertaking another sacrifice and the whole wealth shall have to be given as the fee. The author further says that the fee shall be given as it is mentioned in the case of प्रतिहर्त्ता. The ordinary fee is 1200 cows but the whole wealth will exceed this number of 1200 cows.

Adhikaraṇa XXI. Dealing with the subject that the order of the different sacrificial acts shall not be changed when the tucked up clothes are let go in a soma sacrifice which lasts for more than a day.

अहर्गणे in a soma sacrifice lasting for more than a day ; यस्मिन् in which; अपच्छेद letting go of the hold of the tucked up clothes; तत् that; आवर्तेत should be changed ; कर्मपृथक्त्वात् by reason of the act being separate.

56. In a soma sacrifice extending for more than a day, that act in which the hold of the tucked up clothes is let go, should be changed by reason of the act being separate.

In a सेाम sacrifice there are सेामसुत्याs The soma plant is brought ; the juice is prepared and extracted and then it is offered to the gods in cups. The soma sacrifice in which there are सेामसुत्याs varying from two to twelve is अहीन which is here called अहर्गण, because the sacrifice lasts for as many days as there are सेामसुत्याs. Now the author says that when the hold of the tucked up clothes is let go in a particular सुत्या, that सुत्या alone is to be repeated as a penance but not the whole series of सुत्या, because they are not connected with each other.

END OF PÂDA V.

PÂDA VI.

Adhikaraṇa I. Sûtras 1—11. Dealing with the subject that persons who belong to the same *kalpa* are equally entitled in a सत्र.

सन्निपाते वैगुण्यात् प्रकृतिवत्तुल्यकल्पा यजेरन् ॥६।६।१॥

सन्निपाते in an assembly ; वैगुण्यात् to avoid failure; प्रकृतिवत् like the model sacrifice ; तुल्यकल्पाः those who belong to the same *kalpa* ; यजेरन् should sacrifice.

1. In an assembly all who belong to the same *kalpa* should perform a sacrifice to avoid failure, just as in a model sacrifice.

The term सन्निपात means a gathering. Here it is used for a सत्र. The opinion of गांगारि is that persons of the same गोत्र can perform a सत्र but the opinion of शौनक is that people of different गोत्रs but belonging to the same sacrificial system can perform a सत्र. We have already seen that in a सत्र there can not be less then 17 sacrificers. सप्तदशावराः सत्रमासीरन् ॥ "Seventeen should, at least, sit in a सत्र." So under these circumstances, can persons belonging to different कल्पs or sacrificial systems perform a

सत्र? What is a कल्प? There are two systems called नाराशंस and तनूनपात्. There are the verses of the Rigveda repeated at the time of the प्रयाज offerings. Those who repeat नाराशंस verses belong to the नाराशंस कल्प and those who repeat तनूनपात् verses belong to the तनूनपात्कल्प. The reply of the author is that persons belonging to the same kalpa can join in a सत्र. He has given an illustration of a model sacrifice to avoid fruitlessness. All the details of a model sacrifice should be performed, so that the sacrifice may not be fruitless; so here in a सत्र all the persons of the same कल्प should be joined together to avoid fruitlessness.

वचनाद्वाशिरोवत्स्यात् ॥ ६ । ६ । २ ॥

वचनात् by reason of the authority; वा on the other hand; अशिरोवत् like a mixture; स्यात् may be.

2. On the other hand by reason of an authority, it may be like the soma mixture.

The objector says that the Vedic text which limits the number of the sacrificers in a सत्र, is of general application; it does not say that the sacrificers should belong to the same कल्प or sacrificial system. He gives an illustration which is not clear; according to one reading it is शिरोवत्; in that case it means like a head. It refers to अग्निचयन where human head is used as a brick and the heads of other animals were also arranged around it. The custom is that the head of a dead body should not be touched but the Vedic text overrules it; in the same manner all persons whether they belong to the same kalpa or not are entitled to participate in a सत्र.

The other reading is अशिरोवत्, in that case it means like the mixture of soma juice with milk or curd. To prepare it in a ऋतिपेय sacrifice, another cow is brought in, under a special Vedic text. So the Vedic text overrules the sacrificial custom. पुरुषशीर्षमुपदधाति (तै० सं० ५।२।६।२) ऋतपेयै घृतव्रतो भवति ॥ "He places a human head." "In ऋतपेय, one has to live on *ghee* only."

न वाऽनारम्भ्यवादत्वात् ॥ ६ । ६ । ३ ॥

न वा not so; अनारभ्यवादत्वात् by reason of the general statement.

3. Not so, by reason of the general statement.

The author gives a reply to the objector. It is a general statement; if the general statement is definite, it is with a purpose: but if the statement is vague, it should be harmonized by other means, to be for a pur-

pose. The Vedic text is general but the principle of अनारम्यवाद applies. If the heterogenous element is to be introduced in a सत्र, the whole sacrifice will be fruitlees; but if there is homogenous element, the purpose of a सत्र will be fully served. The Vedic text which limits the number of the sacrificers to seventeen is general and should be so harmonized as not to conflict with the sacrificial custom. It therefore follows that the sacrificers should be of the same कल्प. अनारभ्याधीत is explained by वाचस्पत्य thus: any text read without any particular thing being in view; those mantras, the application of which is not mentioned in any particular act, as their application by virtue of the principle of अनारभ्याधीत is in a ब्रह्मयज्ञ. In other words, the text is general but the application of it is for a particular act.

स्याद्वा यज्ञार्थत्वादौदुम्बरीवत् ॥ ६ । ६ । ४ ॥

स्यात् may be; वा on the other hand; यज्ञार्थत्वात् by reason of the object of the sacrifice; औंदुबरीवत् like the twig of an ओदुम्बर tree.

4. On the other hand, it may be by virtue of the object of the sacrifice like the twig of an औदुम्बर tree.

The objector says that a twig of a fig tree is taken in a sacrifice by the measurement of a यजमान; that alone serves the purpose. It is not measured by other sacrificers with their hand. So in the same way, the गोत्र or kalpa being subordinate by reason of its serving the object of the sacrifice, is the गोत्र or kalpa of the यजमान and the गोत्र or कल्प of the other sacrificers is not to be taken into consideration.

न तत्प्रधानत्वात ॥ ६ । ६ । ५ ॥

न not; तत्प्रधानत्वात् by reason of that being principal.

5. Not so; by reason of that being principal.

The author says that the sacrificial system is principal. Though it subserves the purpose of a sacrifice, yet by joining sacrificers of heterogenous कल्प, the whole sacrifice becomes fruitless. So the homogeniety of the कल्प is very essential.

औदुम्बर्याः परार्थत्वात्कपालवत् ६ । ६ । ६ ॥

औदुम्बर्याः of the twig belonging to ओदुंबर tree, परार्थत्वात् by its being subordinate, कपालवत् like an earthen pan.

6. By reason of the twig of the औदुम्बर tree being subordinate like an earthen pan.

The author gives a reply to the objector's illustration of the branch of a fig tree. The branch is fixed in the sacrificial ground and it is only one. It is of the height of the यजमान. There are several sacrificers in a सत्र but only one serves the purpose and there are not so many branches as there are sacrificers. The reason is that the branch of a fig tree is a क्रत्वर्थ, but not a पुरुषार्थ. The author gives an example of sacrificial pan. It is used for throwing off the husk of the rice and is therefore subordinate.

अन्येनापीति चेत् ॥ ६ । ६ । ७ ॥

अन्येन by another; अपि also; इतिचेत् if it be said.

7. If it be said that by any other also.

The objector says that there are 17 sacrificers; measurement of the twig by one will do. Why should it be according to the height of the यजमान ?

नैकत्वात्तस्य चानधिकाराच्छब्दस्य चाविभक्तत्वात् ॥ ६ । ६ । ८ ॥

न not; एकत्वात् by reason of being one; तस्य his; च and; अनधिकारात् by reason of thier having no right or title; शब्दस्य of a word; च and; अविभक्तत्वात् by reason of its being indivisible.

8. Not so, by reason of his यजमान being one and their (the sacrificers) having no right and the word being indivisible.

The author refutes the objection embodied in sûtra 7 in three ways; first the यजमान is one and his height is the standard height ; secondly the other sacrificers have no right or title and therefore their height will not be taken into measuring the twig and thirdly the word यजमान is very specific and by no stretch can it be extended to mean the other sacrificers participating in a सत्र.

सन्निपातात्तु निमित्तविघातः स्याद्बृहद्रथन्तरवद्विभक्तशिष्टत्वाद्वसिष्ठनिर्वर्त्ये ॥ ६ । ६ । ९ ॥

सन्निपातात् by reason of mixing together (persons of different sacrificial systems); तु on the other hand; निमित्तविघातः removal of the cause (dis-

tinction); स्यात् is; बृहद्रथंतरवत् just as in बृहद्रथंतर song; विभक्तशिष्टत्वात् by reason of the text laying down the separation (of different persons); वशिष्ठनिर्वर्त्ये in a sacrifice to be performed by वसिष्ठ.

9. On the other hand by reason of the fusion, the cause of distinction should be removed just as in a बृहद्रथन्तर song, by reason of the text laying down the fusion of different persons, in a sacrifice to be performed by वसिष्ठ priests.

There are two kinds of कल्प्s (sacrificial systems). Those who are वसिष्ठs repeat the नाराशंस verses from the Rigveda and those who are काश्यप्s &c. repeat the तनूनपात् verses. राजन्य वासिष्ठानां नाराशंसो द्वितीयः प्रयाजः तनूनपादन्येषाम् ॥ "Of the kings and the वासिष्ठ priests, नाराशंस and second प्रयाज offerings; of others तनूनपात्." In a वृहस्तोत्र in बृहस्पति साम verses beginning with शुक्र are sung and in रथंतरसाम verses beginning with इंद्रवायव are sung; and in the modified sacrifice where both the songs are fused together, it depends upon the wish of the singer to sing either of them. The objector says that just as in बृहद्रथंतरसाम where both the tunes are fused together, any one of it may do; so where persons of different कल्प्s are fused together in a सत्र, the distinction (*i. e.* cause) may be removed by taking away the नाराशंस or तनूनपात् songs.

अपि वा कृत्स्नसंयोगादविघातः प्रतीयेत स्वामित्वेनाभिसंबन्धात् ॥ ६ । ६ । १० ॥

अपि वा not so; कृत्स्नसंयोगात् by reason of the connection with the whole; अविघातः not removing; प्रतीयेत is known; स्वामित्वेन with the ownership; अभिसंबंधात् by reason of the relationship.

10. Not so, by reason of the connection of the entirety, the non-removal of the distinction is inferred because it is connected with ownership.

The author in reply says to the position of the objector embodied in sûtra 9. You say that the distinction can be removed by taking off either तनूनपात् verses or नाराशंस verses in a सत्र. No, the suggested remedy is not proper. The entire sacrifice is one homogenous whole and is connected with the owner of it by reason of its fruit. Though there is one sacrifice and its object is one, by reason of the equality of sacrificial system, yet the integrity of the sacrifice will not be considered to be broken by a large number of sacrificers. They all subserve the purpose of the sacri-

fice. So there will be no removal of the verses, but the sacrificers of the same कल्प will participate in a सत्र.

सामो: कर्मवृद्ध्यैकदेशेन संयोगे गुणत्वेनाभिसंबन्धस्तस्मात्तत्र विघातः स्यात् ॥ ६ । ६ । ११ ॥

साम्नेाः of the two songs; कर्मवृद्ध्या with the increase of the sacrifice; एकदेशेन with one part; संयोगे on connection; गुणत्वेन with the quality of the subordinate; अभिसंबंधः connection; तस्मात् therefore; तत्र there; विघातः annulment; स्यात् is.

11. On the connection with a portion of the two songs with the increase of the sacrifice, it is connected as subordinate, therefore there may be an annulment.

The objector gave the illustration of बृहद्रथंतर song. While commenting on sûtra 9, we explained that in a पृष्ठस्तोत्र when बृहस्पति song is sung, the verses beginning with शुक्र are chanted and when रथंतर song is sung, verses beginning with इन्द्रवायव are chanted. The बृहद्रथंतर song is a mixture of both and is therefore an increase of the sacrificial act and the बृहस्पति songs and रथंतर songs are both subordinate and are connected with बृहद्रथंतर as its parts. The author's reply to the objector's illustration is that it does not hold good because there two kinds of songs are connected with the main स्तोत्र as subordinate; so either of them may be left off and it depends upon the choice of the singer to sing any song he likes.

Adhikaraṇa II. Sûtras 12—15. Dealing with the subject that in a कुलाययज्ञ the king and his priest even of different sacrificial system are entitled to join.

वचनात्तु द्विसंयोगस्तस्मादेकस्य पाणिवत् ॥६।६।१२॥

वचनात् by reason of the text; तु on the other hand; द्विसंयेाग the connection with two; तस्मात् therefore; एकस्य of one; पाणिवत् like a hand.

12. On the other hand by reason of the connection with two, (they are) of one like the hand.

We have seen how the author has discussed in the preceding adhikaraṇa the subject that the sacrificers in a सत्र should be of the same कल्प. The objector says that there is a text एतेन राजपुरोहितौ सायुज्य कामौ यजेयाताम् "By this the king and his priest desirous of salvation should perform a sacri
fice". In view of the principle laid down in the 1st Adhikaraṇa ...

be two priests of a king of the same कल्प. The compound in the राजपुरोहितौ in this view, is कर्मधारय. He gives an illustration that अंजलिना जुहोति. "He offers oblations with the hollow of the hand." Though one has two hands, still the left hand is left out of consideration in all religious acts.

अर्थाभावात्तु नैवं स्यात् ॥ ६ । ६ । १३ ॥

अर्थाभावात् by reason of the absence of the object or purpose; तु on the other hand; न not; एवं such; स्यात् is.

13. On the other hand, by reason of the absence of the purpose, this can not be.

The author gives a reply to the objection of the objector. There can not be two priests of a king; it is nowhere heard. A king has only one family priest.

अर्थानाञ्च विभक्तत्वान्न तच्छ्रुतेन संबंधः ॥६।६।१४॥

अर्थानां of the purpose; च and; विभक्तत्वात् by reason of the difference; न not; तच्छ्रुतेन with the fruit thereof; सम्बंधः connection.

14. And by reason of the difference of the purpose, it is not connected with its fruit (which is laid down.)

The author iu support of his view gives another argument. The king's greatness consists in his splendour. Such an object can not be achieved if there are two priests. According to our author, the compound राजपुरोहितौ is द्विगु.

पाणेः प्रत्यङ्गभावादसंबन्धः प्रतीयेत ॥ ६ । ६ । १५ ॥

पाणेः of the hand; प्रत्यंगभावात् by reason of the composite parts; असम्बंधः want of connection; प्रतीयेत is known.

15. By reason of the component parts of the hand, there appears to be no connection.

The author finally replies to the illustration of the hand given by the objector, just as an अंजलि is formed by joining both hands, so no purpose is served by joining the king's two priests ; it can only be achieved if the king and priest join together.

Adhikaraṇa III. Sûtras 16—23. Dealing with the subject that only Brâhmaṇas are

सत्राणि सर्ववर्णानामविशेषात् । ६ । ६ । १६ ॥

सत्राणि the सत्र sacrifices; सर्ववर्णानां of all castes; अविशेषात् by reason of no speciality.

16. All castes are entitled to perform sacrificial sessions, there being no special (restriction).

य एवं विद्वांसः सत्रमासते, य एवं विद्वांसः सत्रमुपयंति ॥ "Knowing this, they sit in a सत्र; knowing this, they undertake a सत्र" The objector says that all castes are entitled to perform a सत्र there being no restriction in the above texts, confering a right on a particular caste and debarring the other castes from exercising it. The text is of gneral applicability and no one is excluded under it.

लिङ्गदर्शनाच्च ॥ ६ । ६ । १७ ॥

लिंगदर्शनात् by seeing the texts; च and.

17. And by seeing the force of the text.

The objector relies on the text in support of his view. वार्हिंद्गिरं ब्राह्मणस्य ब्रह्मसामकुर्य्यात् । पार्थुरश्मंराजन्यस्य । रायेा वजीयं वैश्यस्य ॥ "Of a ब्राह्मण there is वार्हिंद्गिर of the Vedic song to be sung; of a क्षत्रिय, पार्थुरश्म; of vaiśya, रायेावाजीय hymn."

ब्राह्मणानां वेतरयोरार्त्विज्याभावात् ॥ ६ । ६ । १८ ॥

ब्राह्मणानां of the Brâhmaṇas; वा on the other hand; इतरयेाः of the other two; आर्त्विज्याभावात् by reason of their being not entitled to be ऋत्विक्.

18. On the other hand only Brâhmaṇas are entitled; the other two being not entitled to be ऋत्विक्.

The author gives his own सिद्धांत view and says that only ब्राह्मणs are entitied to perform a सत्र, as the other two are not entitled to be ऋत्विक्.

वचनादिति चेत् ॥ ६ । ६ । १९ ॥

वचनात् by reason of the Vedic authority; इतिचेत् if you say.

19. If you say that under the Vedic authority.

The objector says that just as a Brâhmaṇa can be initiated as ऋत्विक्, so the other two castes can also be initiated as ऋत्विक् under the Vedic authority. ये यजमानास्तै ऋत्विजः "Those who are sacrificers are the priests."

न स्वामित्वं हि विधीयते ॥ ६ ॥ ६ । २० ॥

न not; स्वामित्वं ownership; हि because; विधीयते is laid down.

20. No, because it lays down ownership.

The author says that the Vedic text lays down only the mastership but not the right to be a ऋत्विक्. In the text quoted in the commentary on sûtra 19 the यजमान is subject and ऋत्विक् is predicate but in this view, the ऋत्विक् is subordinate to the यजमान and is for the purpose of the यजमान's purification; the text will, therefore, mean those who are ऋत्विक्s are यजमानs.

गार्हपते वा स्यातामविप्रतिषेधात् ॥ ६ । ६ । २१ ॥

गार्हपते in all ceremonies connected with the (गृहपति) master of the house; वा on the other hand; स्याताम् may be; अविप्रतिषेधात् by reason of there being no prohibition.

21. On the other hand, they (kṣatriya and vaiśya) may be entitled in the ceremonies connected with the गृहपति, because there is prohibition.

The objector says that in the domestic ceremonies, the two other castes may act as ऋत्विक् for there is no prohibition to that effect. In this connection, see sûtra 137 of कात्यायन श्रौतसूत्र chap. I and the commentary of कर्क on it.

न वा कल्पविरोधात् ॥ ६ । ६ । २२ ॥

न वा not so; कल्पविरोधात् by reason of the difference of sacrificial system.

22. Not so, by reason of the difference of the sacrificial system.

The author says no; even in गार्हपत the two other castes can not act as ऋत्विक्; because the spoon of one contains soma juice and that of the other contains fruit juice (फल चमस). See at P.P. 153, 166. The song to be sung by a Brâhmṇa is वार्हद्गिर that to be sung by a Kṣatriya is पार्थुरश्म and that to be sung by a Vaiśya is रायोवाजीय. See at p. 382. On account of this difference of sacrificial procedure the two other castes are not entitled to act as ऋत्विक् in अगार्हपत.

स्वामित्वादितरेषामहीने लिङ्गदर्शनम् ॥ ६ । ६ । २३ ॥

स्वामित्वात् by reason of the mastership; इतरेषां of others, अहीने in a sacrifice

extending over a period for more than a day; लिंगदृशंनम् seeing the force of the text.

23. There is inference from the text in the sacrificial sessions extending over a period of 12 days by reason of the two other castes being the masters.

The author gives a reply to the objector's view embodied in सूत्र 17. The objector's argument was that as there are different songs prescribed for different castes, the inference was that all twice-born were entitled to perform a सत्र (see commentory on sûtra 22). The author says that the inferential force of the text goes to show the ownership (गृहपति) of the other castes in an अहीन sacrifice but not the right to act as ऋत्विक.

Adhikarana IV. Sûtras 24-26. Dealing with subject that विश्वामित्र and of those who are of the same कल्प are entitled to perform a satra.

वासिष्ठानां वा ब्रह्मत्वनियमात् ॥ ६ । ६ । २४ ॥

वासिष्ठानां of the Vasiṣṭhas; वा on the other hand; ब्रह्मत्वनियमात् by reason of the restriction as to the appointment of ब्रह्मा.

24. On the other hand, the Vasiṣṭhas by reason of their appointment as ब्रह्मा.

As to the Vasiṣṭhas, see commentary on sûtra 9 of the present pâda p. 379. In the previous Adhikaraṇa, it is shown that a Brâhmaṇa alone is entitled to perform a सत्र. The question is whether all the Brâhmaṇas are entitied to it or Brâhmaṇas of a certain गोत्र. The reply to this question according to one party is that only वासिष्टs are entitled as they alone can be appointed ब्रह्मा in a sacrifice under a text वासिष्टो ब्रह्मा भवति. A वासिष्ठ becomes a ब्रह्मा.

सर्वेषां वा प्रतिप्रसवात् ॥ ६ । ६ । २५ ॥

सर्वेषां of all; वा on the other hand; प्रतिप्रसवात् by reason of the possibility of recurrence of the prohibited.

25. On the other hand all, by reason of the probability of the recurrence of the prohibited.

There is another class of objectors, whose view is that all Brâhmaṇas without any exception are entitled to perform a सत्र, because they all have power to do it under the text "य एव कश्चिन स्तोमभागमधीयीत स एव ब्रह्मा भवेत्; any one who can read the portion of स्तोम, is entitled to become a ब्रह्मा."

विश्वामित्रस्य हौत्रनियमाद्भृगुशुनकवसिष्ठानामनधि-कारः ॥ ६ । ६ । २६ ॥

विश्वामित्रस्य of a विश्वामित्र, हौत्रनियमात् by reason of his appointment as होता; भृगु शुनक वसिष्ठानां of भृगु, शुनक and वसिष्ठ; अनधिकारः no title.

26. By reason of a विश्वामित्र being appointed a होता, भृगु, शुनक and वसिष्ठ are not entitled.

Our author's view is that a ब्राह्मण of विश्वामित्र's family can alone be appointed a होता; so the family of भृगु, शुनक and वसिष्ठ is excluded and is not entitled to perform a सत्र.

Adhikaraṇa V. Sūtra 27–32. Dealing with the subject that a person who has performed अग्न्याधान is alone entitled to perform a सत्र.

विहारस्य प्रभुत्वादनग्नीनामपि स्यात् ॥ ६ । ६ । २७ ॥

विहारस्य of the fire temple; प्रभुत्वात् by reason of the ownership; अनग्नीनां of those who have not performed अग्न्याधान; अपि also; स्यात् is.

27. By reason of the common property of the temple, even a person who has not performed अग्न्याधान is entitled.

Before a sacrifice is commenced अग्न्याधान ceremony is performed. The fire is produced by rubbing two pieces of wood; it is invoked and मंत्रs are chanted. This fire is preserved in a hearth as it is sacrificially operated upon. The objector says that a person who has not preserved the fire in the way mentioned above can take it from the hearth of one who has done it, because it is for the benefit or use of all. The word विहार is used in a special sense; according to one it means आहवनीय fire. In the dictionary it is used in the general sense of temple. According to Śabara "विहारस्यप्रभुत्वात्" means the competency of the fire of the person who has performed अग्न्याधान to confer benefit on others. It subsequently came to mean 'Budhistic monastery' perhaps from the fire hearth of आहिताग्निs.

सारस्वते च दर्शनात् ॥ ६ । ६ । २८ ॥

सारस्वते in a सारस्वत sacrifice; च and; दर्शनात् by seeing.

28. And by seeing in a सारस्वत sacrifice.

With reference to the सारस्वत सत्र there is a text "परस्थैवा एते स्वर्गं लोकं यंति येऽनाहि ताग्नेयस्सत्रमासते" The objector says in support of his view that it is said

of a सारस्वत सत्र that "the sacrificers who without performing अग्न्याधान, establish a सत्र go to heaven with the materials of others"; and this text supports his contention that both अहिताग्नि and अनाहिताग्नि are competent to perform a सत्र.

प्रायश्चित्तविधानाच्च ॥ ६ । ६ । २९ ॥

प्रायश्चित्त विधानात् by reason of prescribing a penance; च and.

29. And by reason of prescribing a penance.

The objector supports his view by quoting another text. यस्याहिताग्नेरन्यैरग्निभिरग्नयः संसृज्यंते अग्नये विविचये अष्टाकपालं निर्वपेत् ॥ "Those who take the fire from the fire of those who have kept it shall offer 8 cakes to the fire." The penance for taking the fire of another person who has performed अग्न्याधान goes to show that both आहिताग्नि and अनाहिताग्नि can perform a सत्र.

साग्नीनां वेष्टिपूर्वत्वात् ॥ ६ । ६ । ३० ॥

साग्नीनां of those who have performed अग्याधान; वा on the other hand; इष्टिपूर्वत्वात् by reason of having the libations in the beginning.

30. On the other hand, only those persons who have established their sacred fire, are entitled to perform a सत्र, because the इष्टि is performed previously.

The author gives his own siddhânta view in reply to the पूर्वपक्ष view. He says that as इष्टि (fire offering) is performed previous to the performance of a सत्र, the अग्न्याधान is indispensable; the conclusion therefore is that only a person who has performed अग्न्याधान is entitled to perform a सत्र.

स्वार्थेन च प्रयुक्तत्वात् ॥ ६ । ६ । ३१ ॥

स्वार्थेन with ons's own object; च and; प्रयुक्तत्वात् by reason of being engaged.

31. And by reason of being engaged for one's own object.

The anthor in support of his view says that one should establish his own fire, for that confers a special boon on the sacrificers. अग्नीनादधीत ॥ "Let him establish fire."

सन्निवापं च दर्शयति ॥ ६ । ६ । ३२ ॥

सन्निवापं the mixture of all fires; च and; दर्शयति shows.

32. And mixture of all fires shows.

The author advances another argument in support of his view सावित्राणि होष्यंतः सन्निवपेरन् " "Those who wish to perform सावित्रीs should mix fire." The text also goes to support the proposition, that only an आहिताग्नि is entitled to perform a सत्र.

Adhikaraṇa VI. Sûtras 33—35. Dealing with the subject that जुहु &c., should be new ones.

जुह्वादीनामप्रयुक्तत्वात्संदेहे यथाकामी प्रतीयेत ॥६।६।३३॥

जुह्वादीनां of the sacrificial spoon &c., ; अप्रयुक्तत्वात् by reason of being not used ; संदेहे in a doubt ; यथाकामी just as one likes ; प्रतीयेत appears.

33. It appears that one should act according to his desires on a doubt arising by reason of the sacrificial spoons &c, being not used.

Some sacrificer prepared the sacrificial vessels for his own sacrificial use but no sacrifice was performed; now another sacrificer wishes to perform a sacrifice; can he borrow the vessels from the other for his own use or should he make new ones ? The objector says that he can borrow the vessels from another.

अपि वाऽन्यानि पात्राणि साधारणानि कुर्वीरन्विप्रति-षेधाच्छास्त्रकृतत्वात् ॥ ६ । ६ । ३४ ॥

अपि वा not so; अन्यानि other; पात्राणि vessels; साधारणानि new; कुर्वीरन् should be made; विप्रतिषेधात् by reason of the prohibition; च and; शास्त्रकृतत्वात् by reason of the object of the Vedic authority.

84. Not so, other new vessels should be made by reason of the prohibition and the object of the holy scripture.

The author gives his own view. He says that new vessels should be made. "आहिताग्नि मग्निभिर्दहंति यज्ञपात्रैश्च" " A person who has established fire, should be burnt with the fire and the sacrificial vessels." If you borrow the vessel from another and he dies in the meanwhile, your sacrifice will be interrupted, if you give back the vessles; but if yon finish your sacrifice with the aid of those borrowed vessels, the cremation ceremony of the other will be defective. Taking this prohibition and the objects of the texts into consideration you ought to make your own new vessels.

प्रायश्चित्तमापदि स्यात् ॥ ६ । ६ । ३५ ॥

प्रायश्चित्तं a penance; आपदि in a calamity; स्यात् is.

35. There is a penance in a calamity.

The author strengthens his position by लिंग *i. e.*, an inference arising from the text. In sûtra 29, a penance is mentioned when fire is borrowed for a sacrifice. In a calamity such as in a forest or while going or staying in a jungle, when there is a fear from the thieves or from the wild animals one can perform a sacrifice from the forest-fire. This also shows that such borrowing of fire or vessels can take place under certain circumstances for which there is a penance. The conclusion is that new vessels should be made for a sacrifice.

Adhikaraṇa VII. Sûtras. 37--38 Dealing with the right of the castes to recite 17 samidhenî verses in a modified sacrifice.

पुरुषकल्पेन विकृतौ कर्तृनियमः स्याद्यज्ञस्य तद्गुणत्वादभावादितरान्प्रत्येकस्मिन्नधिकारः स्यात् ॥ ६ । ६ । ३६ ॥

पुरुषकल्पेन with the performance of the act by a particular person; वा on the other hand ; विकृतौ in a modified sacrifice ; कर्तृनियमः the restriction as to the agent ; स्यात् is; यज्ञस्य of the sacrifice ; तद्गुणत्वात् of its being subordinate; अभावात् by reason of the absence ; इतरान् to others ; प्रति toward ; एकस्मिन् in one ; अधिकारः right ; स्यात is.

36. On the other hand by reason of the act to be performed by a person in a modified sacrifice, the restriction is as to the agent because that is subordinate to the sacrifice; being not applicable to the other, the right is vested in one only.

There are certain sacrifices called अध्वर कल्प and आग्रयणेष्टि in which 17 verses called सामधेनी verses are recited. The question is whether the recitation is to be done by all castes or by the Vaiśyas only. About विकृति it is said "सप्तदश सामिधेनी रनुब्रूयात्" "One should repeat seventeen सामिधेनी verses." and about प्रकृति there is a text "सप्तदशा नुब्रूयाद्वैश्यस्य". "A Vaiśya should repeat 17 verses." The objector upon these authorities, says that as the recitation is to be performed by a particular person *i e.*, वैश्य in a model sacrifice, the Vaiśya will repeat the सामधेनी verses in a modified sacrifice also. By reason of mentioning the person, the rule is limited to the agent of the act. The recitation is subordinate to the sacrifice and as the text does not apply to castes other than the Vaiśya, the right to perform the recitation of the सामधेनी verses is therefore vested in one caste only.

लिङ्गाच्चेज्याविशेषवत् ॥ ६ । ६ । ३७ ॥

लिंगात् by reason of the force of the texts, च and; इज्याविशेषवत् like a special fire offering.

37. And also from the force of the texts like a particular fire offering.

The objector strengthens his position by quoting the texts mentioned in the commentary on sûtra 36 and gives an illustration of a particulor fire oblation. वैश्यो वैश्यस्तोमेन यजेत ॥ "A vaiśya should perform a sacrifice with a hymn of his caste."

न वा संयोगपृथक्त्वाद् गुणस्येज्याप्रधानत्वादसंयुक्ता हि चोदना ॥ ६ । ६ । ३८ ॥

न वा not so; संयोगपृथक्त्वात् by reason of the separation of the texts; गुणस्य of the subordinate; इज्याप्रधानत्वात् by reason of the oblation being principal; असंयुक्ता disconnected; हि because, therefore; चोदना command.

38. Not so, by reason of the subordinate being separately connected and the the fire offering being the principal, the command is therefore disconnected.

The author lays down his सिद्धांत view and says that all the three castes are entitled to repeat the सामधेनी verses. The texts referred to in the commentary on sûtra 36 are not connected with each other. The restriction of the recitation by the vaiśya is limited to the model sacrifice and the general statement is about the modified sacrifice. They occur in different contexts; further the recitation is a subordinate act and the इज्या is principal. So the विधि text of the one, does not apply to the other. The इज्या is for all castes; the repetition of the verses is, therefore, to be done by all castes.

इज्यायां तद्गुणत्वाद्विशेषेण नियम्येत ॥ ६ । ६ । ३९ ॥

इज्यायां in a fire oblation; तद्गुणत्वात् that being subordinate; विशेषेण specially, नियम्येत is restricted.

39. In a fire oblation by reason of its being subordinate, it is specially restricted.

The author gives a reply to the illustration given by the objector in sûtra 37. The special fire oblation is under a special text. "वैश्यो वैश्यस्तोमेनयजेत". The special song is for a vaiśya when he sacrifices. It is a special sacrifice for a special community; this does not apply to all. So the सामधेनी verses are to be recited by all castes in a modified sacrifice.

END OF PÂDA VI.

PÂDA VII.

Adhikaraṇa I. Sûtras 1—2. Dealing with the subject that in a विश्वजित् sacrifice parents &c., can not be presented as a fee.

स्वदाने सर्वमविशेषात् ॥ ६ । ७ । १ ॥

स्वदाने in presenting or offering property; सर्वं the whole, all; अविशेषात् by reason of there being no special or particular.

1. In giving the property (as fee) the whole should be paid by reason of there being nothing special.

The objector says "विश्वजिति सर्वस्वं ददाति" "He gives the whole wealth in a viśvajit." The question is, what is the meaning of सर्वस्व? whether it means that a sacrificer shall give as the fee all that which is in his proprietary possession or all that he happens to possess such as parents &c.? According to the objector the parents are included in the term 'सर्वस्व.'

यस्य वा प्रभुः स्यादितरस्याऽशक्यत्वात् ॥ ६ । ७ । २ ॥

यस्य of which; वा on the other hand; प्रभुः master, owner; स्यात् is; इतरस्य of others; अशक्यत्वात् by reason of no power or dominion.

2. On the other hand, (he can give all) of which he is owner, because he has no power over others.

The author says that a sacrificer can give as fee all over which he has proprietary rights; the parents can not be presented as the fee of a priest because the sacrificer has no power on them *i. e.*, they are not chattels and can not be transferred.

Adhikaraṇa III. Dealing with the subject that in a विश्वजित् sacrifice, land can not be given.

न भूमिः स्यात्सर्वान्प्रत्यविशिष्टत्वात् ॥ ६ । ७ । ३ ॥

न not; भूमिः land; स्यात् is; सर्वान् to all; प्रति to; अविशिष्टत्वात् by reason of its being common.

3. Not land (to be given) by reason of its being not special of any.

The author says that the landed property can not be given as a fee of विश्वजित् sacrifice because it is not a special property of any one, being vested in the Crown.

Ahikaraṇa III. Dealing with the subject that in a विश्वजित् sacrifice, horse &c. can not be given.

अकार्यत्वाच्च ततः पुनर्विशेषः स्यात् ॥ ६ । ७ । ४ ॥

अकार्यत्वात् by reason of uselessness; च and; ततः from other wealth; पुनः over and above; विशेषः distinction; स्यात् is.

4. (Horses &c. should not be given) by reason of their being of no use (to the priest); therefore they are distinguishable (from other wealth).

The author says that horses &c. should not be given to a priest as his fee, because they will be of no use to him; on the other hand they will be a burden on him. There is a text न केसरिणोददाति, न उभयतोदतः प्रतिगृह्णाति. "He does not give horses; he does not accept the animals who have two rows of teeth."

Adhikaraṇa IV. Dealing with the subject that in a विश्वजित् sacrifice, that wealth only which is in existence can be given.

नित्यत्वाच्चानित्यैर्नास्ति संबंधः ॥ ६ । ७ । ५ ॥

नित्यत्वात् by reason of permanency; च and; अनित्यैः permanent, uncertain; न not; अस्ति is; सम्बंधः connection.

5. (Only things in existence should be given) by reason of their being permanent; there is no connection with things uncertain.

The question is whether the wealth which you have acquired and which is in your possession should be given or all the wealth that you will acquire in future is also included in the term सर्वस्व. The author's reply is that only the wealth which you have in your present possession is meant because it is certain; while the wealth which one will acquire in future is uncertain and can not, therefore, form a subject of gift.

Adhikaraṇa V. Dealing with the subject that in a विश्वजित् sacrifice a pious servant should not be given.

शूद्रश्च धर्मशास्त्रत्वात् ॥ ६ । ७ । ६ ॥

शूद्रः a śûdra; च and; धर्मशास्त्रत्वात् by reason of his service out of piety.

6. And a servant should not be given by reason of his service out of piety.

A slave who serves the three higher castes out of regard for piety as his religous duty should not be given as fee and is therefore not included under the term सर्वस्व

Adhikaraṇa VI. Dealing with the subject that all wealth that may be present at the time of donation should be given.

दाक्षिणाकाले यत्स्वं तत्प्रतीयेत तद्दानसंयोगात् ॥६।७।७॥

दाक्षिणाकाले at the time of donation; यत् that; स्वं wealth; तत् that; प्रतीयेत is meant, is known ; तद्दानसंयोगात् that being connected with gift.

7. The wealth (which is in existence) at the time of gift is meant, because that can form a subject of gift.

When the terms " all wealth " are used, do they include all past and future wealth ? The author says that only that wealth is meant which is in existenre at the time of gift as that alone can form a subject of gift.

Adhikaraṇa VII. Sûtras 8—13. Dealing with the performance of the ceremonies after the payment of fee in a विश्वजित् sacrifice.

अशेषत्वात्तदन्तः स्यात्कर्मणो द्रव्यसिद्धित्वात् ॥६।७।८॥

अशेषत्वात् there being no remainder ; अंतः end; स्यात् is; कर्मणः of an act; द्रव्यसिद्धित्वात् by reason of the success depending on the wealth.

8. By reason of there being no remaninder, it should be considered to be an end of it, because the success of an act depends on wealth (money).

When the fee has been paid, what should happen to the cermonies such as अवभृथ &c. after payment ? The sacrificer has kept no money in reserve and as he has paid all that he had in possesion, the sacrifice, according to the objector's view should be considered to be at an end. The post-payment ceremonies depend on money; there being no money, the sacrifice must end with the payment of the fee.

अपि वा शेषकर्म स्यात्क्रतोः प्रत्यक्षशिष्टत्वात् ॥६।७।९॥

अपि वा or also; not so; शेषकर्म the remaining act; स्यात् may be, क्रतोः of the sacrifice; प्रत्यक्ष शिष्टत्वात् by reason of its being laid down directly.

9. Not so ; the remaining act of the sacrifice should be (finished) being laid down directly.

Another objector says that the sacrifice should be finished and the money should be kept in reserve for the performance of the ceremonies after the payment of the fee. The sacrificer has to divide his wealth into 3 portions (1) for his own use, (2) for the sacrificial purpose, (3) for fee. According to the view of the first objector embodied in sûtra 8, all the three kinds of wealth should be paid on the occasion of माध्यंदिनसवन and the sacrifice

should be considered as at an end. According to the second objector the whole should not be given, as the third day ceremony ending with उदवसानीय should have to be performed and a portion should be reserved; and the end of the sacrifice should not be considered with the माध्यंदिनसवन.

तथा चान्यार्थदर्शनम् ॥ ६ । ७ । १० ॥

तथाच similarly; अन्यार्थदर्शनम् seeing other texts.

10. And similarly seeing other texts.

The second objector relies on the text अवभृथादुदेत्य वत्सत्वचमाच्छादयति "Rising from the sacrificial bath, he spreads calf's skin." The sacrificial bath and spreading of calf's skin are the ceremonies which are to be performed. So on the payment of the fee on the occasion of माध्यंदिनसवन, the विश्वजित् sacrifice should not be considered as at an end.

अशेषं तु समञ्जसादानेन शेषकर्म स्यात् ॥६।७।११॥

अशेषं entire; तु on the other hand; समंजस proper; आदानेन by acquiring new wealth; शेषकर्म remaining act; स्यात् shall be.

11. On the other hand, (the gift of the) whole is proper; the remaining act should be completed with the new acquisition of wealth.

The first objector replies and sticks to his view. The whole should be paid as the priest's fee on the occasion of माध्यंदिनसवन and the तृतीय सवन should be performed by earning fresh money.

नादानस्यानित्यत्वात् ॥ ६ । ७ । १२ ॥

न not; आदानस्य new acquisition; अनित्यत्वात् by reason of its uncertainty.

12. By reason of no certainty of the fresh acquisition.

The second objector's reply is that you can not depend upon future acquisition which is uncertain, while the remaining ceremonies are sure to be performed.

दीक्षासु विनिर्देशादक्रत्वर्थेन संयोगस्तस्मादविरोधः स्यात् ॥ ६ । ७ । १३ ॥

दीक्षासु in initiations; तु on the other hand; विनिर्देशात् by direction; अक्रत्वर्थेन with that which is not the object of the sacrifice; संयोगः connection; तस्मात् therefore; अविरोधः no contradiction; स्यात् is.

13. On the other hand by reason of the direction, there is no

connection with the wealth reserved for the sacrifice; therefore there is no contradiction.

The author gives his own final view. He says that it is laid down "प्रकृतौ एवज्योतिष्टोमे". The ज्योतिष्टोम is the model sacrifice and in the विश्वजित् sacrifice, it is applicable by the चोदक text. The future earnings can not be given; the wealth for one's enjoyment and for the sacrifice can not be given. The whole wealth referred to, therefore, means the portion of the wealth reserved for the fee. In this view there is no contradiction or inconsistency.

Adhikaraṇa VIII. Sûtras 14—20. Dealing with the complete (entire) gift in a viśvajit sacrifice included in a sacrifice extending over a period of eight nights.

अहर्गणे च तद्धर्मः स्यात्सर्वेषामविशेषात् ॥ ६ । ७ । १४ ॥

अहर्गणे in an अष्टरात्र sacrifice; च and; तद्धर्मः just like it; स्यात् is; सर्वेषां of all; अविशेषात् by reason of no difference.

14. And in an अहर्गण sacrifice, the same rule applies, being applicable to all.

Before understanding the सूत्र, it is better to explain what अहर्गण is. It is also called अष्टरात्र. In an अष्टरात्र sacrifice which is an अहीन sacrifice, on the first day विश्वजित् is performed, then अभिप्लव which extends over a period of 6 days and lastly अभिजित्. There is a sacrifice extending over a period of 12 days called द्वादशाह. Now the question is, what is the fee of the विश्वजित् in those sacrifices which extend over a period of days? The author's reply is that in them also, the fee is the same, the sacrifice being of similar nature *i. e.* the entire wealth as mentioned in the preceding adhikaraṇa.

द्वादशशतं वा प्रकृतिवत् ॥ ६ । ७ । १५ ॥

द्वादशशतं twelve hundred; वा on the other hand; प्रकृतिवत् just like the model sacrifice.

15. On the other hand, the fee may be 1200, just like the model sacrifice.

The objector says that ज्योतिष्टोम is the model sacrifice and so the fixed fee is 1200 cows. This view is accepted by the वार्त्तिककार as the view of the author.

अतद्गुणत्वात् नैवं स्यात् ॥ ६ । ७ । १६ ॥

अतद्गुणत्वात् being not subordinate to it; तु on the other hand; नैवं not so; स्यात् is.

16. On the other hand, being not subordinate to it, it can never be so.

The author gives a reply to the objection raised in sûtra 15. He says that विश्वजित् is not a subordinate act of ज्योतिष्टोम but an independent act itself; so there can not be a fixed fee.

लिङ्गदर्शनाच्च ॥ ६ । ७ । १७ ॥

लिंगदर्शनात् by seeing the force of the text; च and.

17. And by seeing the force of the text.

"हीयते वाएष पशुभिर्यो विश्वजिति न सर्वस्वंददाति". "He who does not give the entire wealth in a विश्वजित sacrifice, is deprived of all the cattle." This goes to show that even in अहर्गण the same principle applies *i. e.* the whole wealth should be given in a विश्वजित् ceremony, even if it is included in an अहर्गण sacrifice.

Adhikarana IX. Sûtras 18—20. Dealing with the subject that a person possessing less than 1200 is not entitled to perform विश्वजित्.

विकारः सन्नुभयतोऽविशेषात् ॥ ६ । ७ । १८ ॥

विकारः modified sacrifice; सन् being; उभयतः both; अविशेषात् by reason of there being nothing special.

18. The viśvajit is a modified sacrifice; so both can, by reason of there being nothing special.

The question is whether a person who possesses wealth less than 1200 cows or above 1200 is entiled to perform a विश्वजित् sacrifice. The objector's view is that both of them are entitled to perform it, because there is nothing special about it.

अधिकं वा प्रतिप्रसवात् ॥ ६ । ७ । १९ ॥

अधिकं more, वा on the other hand; प्रतिप्रसवात् by reason of the possibility of recurrence of the prohibited.

19. On the other hand, above 1200 by reason of the possibility of recurrence of the prohibited.

The author's view is that a person who is possessed of 1200 cows is only entitled to perform the विश्वजित्. It means that persons having

more cows than 1200 can also perform the sacrifice; but persons possessing less than 1200 cows are not entitled to perform it.

अनुग्रहाच्च पादवत् ॥ ६ । ७ । २० ॥

अनुग्रहात् by reason of indulgence or favour or inclusion; च and; पादवत् like a quarter.

20. And by inclusion just like one quarter.

The author gives an additional reason in support of his argument. In connection with ज्योतिष्टोम 1200 cows are mentioned; then it is said, having procured so much, or on procuring wealth, one should invite a ऋत्विक्. The author says in sûtra 19 that on the principle of प्रतिप्रसव the 1200 is the lowest limit and can not mean less than 1200 but only above it. He advances a further argument in support of his view based on the principle of अनुग्रह *viz.*, the whole includes less. One rupee includes a quarter of it also. When more than 1200 is mentioned, the more includes 1200 also.

Adhikaraṇa X. Sûtras 21—22. Dealing with the subject that " unlimited should be given in an अग्न्याधान" mean other number.

अपरिमिते शिष्टस्य सङ्ख्याप्रतिषेधस्तच्छ्रुतित्वात् ॥ ६ । ७ । २१ ॥

अपरिमिते in an unlimited; शिष्टस्य of that which is laid down; संख्याप्रतिषेधः prohibition of a number by reason of the direct text.

21. When it is laid down that unlimited should be given, it means the prohibitiou of number by reason of the direct text.

There is a text as regards the establishment of fire "एकादेया, षड्देयाः द्वादशदेया श्चतुर्विंशतिर्देयाः, शतदेयं सहस्रं देयम् अपरिमितं देयं" "One should be given; six should be given; twelve should be given; twenty-four should be given; hundred should be given; thousand should be given; unlimited should be given." The question is what is the meaning of अपरिमितं in the text? Does it prohibit the giving of the परिमित which is indicated by one, five, twelve, twenty-four, hundred and thousand or does it mean that अपरिमित is some thing that should be given? The objector says that अपरिमित means the prohibition of any number, because the word clearly means what is not limited by a number.

कल्पान्तरं वा तुल्यवत्प्रसङ्ख्यानात् ॥ ६ । ७ । २२ ॥

कल्पांतरं another gift; वा on the the other hand; तुल्यवत् like equal; प्रसंख्यानात् by reason of mentioning.

22. On the other hand, it means another gift, by reason of mentioning the equal.

The author says that it can not mean prohibition; it means another gift by reason of the mention of the gifts of similar number (*ejusdem generis*). It means large gift.

Adhikaraṇa XI. Sûtras 23—25 Dealing with the subject that the word 'unlimited' means above one thousand.

अनियमोऽविशेषात् ॥ ६ । ५ । २३ ॥

अनियमः no rule; अविशेषात् being nothing special.

23. There is no rule, by reason of there being nothing special.

In the preceding Adhikaraṇa we have seen that अपरिमित means large gift other than the number mentioned in the text. Now the question is whether it means above or below one thousand? The view of the objector is that there is no rule to fix it one way or the other, because there is nothing to make it special.

अधिकं वा स्याद्बह्वर्थत्वादितरेषां सन्निधानात् ॥ ६ । ७ । २४ ॥

अधिकं more; वा on the other hand; स्यात् is; बह्वर्थत्वात् by reason of the meaning 'many'; इतरेषां of other; सन्निधानात् by reason of the proximity.

24. On the other hand, अपरिमित means above 1000 by reason of the meaning of 'many'; on account of its being in proximity with other numerals.

The author says that अपरिमित means more than 1000; because 'many' includes it and the term occurs near one thousand.

अर्थवादश्च तदर्थवत् ॥ ६ । ७ । २५ ॥

अर्थवादः recommendation; च and; तदर्थवत् like it.

25. And the commendatory text is like it.

The author strengthens his position by another argument. He says that अपरिमित is only a recommendation of a number which can be above 1000 but not less than 1000.

Adhikaraṇa XII. Sûtras 26 – 30. Dealing with the subject that हुति, ह, स्म &c., which are in the nature of परकृति and पुराकल्प are अर्थवाद.

परकृतिपुराकल्पं च मनुष्यधर्मः स्यादर्थाय ह्यनुकीर्त्तनम् ॥ ६ । ७ । २६ ॥

परकृति any act done by an individual; पुराकल्पं any act done by a large number of individuals; च and; मनुष्यधर्मः duty of a man; स्यात् is; हि

because ; अर्थाय for the fruit ; अनुकीर्तनम् recitation or narration.

26. The acts of one individual or of many individuals is a duty imposed upon man, the narration of the acts is for fruit or reward.

The परकृति is the narration of the acts of one individual; पुराकल्प is the narration of the acts of a community. They are known by the terms इति, ह and स्म The question is whether these are the duties to be observed by all men, or by a particular community. The view embodied in the present सूत्र is that they are the duties imposed upon the whole human race: the reason is that they are to excite one to achieve a certain object like the particular individual or a number of the individuals. It is according to the objector मनुष्यमात्रविधि.

तद्युक्ते च प्रतिषेधात् ॥ ६ । ७ । २७ ॥

तद्युक्ते on being connected with it; च and; प्रतिषेधात् by reason of the prohibition.

27. And on being connected with that (निंदा), by reason of the prohibition.

"अमेध्यावैमाषा: The beans are impure on account of the calumny attached." It is a निषेधविधि In sûtra 26, the objector has (स्तुति) praise in his mind and in सूत्र 27 he has निंदा in view. The acts of ancient people in bygone age are either good or bad. The former are praised and the bad are spoken ill. The good acts are to be followed by all men but the bad acts are to be spurned by all.

निर्देशाद्वा तद्धर्मः स्यात्पञ्चावत्तवत ॥ ६ । ७ । २८ ॥

निर्देशात् by mentioning (a particular clan); वा on the other hand; तद्धर्मः of that clan; स्यात् is; पंचावत्तवत् like the division of rice into 5 portions.

28. On the other hand, by mentioning (a particular clan) it may belong to that (clan) like the division of rice into 5 portions.

Here is the second objector ; he says that परकृति and पुराकल्पा are not the duties to be observed by the whole human race ; they are only to be observed by a particular community, just as ("पंचावत्तंजमदग्नीनां") पंचावत्त is to be performed by the family of जमदग्नि by reason of the name being mentioned. पंचावत्त is described in अश्वलायनश्रौतसूत्र. It is a division of चरु into five portions. See वाचस्पत्य dictionary.

विधौ तु वेदसंयोगादुपदेशः स्यात् ॥ ६ । ७ । २९ ॥

विधौ on the command; तु on the other hand; वेदसंयोगात् by reason of the connection with the scripture; उपदेशः exhortation, general statement; स्यात् is.

29. On the other hand, a command by reason of its connection with the scripture, is a general statement.

The first objector says 'no'. The विधि by reason of the sanction from the Veda becomes a प्रवर्त्तकवाक्य. It is binding on all men.

अर्थवादो वा विधिशेषत्वात्तस्मान्नित्यानुवादः स्यात् ॥ ६ । ७ । ३० ॥

अर्थवादः discretionary or recommendatory; वा on the other hand; विधिशेषत्वात् being subordinate to a commandatory text; तस्मात् therefore; नित्यानुवादः permanent repetition or restatement; स्यात् is.

30. On the other hand, it is only a recommendation being subordinate to a command, therefore it is a permanent re-statement.

The author gives his own view. He says that it is not a command for a particular community or for the whole human race It is a recommendation of a certain विधि to be found elsewhere. It is an अर्थवाद praising or deprecating certain commands or prohibition called विधि or निषेध.

Adhikaraṇa XIII. Sûtras 31—40. Dealing with the subject that 'thousand years' mean thousand days.

सहस्रसंवत्सरं तदायुषामसंभवान्मनुष्येषु ॥ ६ । ७ । ३१ ॥

सहस्रसम्वत्सरं thousand years; तदायुषां of that age, असंभवात् by reason of impossibility; मनुष्येषु in mankind.

31. One thousand years; by reason of that age being impossible amongst men.

पंचपंचाशतस्त्रिवृतः सम्वत्सराः पंचपंचाशतः पंचदशाः पंचपंचाशतः सप्तदशाः पंचपंचाशत एकविंशाः विश्वसृजामयनं सहस्र सम्वत्सरं "Three times, fiftyfive years, 15 times, 55 years; seventeen times, fiftyfive years; twenty one times, fifty five years: that is thousand years are the limit of विश्वसृज." The विश्वसृज् is to be performed within 1000 years. The question is, who is entitled to perform it? As a man can not attain that age, he is,

according to the objector, not entitled to perform it. It is according to him, the gods only who can perform it by reason of their longevity. This is the first view.

अपिवा तदधिकारान्मनुष्यधर्मः स्यात ॥ ६ । ७ ॥ ३२ ॥

अपिवा not so; तदधिकारात् by reason of his right to it; मनुष्यधर्मः duty of the man; स्यात् is.

32. Not so; being mentioned in connection with man's duties, it is his duty to perfom it.

The second objector says 'no'. You are wrong when you say that it is the duty to be performed by gods on account of the longevity. It is mentioned in connection with the duties of man, so men are entitled to it. Those who can attain that age by taking *elixir vitæ* or can prolong their life by other processes, are entitled to it. According to the view of this objector, only perfect meu (सिद्धपुरुष) are entitled to perform विश्वसृज्. This is the second view.

नासामर्थ्यात् ॥ ६ । ७ । ३३ ॥

न not; असामर्थ्यात् by reason of the powerlessness.

33. No; by reason of the powerlessness.

The first objector says that the *elixir vitæ* has no such power that it may prolong one's life. शतायुर्वै पुरुषः "A man is of hundred years' age."

सम्बन्धादर्शनात ॥ ६ । ७ । ३४ ॥

संबंधादर्शनात् by seeing no connection.

34. By seeing no connection.

He strengthens his position by saying that there is no connection with the medicine and 1000 year's age; it may make a man stronger but a man of 1000 years is not seen. There is, therefore, no connecion and no inference can be made about this long age.

स कुलकल्पः स्यादिति कार्ष्णाजिनिरेकस्मिन्नसंभवात ॥ ६ । ७ । ३५ ॥

सः that; कुलकल्पः performance of a generation; स्यात् is; इति end; कार्ष्णाजिनिः the name of a Risi; एकस्मिन् in one; असंभवात् by impossibility.

35. "It may be the performance of a generation" says Kârṣṇâjini by reason of the impossibility in one man;

Then there is a third view of Kârṣṇajini. He says that such a big sacrifice may be completed by his descendants in several generations.

अपि वा कृत्स्नसंयोगादेकस्यैव प्रयोगः स्यात्॥६।७।३६॥

अपि वा not so, or also; कृत्स्नसंयोगात् by reason of the connection with the complete whole; एकस्य of one; एव only; प्रयोगः performance; स्यात् is.

36. Not so, by reason of the connection with the completion of the whole, the performance is by one alone.

It is in reply to the third view. In as much as the result of an act reverts to the agent, so the sacrifice is not to be performed by several agents who may be born in future. The whole act is to be performed by one man in his life so as to achieve its fruit. What is the use of commencing an act and then not completing it in one's own life and not reaping its fruit? This is the fourth view according to माधव; this objector thinks that by undertaking the विश्वसृज one attains that age.

विप्रतिषेधात्तु गुण्यन्यतरः स्यादिति लावुकायनः ॥६।७।३७॥

विप्रतिषेधात् by reason of contradiction; तु on the other hand; गुणी the secondary sense; अन्यतरः another; स्यात् is; इति end; लावुकायनः the Riṣi of the name.

37. "On the other hand", says Lâbukâyana "to avoid contradiction the other is in a secondary sense".

The view of लावुकायन is that the word सहस्र is used in the the secondary sense. According to this view 250 persons can complete the विश्वसृज् in four years, thus making up the total of 1000 years. This is the fifth view.

संवत्सरो विचालित्वात् ॥ ६ । ७ । ३८ ॥

संवत्सरः years; विचालित्वात् by reason of changing.

38. (There may be secondary sense attached to) year by reason of changeability.

According to the view embodied in the present सूत्र, the number 1000 can not be used in a secondary sense; it is fixed. According to this view a year is, therefore, used in a secondary sense which is variable. There are solar, lunar and seasonal years. You can take the year to mean any of them. This is the sixth view.

सा प्रकृतिः स्यादधिकारात् ॥ ६ । ७ । ३९ ॥

सा that; प्रकृतिः model; स्यात् is; अधिकारात् by reason of the right.

39. That (secondary sense) is accepted, it would be the sense in which it is used in a model sacrifice by reason of the right.

The विश्वसृज् is a modified sacrifice and the model sacrifice is गवामयन. There the term is used in the sense of a month. योवै मासः संवत्सरः "What is 'month' is a year." This is also impossible because no one can perform a sacrifice for a thousand months *i. e.* 83 years and 4 months.

The संवत्सर can not, therefore, mean a month; No one will like to undertake a life-long sacrifice which is to last for 83 years and 4 months after अग्न्याधान at the age of 25.

'द्वादशवै रात्रयः संवत्सरस्य प्रतिमा". "Twelve nights constitute the form of a year." According to this text, a संवत्सर means 12 nights, making up 33 years and 4 months of 12000 nights; this is also not a correct view because the term संवत्सर is connected with the term प्रतिमा (form). This is the seventh view.

अहानि वाऽभिसंख्यत्वात् ॥ ६ । ७ । ४० ॥

अहानि days; वा on the other hand; अभिसंख्यात्वात् by reason of enumeration

40. On the other hand, it means a day by reason of enumeration.

The final and the eighth view which is the author's view, is that the term संवत्सर is used in the sense of a day. He relies on the Vedic text आदित्यो वा सर्वं ऋतवः, सयदैवोदेत्यथ वसंतो, यदा संगवोऽथग्रीष्मो, यदामध्यंदिनोथ वर्षा यदा पराह्णोथ शरत्, यदाऽस्तमेत्यथं हेमंत शिशिरौ" "The sun is all seasons; when he rises it is spring, when he enters the second quarter it is summer, when he is in the middle, it is a rainy season, when it is after-noon it is autumn, when he sets, it is हेमंत and winter." So in a day all the six seasons are complete, the Vedic text *i. e*, श्रुति is, therefore, superior to लिंग (secondary sense).

END OF PÂDA VII.

PÂDA VIII.

Adhikaraṇa I. Sûtras 1 to 10. Dealing with the subject that only a person who has not performed अग्न्याधान is entitled to चतुर्होतृ होम.

इष्टिपूर्वत्वादक्रतुशेषो होमः संस्कृतेष्वाग्निषु स्यादपूर्वोऽप्याधानस्य सर्वशेषत्वात् ॥ ६ । ८ । १ ॥

इष्टिपूर्वत्वात् by reason of the precedence of the fire-offerings; अक्रतुशेषः not subordinate to any sacrifice, होम fire-offering; संस्कृतेषु in the consecra-

ted; अग्निषु in the fire ; स्यात् is; अपूर्वः new ; अपि also; आधानस्य of the establishment of fire ; सर्वशेषत्वात् being subsidiary to all.

1. By reason of the fire-offerings being in the beginning, the homa which is not subordinate to any sacrifice is to be performed in a consecrated fire, though indepenpent in itself by reason of the अग्न्याधान being subordinate to all.

प्रजाकामं चतुर्होत्रायाजयेत्. "One who is desirous of children, should be made to perform चतुर्होतृ होम." This text occurs inconnection with दर्विहोम. There are चतुर्होतृ verses which are recited at the time of the performance of a homa of that name. Now the question is, in what kind of fire, these offerings should be made? Whether it should be consecrated fire or common fire? The reply of the objector is that it should be in a consecrated fire ; he gives 4 reasons (1) that it is preceded by इष्टि; (2) it is not subordinate to any sacrifice. (3) The दर्विहोम is अपूर्व and (4) the अग्न्याधान is subordinate to all.

इष्टित्वेन तु संस्तवश्चतुर्होतॄनसंस्कृतेषु दर्शयति ॥६।८।२॥

इष्टित्वेन as an इष्टि; संस्तवः praise; चतुर्होतॄन् the चतुर्होतृ homa; असंस्कृतेषु in the common fire; दर्शयति shows.

2. On the other hand, the praises are of इष्टि; it appears that the चतुर्होतृ होम is to be performed in the non-consecrated fire.

एषात्रा अनाहिताग्नेरिष्टिर्यच्चतुर्होतारः "It is a fire-oblation of those who have not established fire; it is that which is called चतुर्होतृ." The author gives a reply with the authority of the above text in view; he says that the praise is of the इष्टि and the चतुर्होतृहोम is performed in common fire.

उपदेशस्त्वपूर्वत्वात् ॥ ६ । ८ । ३ ॥

उपदेशः injunction; तु on the other hand; अपूर्वत्वात् by reason of its being अपूर्व.

3. The injunction (as to its being subordinate to no sacrifice) is to avoid fruitlessness.

The author supports his view by another reasoning that the text is a विधि, as the ceremony is not subordinate to any sacrifice; in this view only, the text conveys a meaning, otherwise it will be meaningless.

स सर्वेषामविशेषात ॥ ६ । ८ । ४ ॥ ॥

सः it; सर्वेषां of all; अविशेषात by reason of no speciality.

4. The injunction refers to all, because there is nothing special about it.

The objector steps in and says that there is no special term to restrict the text to a person who has not performed अग्न्याधान. It refers to both whether he has established fire or not.

अपि वा क्रत्वभावादनाहिताग्नेरशेषभूतनिर्देशः ॥६।८।५॥

अपि वा not so; क्रत्वभावात् by reason of the absence of the sacrifice; अनाहिताग्नेः of a person who has not established fire; अशेषभूतनिर्देशः direction as to its being not subordinate to any.

5. Not so; it is to be performed by a person who has not performed अग्न्याधान by reason of there being no sacrifice; there is a direction of its being not subordinate to any sacrifice.

The author meets the objection of the objector and says that the चतुर्होतृहोम is not subordinate to any sacrifice; nor is it a sacrifice: so any one who has not established fire can perform it.

जपो वाऽनग्निसंयोगात् ॥ ६ । ८ । ६ ॥

जपः recitation; वा on the other hand; अनग्निसंयोगात् by reason of the connection with the unconsecrated fire.

6. On the other hand, it is only a repetition of the mantras because there is a mention of the unconsecrated fire.

The objector further says that because there are offerings to be made to the unconsecrated fire along with the repetition of the mantras, चतुर्होतृ may be regarded as mere uttering of the mantras.

इष्टित्वेन संस्तुते होमः स्यादनारभ्याग्निसंयोगादितरेषामवाच्यत्वात् ॥ ६ । ८ । ७ ॥

इष्टित्वेन as an इष्टि; तु on the other hand; संस्तुते on being praised; होमः Homa; स्यात् is; अनारभ्याग्निसंयोगात् by reason of the connection of the fire with the general statement; इतरेषां of others; अवाच्यत्वात् by reason of meaninglessness.

7. On the other hand, on its being praised as इष्टि it is homa by reason of the general statement; in the other case to avoid meaninglessness.

The sûtra is not very clear; the author says that you interpret the text एषा अनाहिताग्नेरिष्टि to mean that this performance of the person who has not established fire resembles इष्टि. It is far-fetched; the simile is meaningless; the अर्थवाद fails. The text therefore means that this इष्टि pertains to the person who has not established fire; thus interpreted the text conveys sense and it is in praise of इष्टि.

उभयोः पितृयज्ञवत् ॥ ६ । ८ । ८ ॥

उभयोः of both; पितृयज्ञवत् like the offerings to the departed.

8. Of both, like the offerings to the manes.

There is another objector who says that चतुर्होतृ is to be performed by both the persons who have established fire and who have not established fire just as in the case of the पितृयज्ञ.

निर्देशो वाऽनाहिताग्नेरनारभ्याग्निसंयोगात् ॥ ६ । ८ । ९ ॥

निर्देशः direction; वा on the other hand; अनाहिताग्नेः of a person who has not established fire; अनारभ्याग्निसंयोगात् by reason of the connection of the fire with the general statement.

9. On the other hand, the direction is as to the person who has not established fire, by reason of the connection of the fire with the general statement.

The author gives a reply that the text refers to the person who has not established fire; it does not contemplate both sorts of persons. अनारभ्याधीत is a general statement which does not refer to a particular state of things; those मंत्रs the applicability of which is not mentioned, may be read in a ब्रह्मयज्ञ. What the author means is that the चतुर्होतृ मंत्रs are not mentioned to belong to any particular ceremony; their applicability to अनाहिताग्नि is mentioned under a direct text and this establishes that the चतुर्होतृहोम is to be performed by a person who has not established fire.

पितृयज्ञे संयुक्तस्य पुनर्वचनम् ॥ ६ । ८ । १० ॥

पितृयज्ञे in the offerings to the departed; संयुक्तस्य of the combined, or composite; पुनः again; वचनम् a text.

10. Again in a पितृयज्ञ there is a text which applies to both.

The objector gave an example of the offerings to the manes. The author says in reply that there is a text in connection with it which per

mits both the आहिताग्नि and अनाहिताग्नि to perform it but such is not the case in चतुर्होतृ होम.

Adhikaraṇa II. Sûtras 11—19. Dealing with the subject that उपनयनहोम is to be performed in an unconsecrated fire.

उपनयन्नादधीत होमसंयोगात् ॥ ६ । ८ । ११ ॥

उपनयन् a person whose उपनयन ceremony is to be performed; आदधीत should establish fire; होमसंयोगात् by reason of the connection with homa.

11. A person whose उपनयन ceremony is to be performed should establish fire by reason of the connection with homa.

There is a text "उपनयँस्त्रिस्त्रृभिजुहुयात् " "A person who is undergoing the ceremony of the sacred thread should make three offerings." The question is whether the offerings should be made in the consecrated fire or the unconsecrated fire. The objector says that they should be made in the consecrated fire because the homa is connected with the उपनयन ceremony.

स्थपतीष्टवल्लौकिके वा विद्याकर्मानुपूर्वत्वात् ॥६।८।१२॥

स्थपतीष्टिवत् like the स्थपतीष्टि; लौकिके in the nnconsecrated fire; वा on the other hand; विद्याकर्मानुपूर्वत्वात् by reason of the knowledge and act having preceded it.

12. On the other hand, it should be performed in the unconsecrated fire like the स्थपतीष्टि, by reason of the knowledge and act preceding the अग्न्याधान.

The author's reply is that such offerings should be made in the unconsecrated fire like the स्थपतीष्टि which will be described in the next अधिकरण. The reason is that the consecration of the fire presupposes knowledge and action, which one can not have before the sacred thread.

आधानं च भार्य्यासंयुक्तम् ॥ ६ । ८ । १३ ॥

आधानं establishment of fire; च and; भार्यासंयुक्तम् in the company of a wife.

13. And the consecration of fire is in the company of his wife.

The author strengthens his position by saying that the consecration of fire is performed in the company of one's wife; this also shows that the उपनयनहोम which precedes the marriage is performed in an unconsecrated fire.

अकर्म चोर्ध्वमाधानात्तत्समवायो हि कर्मभिः ॥६।८।१४॥

अकर्म no act; च and; ऊर्ध्वं subsequent to; आधानात् after the establishment of fire; तत्समवायः her company; हि because; कर्मभिः with the acts.

14 And marriage after the establishment of fire is not for the sacrificial act, because its affinity is with the act.

The objector says that the marriage after the consecration of fire is for the purpose of procreation and there should be another wife for the establishment of fire. The reply of the author is that the marriage after the consecration of fire is not for the consecration of sacrificial act buț in reality for procreation, because the consecration is connected with the sacrificial act. So there can be only one marriage possible.

श्राद्धवदिति चेत् ॥ ६ । ८ । १५ ॥

श्राद्धवत् like the offerings to the manes; इतिचेत् if you say.

15. If you say that it is like the offerings to the manes.

The objector says that just as the offerings to the manes can be made in the consecrated and unconsecrated fire, so there can be two wives for different purposes at two different times.

न श्रुतिविप्रतिषेधात् ॥ ६ । ८ । १६ ॥

न not; श्रुतिविप्रतिषेधात् by reason of the prohibition enjoined by the Veda.

16. No, by reason of the prohibition enjoined by the Veda.

The author's reply is that it is enjoined that "स्नात्वोद्वहेत्" the marriage should be performed after the completion of the Vedic study thus prohibiting a marriage before the completion of it.

सर्वार्थत्वाच्च पुत्रार्थो न प्रयोजयेत् ॥ ६ । ८ । १७ ॥

सर्वार्थत्वात् by reason of fulfilling all objects, च and; पुत्रार्थः desirous of a son; न not; प्रयोजयेत् not engage.

17. And by reason of fulfilling all objects, one desirous of procreation only, should not engage.

The author further removes the doubt that by marriage all wordly and heavenly objects are fulfilled; one should not marry merely for the purpose of procreation. This sûtra may be considered to embody the

author's view or the objector's view; it is consistent in either view. धर्मे चार्थेच कामेचनातिचरितव्या "She should not be disregarded in religious and wordly acts and desires."

सोमपानात्तु प्रापणं द्वितीयस्य तस्मादुपयच्छेत् ॥६।८।१८॥

सोमपानात् by reason of drinking soma; तु on the other hand; प्रापणं getting; द्वितीयस्य of the second; तस्मात् therefore; उपयच्छेत् should marry.

18. On the other hand, by reason of drinking soma, there is the marriage with a second wife; therefore one should marry.

The author says that there is a text "सोमपोनद्वितीयां जायामभ्यश्नुयते" "a soma drinker does not trouble his second wife" which shows that one can have a second wife under a certain contingency; but one can not have a wife for the performance of sacred thread ceremony.

पितृयज्ञे तु दर्शनात्प्रागाधानात्प्रतीयेत ॥ ६ । ८ । १९ ॥

पितृयज्ञे in the offerings to the manes; तु on the other hand; दर्शनात् by seing; प्राक् before; आधानात् before the establishment of fire; प्रतीयेत it appears.

19. On the other hand, in the पितृयज्ञ by seeing (the text) it appears that it can be performed even before the establishment of fire.

The author says that there is a text in connection with the पितृयज्ञ. "अप्यनाहिताग्निना कार्यः" "It should be performed also by one who has not established fire." You say that there are two wives for two different purposes (see सूत्र 15 at p. 407) but there is the above text from which the inference is that even persons who have not established the sacred fire, can perform it by the force of the word 'also' which occurs in the text; but such is not the case in the उपनयनहोम which is performed only in an unconsecrated fire.

Adhikaraṇa III. Sûtras 20-21. Dealing with the subject that the स्थपतीष्टि is performed in the unconsecrated fire.

स्थपतीष्टिः प्रयाजवदग्न्याधेयं प्रयोजयेत्तादर्थ्याच्चापवृज्येत ॥ ६ । ८ । २० ॥

स्थपतीष्टि a sacrifice which is to be performed by a स्थपति caste ; प्रयाजवत् like प्रयाज offering ; अग्न्याधेयं the establishment of fire ; प्रयोजयेत् should

employ or make; तादर्थ्यात् for the object of it; च and; अपवृज्येत should be consigned to the fire.

20. The स्थपतीष्टि should be performed like the प्रयाज offerings in the consecrated fire and for that object, the offerings be consigned to the fire.

As to स्थपतीष्टि see कात्यायन श्रौत सूत्र chap I sûtra 12. There is a text in connection with the स्थपतीष्टि, "एतया निषादस्थपतिं याजयेत" "By this, let him make निषाद स्थपति perform a sacrifice." See chap. VI पाद 1. Sûtras 51-52. The question is whether such इष्टि should be performed in the consecrated fire, or the unconsecrated fire. The objectors' reply is that it should be performed in the consecrated fire; just as प्रयाज offerings are made without reciting मंत्रs, so they should be made in the स्थपतीष्टि. The offerings should be made in the fire consecrated for the purpose.

अपि वा लौकिकेऽग्नौ स्यादाधानस्यासर्वशेषत्वात् ॥ ६ । ८ । २१ ॥

अपि वा not so; लौकिके unconsecrated; अग्नौ in fire; स्यात् is; आधानस्य of the establishment of fire; असर्वशेषत्वात् by reason of being not subordinate to any sacrifice.

21. Not so, it should be made in the unconsecrated fire, because the अग्न्याधान is not subordinate to any sacrifice.

The author's reply is that the स्थपतीष्टि should be performed in an unconsecrated fire, because अग्न्याधान is not subordinate to any ceremony.

Adhikaraṇa IV. Dealing with the subject that an animal offered as a penance for the breach of a vow by a religious student, is to be made in an unconsecrated fire.

अवकीर्णिपशुश्च तद्वदाधानस्याप्राप्तकालत्वात् ॥६।८।२२॥

अवकीर्णिपशुः an animal offered as a penance for a breach of the vow by a religious student; च and; तद्वत् like it; आधानस्य of the establishment of fire; अप्राप्तकालत्वात् by reason of its time not arriving.

22. And the animal to be offered as a penance for a breach of the vow by a religious student is to be done like it, because the time for the establishment of fire has not arrived.

The sûtra refers to गर्दभेज्या; in this connection see sûtras 13—17 of the chap I of कात्यायन श्रौत सूत्र. The present sûtra embodies the सिद्धांत. When a religious student who is bound to observe the vow of celibacy, goes astray,

he is to perform गर्दभेज्या as a penance. Now the question is in which fire is the animal to be offered ? The reply according to our author is, that it should be done in the unconsecrated fire because the time for consecretion of fire is after the complection of the (ब्रह्मचर्याश्रम) students' life. The subject is fully discussed by कात्यायन in the श्रौत सूत्र. ब्रह्मचार्यवकीर्णी नैऋतंगर्दभमालभेत "A religious student who goes astray, shall offer an ass consecrated to नैऋत."

Adhikarna V. Sûtras 23—24. Dealing with the subject that the offerings to the gods should be made when the sun is in the north &c.

उदगयनपूर्वपक्षाहः पुण्याहेषु दैवानि स्मृतिरूपान्यार्थदर्शनात् ॥ ६ । ८ । २३ ॥

उदगयनपूर्वपक्षाहःपुण्याहेषु when the sun is in the north, in the first half of the month in the day and on some auspicious occasion; दैवानि the godly ceremenies; स्मृति रूपाणि of those that belong to smriti as opposed to श्रौत कर्म; अन्यार्थ दर्शनात् by seeing the text of the smritis.

23. All the domestic ceremonies should be performed when the sun is in the north and in the first half of the month, during the day on some auspicious occasion, because there is a smriti text.

The ceremonies have been divided into दैव and पैत्र्य. The former are again subdivided into श्रौत and स्मार्त. The author says that all the स्मार्तदैवकर्मs should be performed when the sun is in the north, in the bright half of the month, during the day and on some anspcious occasion. एतद्वै देवानां रूपं यदुदगयनं पूर्वपक्षोहः ॥ "It is the form of the gods, *viz.*, winter solstice, the bright half of the month and day."

अहनि च कर्म्मसाकल्यम् ॥ ६ । ८ । २४ ॥

अहनि in the day; च and; कर्म साकल्यम् completion of the whole ceremony.

24. And the whole ceremony should be performed during the day.

The author says that the ceremony should be performed during the day but not in the night.

Adhikaraṇa VI. Dealing with the subject that the offerings to the manes should be made when the sun is in the south and in the latter half of a month and at night.

इतरेषु तु पित्र्याणि ॥ ६ । ७ । २५ ॥

इतरेषु in the other; तु on the other hand; पित्र्याणि the offerings to the manes.

25. On the other hand, the offerings to the manes should be made in the other.

The author says that the पितृकर्म should be performed when the sun is in the south and in the latter *i. e.*, dark half of the month, at night after the summer solstice.

Adhikarana VII. Sûtras 25—27. Dealing with the subject that begging alms and purchasing (soma) which are parts of ज्योतिष्टोम are permanent.

याच्ञाक्रयणमविद्यमाने लोकवत् ॥ ६ । ८ । २६ ॥

याच्ञाक्रयणं begging and purchasing; अविद्यमाने on not having; लोकवत् just as in worldly matters.

26. Begging and purchasing should be done when one has not, just as it happens in the worldly affairs.

In connection with the ज्योतिष्टोमयज्ञ there is a text "द्वादश रात्रीर्दीक्षितो भृतिं वन्वीत सोमंक्रीणाति". An initiated one begs alms for twelve nights and purchases soma." Now the question is whether a person who is penniless and has therefore no means of maintenance, should beg? and who has no soma, should purchase or all irrespective of wealth should do it? The reply according to the objector is that only those who have no means should beg and those who have no soma, should purchase it; because we see that in common life those persons who have nothing in posssession should beg and those who have not the article wanted, should purchase it.

नियतं वार्थवत्वात्स्यात् ॥ ६ । ८ । २७ ॥

नियतं certain; वा on the other hand; अर्थवत्वात् by reason of their being for a purpose; स्यात् is.

27. On the other hand, they are to be done always by reason of their being for a purpose.

The author says that begging of the alms and purchasing of the soma should be done invariably; the possession of the same is immaterial. You are to obey the command of the Veda; otherwise the whole ceremony will be fruitless.

Adhikarana VIII. Dealing with the subject that in ज्योतिष्टोम &c. the milk diet &c. are permanent.

तथा भक्षप्रैषाच्छादनसंज्ञप्तहोमद्वेषम् ॥ ६ । ८ । २८ ॥

तथा similarly; भक्ष food; प्रैष order; आच्छादन dress; संज्ञप्तहोम performance

of संज्ञपन होम (to avert evil); द्वेषम् repetition of certain mantra (to avert enmity).

28. Similarly food, command, dress, सञ्ज्ञपनहोम and enmity.

In a ज्योतिष्टोम sacrifice, certain formalities are observed; a Brâhmaṇa lives on milk, a Kṣatriya on gruel and a Vaiśya on आमिक्षा (whey). In new and full moon sacrifices certain orders are given. "Bring me प्रोक्षणी, get fuel ready &c.;" in a वाजपेय, one has to put on grass dress and has to perform संज्ञप्तहोम and recite द्वेषमंत्र. संज्ञप्त होम is performed when one's animal has a liver complaint or has been hurt in the thigh or the leg. The द्वेष mantra is योऽस्मान् द्वेष्टि यंचवयंद्विष्मः "One who is hostile to us and the one to whom we are hostile." (A. V. II. 11, 3) The question is, whether these rites are observed when one has not got those things or irrespective of them? It may be made clear thus, when one has no other food he may live on milk, gruel or whey; when one has no cloth dress, he may put on grass dress; one whose animal has vomited bile or has been hurt in the thigh or leg, should perform संज्ञप्त होम: one who has got an enemy, he must recite the द्वेषमंत्र. The author's view is whether you have them or not, they are permanent rites and should be performed.

Adhikaraṇa IX.—Dealing with the subject that there is no rule as to breaking of a fast in the last part of night.

अनर्थकं त्वनित्यं स्यात् ॥ ६ । ८ । २९ ॥

अनर्थकं fruitless; तु on the other hand; अनित्यं not permanent; स्यात् is

29. On the other hand, (when it is apprehended that it will be) fruitless, it is not permanent.

According to शवर a fast is broken in the midday or after the midnight in a ज्योतिष्टोम. When a man has a complaint of indigestion, should he observe the fast strictly? The author's reply is 'no'; if the sacrificer by observing the rule strictly, dies of indigestion the whole sacrifice will become fruitless. So the rule may be relaxed and the sacrificer may break his fast to suit his convenience.

Adhikaraṇa X. Sûtras 30—42. Dealing with the subject that a goat is the animal for Agni and Soma gods.

पशुचोदनायामनियमोऽविशेषात् ॥ ६ । ८ । ३० ॥

पशुचोदनायां where it is laid down as regards an offering of an animal; अनियम no rule; अविशेषात् there being nothing special.

30. Where it is laid down as to an offeri g of an animal, there is no rule for want of anything special.

In connecti n with ज्योतिष्टोम it is said योदीक्षितो यदग्नीषोमीयं पशुमालभते ॥ "an initiated offers an animal to Agni and Soma." The qnestion is what animal should be offered? According to the objector, any animal would do, because there is no text to limit it to any particular animal.

छागो वा मन्त्रवर्णात् ॥ ६ । ८ । ३१ ॥

छाग: a goat; वा on the other hand; मंत्रवर्णात् by the force of the text.

31. On the other hand, it is goat by the force of the text.

The author gives his own view. He says that it is said "अग्नये छागस्य वपाया मेदसोऽनुब्रूहि" "Invoke Agni with the fat of the marrow of a goat;" from the force of the text, it appears that an अग्निषोमीय animal is a goat.

न चोदनाविरोधात् ॥ ६ । ८ । ३२ ॥

न not; चोदनाविरोधात् by reason of its being in contradiction to the direct command.

32. Not so; by reason of its being contrary to the direct command.

The objector says in reply that it can not be so, that the मंत्रवर्ण (the force of a text) can not predominate over चोदना There is a direct text about the offering of an animal, there is no ambiguity; you can not, therefore, take the aid of the force of the text (लिंग).

आर्षेयवदिति चेत् ॥ ६ । ८ । ३३ ॥

आर्षेयवत् like आर्षेयहोम; इतिचेत् if you say,

33. If you say that it is like आर्षेय होम.

The author's reply is that there is a general proposition about the animal to be offered to the gods अग्नि and सेाम and the special text limits it to the goat; just as it happens in an आर्षेयहोम. The sacrificer has to perform it by repeating the प्रवर of all the ऋषिs ; then there is a special text under which he can repeat only three प्रवरs. आर्षेयंवृणीते । त्रीन् वृणीते । "He repeats the names of the Riṣis; he repeats three names." Accordingly the author says that there is nothing inconsistent in it. As to आर्षेय homa, see वाचस्पत्य dictionary vol I. p. 819. See chap VI. Pâda I, 43.

न तत्र ह्यचोदितत्वात् ॥ ६ । ८ । ३४ ॥

न not; तत्र there; हि because; अचोदितत्वात् by reason of its being commanded.

34. Not so, because it is not commanded there.

The objector says that it is not so about the goat, there is no commandatory text about it; but about the repetition of the प्रवरs there is a command which limits it to three.

नियमो वैकार्थ्यं ह्यर्थभेदाद्भेदः पृथक्त्वेनाभिधानात् ॥ ६ । ८ । ३५ ॥

नियमः rule; वा on the other hand; एकार्थ्यं one meaning; हि because; अर्थभेदात् by reason of the difference of meaning; भेदः difference; पृथक्त्वेन with the difference; अभिधानात् by reason of the name.

35. On the other hand, there is a restrictive rule as they convey one meaning; by reason of the difference of meaning and naming, there is a difference.

The author's reply is that there are different kinds of animals. The goat is a species of animal. The animal is a genus. So there is no contradiction; by the force of the text, the term animal is restricted to a goat. When one says "अक्षमानय" "Bring an axle" the servant sees a carriage in front of him, he understands the axle of the wheel by the term अक्ष but can not think that अक्ष means dice for gambling. So when it is said that an animal is to be sacrificed to अग्नि and सोम and then there is a text which lays down the fat of a goat, it is clear that the animal meant is a goat. When there is a difference of meaning of the terms 'animal' and 'goat' there is a difference of names and the term 'animal' is then not used in the restrictive sense of a goat.

अनियमो वार्थान्तरत्वादन्यत्वं व्यतिरेकशब्दभेदाभ्याम् ॥ ६ । ८ । ३६ ॥

अनियमः no rule; वा on the other hand; अर्थांतरत्वात् by reason of the difference of the meaning; अन्यत्वं difference; व्यतिरेकशब्दभेदाभ्याम् by reason of the difference of words.

36. On the other hand there is no rule on account of the

difference of meaning; there is (other-ness) difference on account of words.

The objector says that there are two words 'goat' and 'animal'; so on account of this difference of words there is a difference of meaning. The quality of being an animal is different from the quality of being a goat. A certain animal may not be a goat but a goat must be an animal. So an animal who goes limping is a छाग derivatively; a horse who goes limping is, therefore, a छाग.

रूपाल्लिङ्गाच्च ॥ ६ । ८ । ३७ ॥

रूपात् by reason of the form; लिंगात् by reason of the gender; च and.

37. By reason of the form and gender.

The objector says that the word छाग means a horse of peculiar gait by reason of his form and gender. This is a philosophical discussion about the nature of the word. When a term 'man' is used, you at once have a picture of a tall man or a black man of peculiar form and gender. See chap. I पाद 3 अधिकरण X at pp. 30-32.

छागे न कर्माख्या रूपलिङ्गाभ्याम् ॥ ६ । ८ । ३८ ॥

छागे in a goat; न not; कर्माख्या the name from the act; रूपलिंगाभ्यां from the from and gender.

38 In the goat the naming is not from form and gender.

The author says that the naming of the goat can not be from the form and gender.

रूपान्यत्वान्न जातिशब्दः स्यात् ॥ ६ । ८ । ३९ ॥

रूपान्यत्वात् by reason of the difference of form; न not; जातिशब्दः genus, class; स्यात् is.

39. By reason of the difference of form, it does not denote a class.

The author says that there being a difference of form, it can not be a genus.

विकारो नौत्पत्तिकत्वात ॥ ६ । ८ । ४० ॥

विकारः modification; न not; औत्पत्तिकत्वात् by reason the significant power

40. The modified form is also not meant, because of the significant power of the word

The author says छाग does not mean a horse of peculiar gait, because there is a natural connection between the word and its significant power. As soon as the word 'horse' or 'goat' is uttered, you at once know what the word conveys.

स नैमित्तिकः पशोर्गुणस्याचोदितत्वात् ॥ ६ । ८ । ४१ ॥

सः that; नैमित्तिकः accidental; पशोः of an animal; गुणस्य of the quality; अचोदितत्वात् by being not laid down.

41. That is accidental, because the quality of the animal is not laid down.

The author says that in the original command, the animal is said to be a fit offering for अग्नि and सोम but nothing is said as to its quality of going &c. So this quality is only an accidental quality which makes an animal unfit for sacrifice.

जातेर्वा तत्प्रायवचनार्थवत्त्वाभ्याम् ॥ ६ । ८ । ४२ ॥

जातेः of the genus; वा on the other hand; प्रायवचनार्थवत्त्वाभ्यां by constant conventional use and being consistent in meaning.

42. On the other hand, it is also genus by reason of the constant conventional use and consistent meaning.

The author having established छाग to mean a species of animal, further says that it is also a genus by reason of the constant conventional use and its meaning not inconsistent with the विधिवाक्य.

In this connection see the discussion of the author as to whether 'words' convey आकृति or व्यक्ति in chap I Pâda III Sûtras 30-35.

END OF PÂDA VIII.

END OF CHAPTER VI.

CHAPTER VII.

PÂDA I.

The author has dealt with उपदेश the direct command in the last foregoing six Chapters. Now in the succeeding chapters he deals with अतिदेश; "perform the sacrifice" is a direct command and is called उपदेश in मीमांसा and "perform the sacrifice like that sacrifice," is अतिदेश. The sacrifice which serves as a model to the other in which the procedure is similar to that of the model is called प्रकृति; and the other which is a modified form is called विकृति.

Adhikarana I. Sûtras 1—12. Dealing with the subject that the qualities of प्रयाज &c. are in the nature of an extraordinary principle.

श्रुतिप्रमाणत्वाच्छेषाणां मुख्यभेदे यथाधिकारं भावः स्यात् ॥ ७ । १ । १ ॥

श्रुतिप्रमाणत्वात् by reason of the authority of the Veda; शेषाणां of the subordinate; मुख्यभेदे in the difference of the principle; यथाधिकारं according to the context.

1. By reason of the authority of the Veda the extraordinary principle of the subordinate acts in the difference of the principal shall be according to the context.

The प्रयाजs are read in the context of the दर्शपूर्णमासयाग. The question is, whether the प्रयाजs are the qualities of all the sacrifices or the qualities of the दर्शपूर्णमास in the context of which they are read. The reply of the author is that they are to be connected with the context of the principal. The subordinate act does not exist independent of the principal; the extraordinary principle is connected with the principal act and the subordinate act belongs to the principal. So the extraordinary principle of the principal is connected with its subordinate acts, all leading up to it.

उत्पत्त्यर्थाविभागाद्वा सत्त्ववदैकधर्म्यं स्यात् ॥ ७ । १ । २ ॥

उत्पत्त्यर्थाविभागात् by reason of indivisibility of the object of the original; वा on the other hand; सत्त्ववत् like an animal; ऐकधर्म्यं belonging to all; स्यात् is.

2. On the other hand, by reason of the indivisibility of the object of the original, like an animal, they belong to all.

The objector says that you can not divide the object of the sacrifice which is the invisible extraordinary principle and so the प्रयाजs belong to all sacrifices but not solely to the sacrifice in the context of which they occur. He gives an illustration "Do not touch a cow with a foot." Here 'a cow' means any cow *i. e.* the genus.

चोदनाशेषभावाद्वा तद्भेदाद्व्यवतिष्ठेरन्नुत्पत्तेर्गुणभूतत्वात् ॥ ७ । १ । ३ ॥

चोदनाशेषभावात् by being a part of the injunction; वा on the other hand; तद्भेदात् by reason of the variety; व्यवतिष्ठेरन् ruled, laid down; उत्पत्तेः of the extraordinary principle; गुणभूतत्वात् by being subordinate.

3· On the other hand, by reason of the partial nature of the injunction and its variety there is a rule laid down; because of the extraordinary principle being subordinate.

The author says that it is on account of this invisible अपूर्व that all sacrificial acts are performed and the injunction relates to them. There are subordinate acts also which lead to the main act and they all subserve its purpose. They therefore belong to the main act which produces the extraordinary principle. As there are different sacrifices, there are, therefore, different commands. The main acts have their subordinate parts which have no connection with others.

सत्वे लक्षणसंयोगात्सार्वत्रिकं प्रतीयेत ॥ ७ । १ । ४ ॥

सत्वे in an animal; लक्षणसंयोगात् by reason of the connection with the characterstic peculiarity; सार्वत्रिकं everywhere; प्रतीयेत is known.

4. In an animal, by reason of the connection with the characteristic peculiarity, it is known everywhere.

The author now replies to the objector's illustration. The illustration of a cow does not hold good; because the peculiar characteristic of an individual cow is found everywhere in the class; but such is not the case here.

अविभागात्तु नैवं स्यात् ॥ ७ । १ । ५ ॥

अविभागात् by reason of the indivisibility; तु on the other hand; नैवं not so; स्यात् is.

5. On the other hand, by reason of the indivisibility it is not so.

The objector says that the invisible extraordinary principle is known by inference; but on the contrary we see the sacrifice with our own eyes and the parts thereof. The parts are inseparable from the whole. So the essential characteristics or parts which lead to the extraordinary principle belong to all sacrifices.

द्व्यर्थत्वं च विप्रतिषिद्धम् ॥ ७ । १ । ६ ॥

द्व्यर्थत्वं double object; प्रतिषिद्धम् forbidden.

6. And double object is forbidden.

The objector says that if you do not hold that प्रयाजs belong to all sacrifices and hold that they belong to only दर्शपूर्णमासयाग, then there will be the following difficulty. There is प्रयाज in ऐंद्राग्नि then there will be also प्रयाज in सौर्ययाग. "प्रयाजे प्रयाजे कृष्णलं जुहोति" "In every प्रयाज, he makes a कृष्णल offering" कृष्णल is a weight as will appear from याज्ञवल्क्यस्मृति I. 362, 363. A त्रसरेणु is a triad *i. e.* a collection of three atoms visible in a sun's ray while passing through an aperture; 8 such triads make one egg of a louse; 3 such eggs make a राजसर्षप; 3 राजसर्षपs make one गौरसर्षप; 6 गौरसर्षपs make one average यव (barley); 3 average barleys make one कृष्णल; 5 कृष्णलs make one माष; 16 माषs make one सुवर्ण; 4 सुवर्णs or 5 सुवर्णs make one पल.

व्रीहि (wild rice) is made of gold grains weighing one कृष्णल. Such gold grains when offered to fire constitute कृष्णलहोम; according to the text every प्रयाज contains कृष्णलहोम. You will have to perform a प्रयाज and along with the प्रयाज you will have to perform कृष्णल; but double object is prohibited by reason of the fault of splitting of a sentence. So प्रयाजs belong to all sacrifices.

उत्पत्तौ विध्यभावाद्वा चोदनायां प्रवृत्तिः स्यात्ततश्च कर्मभेदः स्यात ॥ ७ । १ । ७ ॥

उत्पत्तौ in the origin; विध्यभावात् there being no general command; वा on the other hand; चोदनायां in the special command; प्रवृत्तिः natural inclination; ततः therefore; कर्मभेदः variety of action.

7. On the other hand, there being no general command in the origin, there is a natural inclination for the special cammand; therefore there is a variety of actions.

There is no विधि text as regards the sacrifice in general; we have only चोदना which directs us to special अपूर्व. By virtue of this, there are different acts, in other words there are different objects in view, so there are different acts.

यदि वाऽप्यभिधानवत्सामान्यात्सर्वधर्मः स्यात् ॥७।१।८॥

यदिवा or if; अभिधानात् like a name; सामान्यात् by reason of being common; सर्वधर्मः peculiarity of all; स्यात् is.

8. Or if like a name, by reason of its being common, it is the peculiarity of all.

The objector says if you say that it is the अपूर्व which actuates one to perform a sacrifice and on account of the variety of this अपूर्व there is variety of actions. Accepting this to be so, the अपूर्व is genus and it applies to all sacrifices, and even in this view the peculiar marks of one sacrifice apply to all sacrifices. So the प्रयाज्स belong to all sacrifices. As for illustration, when one says:— "This guest is a Punjabi, he ought to be entertained with barley"; the implication is that whenever any Punjabi guest comes, he ought to be entertained with barley.

अर्थस्य त्वविभक्तत्वात्तथा स्यादभिधानेषु पूर्ववत्त्वात्प्रयोगस्य कर्मणः शब्दभाव्यत्वाद्विभागाच्छेषाणामप्रवृत्तिः स्यात् ॥ ७ । १ । ९ ॥

अर्थस्य of the object; तु on the other hand; अविभक्तत्वात् by reason of indivisibility; अभिधानेषु in the names; पूर्ववत्वात् by reason of being before; प्रयोगस्य of the application; कर्मणः of the sacrifice, of an act; शब्दभाव्यत्वात् by being founded on the word; विभागात् by reason of divisibility; शेषाणां of the subordinate acts; अप्रवृत्ति non-application.

9. On the other hand, by reason of the indivisibility of the object, the same shall be in the case of the names; and of the sacrificial act being founded on the word, and being divided, the subordinate acts are applied.

The author says that your illustration does not apply. In the case of a Punjabi being fond of barley is based on past experience; it has nothing to do with a man but with the land of which it is the characteristic. It is indivisible *i. e.* this pecularity is found in every Punjabi; but the sacrifice is founded on the Vedic text and it is performed with a par-

ticular object in view which is called अपूर्व. This varies according to the nature of भावना or desires. There is no similarity and the subordinate acts of one sacrifice do not apply to the others.

स्मृतिरितिचेत् ॥ ७ । १ । १० ॥

स्मृति tradition; इतिचेत् if you say.

10. "There is a tradition" if you say.

The objector says that there is a tradition belongling to the recension of अरुणपराशर which lays down that all the characteristic peculiarities belonging to दर्शपूर्णमास belong to all the इष्टीs.

न पूर्ववत्त्वात् ॥ ७ । १ । ११ ॥

पूर्ववत्त्वात् by reason of being like the previous.

11. Not so, by reason of being like the previous.

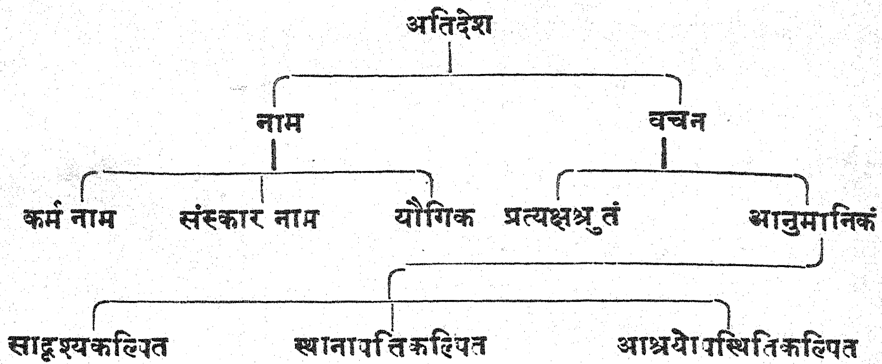
The author says no, you are not right. The tradition is not new; the विधि lays down that the modified sacrifice is to be performed like the model ones and the चोदक text applies the details thereof to the modified sacrifice. In this way the peculiar qualities are determined. It does not, therefore, lay down anything new; it is अनुवाद.

अर्थस्य शब्दभाव्यत्वात्प्रकरणनिबन्धनाच्छब्दादेवान्यत्र भावः स्यात् ॥ ७ । १ । १२ ॥

अर्थस्य of the object; शब्दभाव्यत्वात् being founded on the word; प्रकरण निबंधनात्; by being connected or tied to the context; शब्दात् by virtue of the word; एव only; अन्यत्र elsewhere; भावः existence; स्यात् is.

12. The object (of any sacrificial act) being founded on the Vedic text and being connected with the context only, can have its existence elsewhere by reason of the Vedic text only.

This is the summary of what has been discussed at length in the अधिकरण. It says that the अपूर्व has been laid down by the विधि text only; it applies to the main act with all its parts by reason of their being read in connection with the context of the main act. They can not be applied elsewhere; it is only the चोदक text which makes their applicability elsewhere; when such is the case it is called अतिदेश. So the अतिदेश primarily is of two kinds as shown in the table below:—



The अतिदेश is defined as follows.

प्रकृतात् कर्मणो यस्मात् तत्समानेषु कर्मसु ॥
धर्मप्रदेशो येन स्यात् सोतिदेश इति स्थिरतः ॥

"The rule of अतिदेश is that by which there is a transfer of the peculiar characteristics of the model sacrifice to another sacrifice of similar nature".

The प्रत्यक्ष श्रुतं is now to be explained.

There is, therefore, a necessity of the study of अतिदेश.

Adhikaraṇa II. Sûtras 13—16 dealing with the subject that under the text "other is similar with श्येन," all the peculiarities of the श्येनयाग have been applied to इषुयाग.

सामाने पूर्ववत्वादुत्पन्नाधिकारः स्यात् ॥ ७ । १ । १३ ॥

सामाने in an equal; पूर्ववत्वात् by reason of being not new, उत्पन्नाधिकार falling under the context of its origin; स्यात् is.

13. In equal sacrifices by reason of having their previous model, the original is the context.

There are two modified sacrifices called श्येनयाग and इषुयाग having their model ज्योतिष्टोम. They are similar; their similarity is described in connection with the context of इषुयाग in this way "समानमितरच्छ्येनेन." "The other is similar with श्येन." Now the question is whether it is an अनुवाद or अतिदेशविधि? The objector says that you have already expressed your view in the previous अधिकरण; according to this view, it is an अर्थवाद. The इषुयाग and श्येनयाग are both modified sacrifies; they have their origin in ज्योतिष्टोम. So all the details that are applicable to the ज्योतिष्टोम are applicablo to the इषुयाग. In this view, it is an अनुवाद.

श्येनस्येति चेत् ॥ ७ । १ ॥ १४ ॥

श्यनेस्य of श्येन ; इतिचेत् if you say.

14. If you say 'of श्येन.'

There is a doubt expressed in the view of the objector. It is a Vidhi; the इषुयाग is similar to the श्येनयाग because both are performed in one day and both are the modifications of ज्योतिष्टोम. By taking श्येन, the word 'similar' has a meaning, otherwise it is meaningless, because it is श्येनयाग which is similar to इषुयाग.

नासन्निधानात् ॥७।१।१५॥

न not; असन्निधानात् by reason of no proximity.

15. Not so, by reason of no proximity.

In the श्येनयाग there are characterstics of the ज्योतिष्टोम and its own characteristics as well; so the other characteristics referred to in the text naturally belong to the ज्योतिष्टोम by reason of its proximity. This is how the objector meets the objection expressed in sûtra 14 to his view.

अपि वा यद्यपूर्वत्वादितरदधिकार्थे ज्यौतिष्टोमिकाद्विधेस्तद्वाचकं समानं स्यात् ॥ ७ । १ । १६ ॥

अपि वा or also; यदि if; अपूर्वत्वात् by reason of being अपूर्वं; इतरत् the other; अधिकार्थे in the meaning 'over and above'; ज्योतिष्टोमिकात् from the qualities pertaining to ज्योतिष्टोम; विधेः from the command; तद्वाचकं meaning that; समानं equal; स्यात् is.

16. Or also if by reason of the nature of the invisible principle, the word 'other' is used in the meaning 'over and above' the commands pertaining to the ज्योतिष्टोम; that meaning is then similar.

The author now concludes by saying that the text quoted under the commentary on सूत्र 13 is a विधि by reason of laying down the invisible principle (अपूर्व) and the word इतरत् means 'over and above' all the peculiarities of ज्योतिष्टोम. In this view only the word 'similar' becomes significant; as for instance when I say, give blankets to Deva Datta, give silk to Viṣṇumitra, give linen cloth to Yajñadatta and *other* to चैत्र. Here the word 'other' is used in the meaing of 'besides' or 'over and above'. So having described the qualities of the इषुयाग the text says 'the other details are similar to those of श्येन'. All the details of ज्योतिष्टोम are exhausted and over and above those details, the peculiar characteristics of श्येनयाग also apply. The text in this view is an अतिदेशविधि and makes all the details of the

श्येनयाग applicable, besides the peculiar inherent characteristics of the origin of the इषुयाग *i. e.* ज्योतिष्टोम.

Adhikaraṇa III. Sûtras 17—21. Dealing with the subject that the text एतद्ब्राह्मणानि &c read in connection with 5 offerings is transferred with विधि and अर्थवाद.

पञ्चसञ्चरेष्वर्थवादातिदेशः सन्निधानात् ॥ ७ । १ । १७॥

पंचसंचरेषु in the five offerings ; अर्थवादातिदेशः the transference of अर्थवाद; संनिधानात् by reason of proximity.

17. In the five offerings, there is a transference of अर्थवाद by reason of the proximity.

There are 4 divisions of चातुर्मास्ययाग. (1) वैश्वदेव (2) वरुणप्रघास (3) साकमेध (4) सुनासीरीय. In the वैश्वदेव eight offerings are mentioned as follows (1) आग्नेयमष्टाकपालं निर्वपति (2) सौम्यं चरुं (3) सवित्रं द्वादशकपालं (4) सारस्वतं चरुं (5) पौष्णं चरुं (6) मारुतं सप्तकपालं (7) वैश्वदेवीमामिक्षां (8) द्यावापृथिव्यमेककपालम् (तै० सं० १।८।२) (1) "He offers a cake baked on eight pans dedicated to Agni, (2) boiled rice dedicated to soma (3) a cake baked on 12 pans dedicated to sun, (4) boiled rice consecrated to Saraswati (5) boiled rice consecrated to पूषा, (6) a cake baked on seven pans consecrated to Maruts, (7) whey consecrated to विश्वेदेवा (8) a cake baked on one pan consecrated to Heaven and Earth." In the Brahman, there is an अर्थवाद of these offerings "वार्त्रघ्नानि वा एतानिह-वींषि." "These offerings pertain certainly to the killer of the demon वृत्र." The अंगविधिs are also stated. 'त्रेधा संनद्धंबर्हिर्भवति" "त्रेधा सन्नद्धइध्मः" "नव प्रयाजा इज्यंते" "नवानुयाजाः." (तै० ब्रा० १।६।३) "The grass becomes armoured thrice." "The sacrificial fuel becomes ready thrice." "They offer 9 प्रयाजs" "nine, अनुयाजs."

In connection with वरुण प्रघास, the first 5 offerings are mentioned and in connection with the above said ब्राह्मण it is laid down "एतद्ब्राह्मणान्येव पंचह-वींषि यद्ब्राह्मणानीतराणि" (तै० ब्रा० १।६।४) "The same ब्राह्मण applies to these five offerings, which applies to others." The objector says that there can be a transference of the अर्थवाद by reason of the proximity of the 5 offerings with the Brâhmaṇas. There is no transference of अंगविधिs.

सर्वस्य वैकशब्द्यात् ॥ ७ । १ । १८ ॥

सर्वस्य of all ; वा on the other hand; ऐकशब्द्यात् unity of the sentence.

18. On the other hand, of all by reason of the unity of sentence.

The author says that there is transference of both the अंगविधिs with the

अर्थवाद by reason of the word ब्राह्मण being similar. That includes both विधि and अर्थवाद.

लिङ्गदर्शनाच्च ॥ ७ । १ । १९ ॥

लिङ्गदर्शनात् by seeing the force of the text; च and.

19. By seeing the force of the text.

The author relies on लिंग. In connection with वरुण प्रवास there are 30 libations "वाजिनेायजंत्याहुतीनां सम्पत्यै त्रिंशत्त्वाय" ॥ "They offer libations of a watery portion of अभिक्षा for the increase of the offerings to make them thirty." As to the explanation of वाजिन् see तै० ब्रा० १।६।३ verse 9 and also vol. III. P p. 1116 and 1117. of तै० सं० Ânandâśrama edition. If विधिs are not transferred, there can not be 30 libations.

विहिताम्नानान्नेति चेत् ॥ ७ । १ । २० ॥

विहिताम्नानात् by reason of repetition of what is laid down; न not; इतिचेत् if you say.

20 If you say 'it can not be by reason of the repetition of what is laid down.'

The objector says that in this view वरुणप्रवास is only a repetition of वैश्वदेव. This is an अभाषांतसूत्र (introductory sûtra).

नेतरार्थत्वात् ॥ ७ । १ । २१ ॥

न not so; इतरार्थत्वात् by reason of being for the object of another.

21. Not so, by reason of being for the object of another.

The author says that you are wrong; it is not so. If the विधि is transferred, the text relating to the kindling of fire becomes significant and has a meaning; it will be of use for the other offerings *i. e.* for the मारुतियाग.

The 'ब्राह्मण' is thus explained in शास्त्रदीपिका "पूर्वेषां ब्राह्मणं यत्तदुत्तरेष्वतिदिश्यते। चोद्यते येन वाक्येन तत्तेषां ब्राह्मणंमतम् ॥" "When a ब्राह्मण of the model sacrifices is transferred to the modified sacrifices, the चोदक text under which it is done, becomes their ब्राह्मण."

Adhikarana IV dealing with the subject that by the text commencing with 'एतद् ब्राह्मण,' the transference of एक कपालैंद्राग्नि with विधि and अर्थवाद is intended.

एककपालैन्द्राग्नौ च तद्वत् ॥ ७ । १ । २२ ॥

एक कपालैन्द्राग्नौ in एककपालैंद्राग्नि ; तद्वत् like it.

22. And similarly like it, in एक कपालैंद्राग्नि.

एककपाल ब्राह्मण is read in connection with वैश्वदेव and वरुणप्रघास and ऐन्द्राग्नि ब्राह्मण is read in connection with वरुणप्रघास alone. In this state, in connection with साकमेध, एककपाल and ऐंद्राग्न ब्राह्मणs are transferred by the text "एतद्ब्राह्मण ऐंद्राग्नः एतद्ब्राह्मण एककपालो यद् ब्राह्मण इतरश्चेतरश्च." "This is the ब्राह्मण, ऐन्द्राग्नः; this is the ब्राह्मण, एककपालः; this is the same which applies to other, and which applies to other." The author says that in view of the principle laid down in the foregoing अधिकरण, the transference of both the विधि and अर्थवाद is intended.

Adhikaraṇa V dealing with the subject that in a साकमेध there is a transference of एककपाल pertaining to वरुण प्रवास.

एककपालानां वैश्वदेविकः प्रकृतिराग्रयणे सर्वहोमापरिवृत्तिदर्शनादवभृथे च सकृद् द्व्यवदानस्य वचनात् ॥७।१।२३॥

एककपालानां of the sacrifices in which cake baked on one earthen pan is offered; वैश्वदेविकः pertaining to वैश्वदेव; प्रकृतिः model; आग्रयणे in first offering; सर्वहोम the whole होम; अपरिवृत्तिदर्शनात् by not seeing the completion; अवभृथे in a bath; सकृत् once; द्व्यवदानस्य of the double offering; वचनात् by reason of a text.

23. Of the sacrifices in which a cake baked on one earthen pan is offered, the वैश्वदेव is the model; in the first offering, by not seeing the completion of the whole homa and by reason of the text for the double offering at a time on the occasion of the sacrificial bath.

In connection with वैश्वदेव there is a text "द्यावापृथिव्यमेककपालं" (तै० सं० १।८।२) and in connection with वरुणप्रघास, it is said "काय मेककपालं." (तै० सं० १।८।३) "A cake baked on one pan, consecrated to heaven and earth." "A cake baked on one pan dedicated to क *i. e.* प्रजापति." In connection with साकमेध after saying that there should be एककपाल of वैश्वकर्म, there is a text एतद्ब्राह्मण एककपालं. "This is the ब्राह्मण, एककपाल." The question is, whether it is the एककपाल of वैश्वदेव or वरुण प्रघास, which should be transferred to साकमेध ? The पूर्वपक्ष view is that वैश्वदेव is the model sacrifice, so the एककपाल of वैश्वदेव is to be transferred. The author's view is embodied in the present sûtra in reply to the पूर्वपक्ष view. He criticises it; he says that if the details of वैश्वदेव be considered to be transferred to the साकमेध, there will be two difficulties.

The one is that in वैश्वदेव, in the first offering of the cake, the homa is not completed and that at the time of sacrificial bath there is a double offering. This एककपाल is peculiar to वैश्वदेव and its transference elsewhere is meaningless; while the peculiar characteristics of वरुणप्रघास will be significant, if transferred to साकमेध वरुणप्रघास is close to साकमेध and the ऐंद्राग्न ब्राह्मण is also read in connection with वरुणप्रघास. So the एककपाल of वरुण प्रघास is transferred to साकमेध.

END OF PÂDA I.

PÂDA II.

Adhikaraṇa I. Sûtras 1 - 21 dealing with the subject that the words such as रथंतर &c. denote a particular tone of a song.

साम्नोऽभिधानशब्देन प्रवृत्तिः स्याद्यथाशिष्टम् ॥७।२।१॥

साम्नः of the psalm; अभिशब्देन by the word indicating the name; प्रवृत्तिः inclination, tendency; यथाशिष्टम् as taught.

1. By the word indicating a name of a psalm, there is inclination according to the instruction given by a preceptor.

There is a text "कवतीषु रथंतरं गायति". कवतीs are first three verses from Book IV. सूक्त 31 of the Rigveda. They commence with कयानश्चित्र आभुवदूती &c. Then there is another verse from मंडल VII. सूक्त 32 and verse 22 अभित्वाशूरनोनुमः &c. which is technically known as अभिवती and is to be sung in (रथंतर) low tone. The above said text means that in कवतीs, रथंतर is sung. The question is, what is to be transferred to the कवतीs? The objector says that on account of the particular name of the psalm, the particular verse should be sung in the manner taught by the preceptor.

शब्दैस्त्वर्थविधित्वादर्थान्तरेऽप्रवृत्तिः स्यात्पृथग्भावात्क्रियाया ह्यभिसम्बन्धः ॥ ७ । २ । २ ॥

शब्दैः by means of words; तु on the other hand; अर्थविधित्वात् laying down the meaning; अर्थांतरे in a different sense; अप्रवृत्तिः non-application;

स्यात् is ; पृथग्भावात् by reason of the separation ; क्रियाया of the action ; हि because ; अभिसंबंधः connection.

2. On the other hand, by means of the words, the meaning being laid down, there can not be the use in a different sense; because of the difference, there is a connection with the action.

The author gives a reply that the words have a significant power and can not be used in a different sense; they convey their own sense. There is therefore an invariable connecton of words with their sense. The sense is connected with the action. If there is a transference of the verse according to you, the sense conveyed by "अभित्वा" &c., is to be conveyed by "कयानश्चित्र" &c., which is absurd. So the verse is not transferred but only the tune or the musical mode. There are two modes of singing, one is called (बृहत) loud tone and the other is (रथंतर) low tone.

स्वार्थे वा स्यात प्रयोजनं क्रियाया स्तदंगभावेनोप दिश्येरन् ॥ ७ । २ । ३ ॥

स्वार्थे in its own end ; वा on the other hand ; स्यात् is ; प्रयोजनं purpose ; क्रियायाः of the action ; तदंगभावेन by being its constituent part ; उपदिश्येरन् should direct, ordain.

3. On the other hand, in its own end there is a purpose of the action ; it is laid down by its being a constituent part.

The verse which is to be sung in रथंतर tune is अभित्वा शूर नोनुमः ; it is technically called अभिवती. The अभिवती, being used for its own end is, therefore, a constituent part of the कवती, and produces an invisible effect as laid down. This view is also difficult to support as the invisible result is presumed for an action.

शब्दमात्रमितिचेत् ॥ ७ । २ । ४ ॥

शब्दमात्रम् only verbal ; इतिचेत् if it be said.

4. If it be said that only verbal.

The objector says, 'let invisible result be laid aside'; the रथंतर is only a word; it should be used in कवतीs.

नौत्पत्तिकत्वात् ॥ ७ । २ । ५ ॥

न not; औत्पत्तिकत्वात् by the reason of the eternal connnection.

5. No, by reason of the eternal connection.

The author says no. There is an eternal connection with the word and its meaning and no word can convey any other meaning.

शास्त्रं चैवमनर्थकं स्यात् ॥ ७ । २ । ६ ॥

शास्त्रं the code of rule; च and; एवम् thus; अनर्थकं meaningless; स्यात् is.

6. And in this way the code of rule will be meaningless.

The author gives a reason in support of his view and says that if there be no connection or fixed meaning of the words, the whole rule as to अतिदेश will be meaningless.

स्वरस्येति चेत् ॥ ७ । २ । ७ ॥

स्वरस्य of स्वर; इतिचेत् if it be said.

7- If it be said 'of स्वर'.

The objector says, let it not be a transfer of the ऋक् (verse) or शब्द word but of the स्वर of the अभिवती.

नार्थाभावा छ्रुतेरसंबंधः ॥ ७ । २ । ८ ॥

न not, no; अर्थाभवात् by reason of want of sense; श्रुतेः of the text; असंबंधः no relationship.

8. No, by reason of the want of sense, there is no relationship with the text.

The author says that you are wrong there. The स्वर of the अभिवती is different from that of the कवती. The स्वर of the अभिवती can not be introduced into the कवती. The text which is कवतीषुरथांतरंगायति, has therefore no connection with it. The स्वर is the line mark in the Vedic verses, which are therefore to be read according to the particular direction as to voice.

स्वरस्तूत्पत्तिषुस्यान्मात्रावर्णाविभक्तत्वात् ॥ ७ । २ । ९ ॥

स्वरः swara; तु on the other hand; उत्पत्तिषु in the origin; स्यात् is; मात्रावर्णा विभक्तत्वात् by reason of mark and letter being indivisible.

9. On the other hand, the स्वर is in the origin; because the mark and letter are indivisible.

The objector says that the स्वर is in the very pronunciation of the अभिवती, because the marks and letters are indivisible. The marks and letters occur in अभिवती and कवती. So the text quoted is an अनुवाद of the transference of the स्वर of अभिवती to कवती. You can not do without a स्वर; it is used in pronunciation.

लिङ्गदर्शनाच्च ॥ ७ । २ । १० ॥

लिंगदर्शनात् by seeing the force of the text; च and.

10. And by seeing the force of the text.

"रथंतरमुत्तरयोर्नपश्यामीति विश्वमित्रस्तपस्तेपे । बृहदुत्तरयोः न पश्यामीति वशिष्ठ इति ॥ "I do not see रथंतर of the two उत्तरा songs, saying this, विश्वामित्र commenced a penance. I do not see बृहत् and उत्तरा saying this वशिष्ठ &c." These texts show that there is रथंतर of two songs called उत्तरा. This an argument which the objector advances as लिंग in favour of his view that स्वर is transferred.

अश्रुतेस्तुविकारस्योत्तरासु यथाश्रुति ॥ ७ । २ । ११ ॥

अश्रुतेः by reason of being not laid down; तु on the other hand; विकारस्य of modulation; उत्तरासु in uttarâ (a number of songs); यथाश्रुति according to instruction.

11. On the other hand, because in uttarâ (a number of songs) no modulation is laid down, it is according to instruction.

The author says that nowhere it is laid down that in उत्तरा songs the voice should be modulated; it is pronounced according to the direction of the preceptor. In this view, there is no (अतिदेश) transfer of स्वर.

शब्दानां चासामञ्जस्यम् ॥ ७ । २ । १२ ॥

शब्दानां of the words; च and; असामञ्जस्यम् non-significance of the word.

12. And there is no significant power of the word,

The objector says that in this view, there is no meaning of a word. You say no ऋक् can be transferred, because no *rik* can convey the sense of another *rik*; no रथंतर can, therefore, be sung in the कवती. But रथंतर is clearly meant and is to be transferred. The commentator gives an illustration that when a preceptor is gone abroad, the duties pertaining to

her husband's office devolve on his wife. The pupils should obey her in his absence.

अपि तु कर्मशब्दः स्याद्भावोऽर्थः प्रसिद्धग्रहणत्वाद्विकारो ह्यविशिष्टोऽन्यैः ॥ ७ । २ । १३ ॥

अपितु on the other hand, also; कर्मशब्दः word indicating action; स्यात् is; भावार्थः real sense; प्रसिद्धग्रहणत्वात् by reason of taking it in the popular meaning; विकारः modification; हि because; अविशिष्टः not special, not particular, without any difference; अन्यैः with others.

13. On the other hand, it is a word indicating action; this is the real sense by accepting the popular sense; because it a modification without any difference with others.

The author's reply is embodied in the present sûtra; it is divided into 3 parts. The first part says that all the meanings of रथंतर are not accepted. The second is the view of the author about it; he says that it indicates an action and this is the real sense and so used in the common parlance. It is therefore a peculiar kind of song. The third part says that it is a modification just like other modifications; just as you convert the rice by removing the husk with the strokes of the pestle in a mortar, and you convert the pure rice into a flour by means of a grindiug mill, similarly you bring out the sense of a verse by singing it in a peculiar way.

अद्रव्यं चापि दृश्यते ॥ ७ । २ । १४ ॥

अद्रव्यं a song withont ऋक्; च and; अपि also; दृश्यते is seen.

14. And a song without a *rik* is also seen.

The author says in support of his view that there are songs which are sung without a rik verse प्रजापतेर्हृदयमनृचंगायति. "He sings a song called प्रजापतिहृदय without a *rik*." This fact also shows that रथंतर is a peculiar tune.

तस्य च क्रिया ग्रहणार्था नानार्थेषु विरूपित्वादर्थो ह्यासामलौकिको विधानात् ॥ ७ । २ । १५ ॥

तस्य its; च and; क्रिया action; ग्रहणार्था for practice; नानार्थेषु in different forms; विरूपित्वात् by being shown or manifested; अर्थः object; हि because; आसां of these; अलौकिक extraordinary or uncommon; विधानात् by reason of being ordained.

15. Its action(when there is no application) is for practice by reason of its being manifested in many forms; because the object of all these, is extraordinary by reason of being ordained.

The author says that when the songs are sung not for the purpose of a sacrifice, they are sung without such object; but they are sung with a view to learn or to teach them. They manifest themselves in many forms which it is impossible without a systematic learning. The object of the रथंतर &c. is extraordinary because it is so laid down.

तस्मिन्संज्ञाविशेषाः स्युर्विकारपृथक्त्वात् ॥७।२।१६॥

तस्मिन् in it; संज्ञाविशेषाः particular names; स्युः are; विकारपृथक्त्वात् by reason of the difference of modification.

16. In it, there are particular names by reason of the difference of the modifications.

The author says that in a song there are different varieties; so there will be different names as बृहत्, रथंतर &c.

योनिशस्याश्च तुल्यवदितराभिर्विधीयन्ते ॥७।२।१७॥

योनिशस्या the verses that are not to be sung; तुल्यवत् like equal; इतराभिः with others; विधीयन्ते ordained.

17. And the verses that are not to be sung are equally ordained with others that are sung.

There are two kinds of praise verses; one set is set to tune and others are not. As for instance प्रउगं शंसति, निष्केवल्यं शंसति., आज्यैः स्तुवते, पृष्ठैः स्तुवते. The word 'शंसति' is used for the verses which are not set to tune. The word 'स्तौति' for the verses that are set to tune. By laying down the word 'शंसति', the verse that is not set to tune is shown to be the source of the song called रथंतर. The author says that this fact also shows that the word साम is used in the meaning of song. In this connection, it is highly necessary to explain the terms योनि and उत्तरा. For the songsters, there are two works *viz.* छंद and उत्तरा. In the former, several varieties of *Rik* verses which are the योनि are collected; in the latter, a collection of three verses, is given. In this collection of three verses, the first verse is the योनि which is read in छंद and the other two are called उत्तरा. रथंतरमुत्तरयोर्गायति। यद्योन्यांतदुत्तरयोर्गायति ॥ "He sings उत्तरा with रथंतर tune; he sings उत्तरा with the tune of the योनि."

अयोनौ चापि दृश्यतेऽतथायोनि ॥ ७ । २ । १८ ॥

अयोनौ in the verses that are not set to tune: च and; अपि also; दृश्यते is seen; अतथायोनि the song of not similar origin.

18. In the verses that are not set to tune, is seen the song of not similar origin.

The author says that in the verses that are not set to tunes are seen psalms. This fact goes to show that the word साम means song.

ऐकार्थ्यें नास्ति वैरूप्यमिति चेत् ॥ ७ । २ । १९ ॥

ऐकार्थें in one object; नास्ति is not; वैरूप्यं variety; इतिचेत् if you say.

19. If you say that there is no variety in one object.

The objector says that there can not be a variety of forms in a रथंतर; when you say रथंतर, it excludes the idea of बृहत्.

स्यादर्थान्तरेष्वनिष्पत्तेर्यथा पाके ॥ ७ । २ । २० ॥

स्यात् is; अर्थांतरेषु in other verses; अनिष्पत्तेः by reason of not practising; यथा just as; पाके in cooking.

20. There is, by reason of not practising in other verses just as in cooking.

The author says that in cooking food, you have to prepare different dishes. If you know how to prepare one variety of dish, that will not be of any help in preparing another variety of dish. You know cooking rice but when you prepare sweetmeat you will have to apply different process. So in the same way without practising your singing in other verses, your knowledge of singing in a रथंतर tune will not be complete. Some copies read लोके in place of पाके; but that does not change the sense of the सूत्र.

शब्दानाञ्च सामञ्जस्यम् ॥ ७ । २ । २१ ॥

शब्दानां of the words; च and; सामंजस्यम् significance of the words.

21. And the significance of the word.

The author concludes his remarks by saying that the words convey their sense, in reply to the objection contained in सूत्र 12. In this view, कवतीs are the verses of the Rigveda and रथंतर is a tune. The former is

by way of देशलक्षणा as said in the भाष्य and the latter is by way of धर्मलक्षणा. The ककुत्s are therefore to be sung in a रथंतर tune.

END OF PÂDA II.

PÂDA III.

Adhikarana I. Sûtras 1—4 dealing with the subject that by the word अग्निहोत्र, there is the transference of its qualities.

Now the नामातिदेश is explained. See at p. 422.

उक्तं क्रियाभिधानं तच्छ्रुतावन्यत्र विधिप्रदेशः स्यात् ॥ ७ । ३ । १ ॥

उक्तं it is said, it is stated; क्रियाभिधानं a name of an action; तत् that; श्रुतौ is mentioned; अन्यत्र elsewhere; विधिप्रदेशः transfer of the quality; स्यात् is.

1. It is stated to be a name of an action; it is elsewhere mentioned; it is a transfer of the qualities.

The sûtra embodies the सिद्धांत view and is divided into three parts. The parts will be clear from the Vedic text which runs thus. In connection with the कुंडपायिन sacrifice, it is said मासमग्निहोत्रंजुहृति. "He performs अग्निहोत्र for a month." Here the term अग्निहोत्र is to be explained. In the first part of the sûtra, it is said that it is a name of an action (कर्मनामधेय.) It is explained in the chapter on नामधेय and तत्प्रख्यन्याय. See at p. 33. So it is a word in a fixed meaning; it is therefore, a proper noun. The question is, what does it convey in connection with कुंडपायिनयज्ञ? The reply is contained in part 2 of the sûtra. In the third part it is laid down that it is a transfer of the qualities of the अग्निहोत्र. The author says that अग्निहोत्र is a name and in connection with कुंडपायिन sacrifice, the qualities of the अग्निहोत्र are transferred. It is not a different action and therefore means that it should be performed like अग्निहोत्र for a month.

अपूर्वे वापि भागित्वात् ॥ ७ । ३ । २ ॥

अपूर्वे in the extraordinary principle; वा on the other hand; अपि also; भागित्वात् by reason of the fitness.

2. On the other hand, by reason of the fitness in the extraordinary principle.

The objector says that it is a name; it is an अग्निहोत्र in a कुंडपायिन sacrifice lasting for a month, just like the common अग्निहोत्र. It is therefore the name of both.

नाम्नस्त्वौत्पत्तिकत्वात् ॥ ७ । ३ । ३ ॥

नाम्नः of the name; तु on the other hand; औत्पत्तिकत्वात् by reason of eternal connection.

3. By reason of the eternal connection of the name.

The author says that there is an eternal relationship between a word and its signification. A word always conveys a fixed sense. It is not changeable; so it is not possible that अग्निहोत्र should be used in a double sense. The result is that it is (विधिप्रदेश) transference of the qualities of अग्निहोत्र.

प्रत्यक्षाद्गुणसंयोगात्क्रियाभिधानं स्यात्तदभावेऽप्रसिद्धं स्यात् ॥ ७ । ३ । ४ ॥

प्रत्यक्षात् by reason of the visible; गुणसंयोगात् by connection with the quality; क्रियाभिधानं name of an action; अप्रसिद्धं unknown; स्यात् is; तदभावे in the absence.

4. It is a name of an action by reason of the visible connection with the qualities; in the absence of them, it is not known.

The author says that it is called अग्निहोत्र by reason of the particular mode of sacrificing; it is a name of a sacrifice and so called by reason of its peculiar characteristics, If those characteristics do not exist, it can not be called अग्निहोत्र. Lasting of it for a month is not its essential characteristic and by reason of it, it can not be a different act. The term अग्निहोत्र is the name of a sacrifice having particular characteristics and its mention elsewhere is the transfer of those characteristics.

Adhikaraṇa II. Dealing with the subject that by the term प्रायणीय, there is no transference of the characteristics.

अपि वा सत्रकर्मणि गुणार्थैषा श्रुतिः स्यात ॥ ७ । ३ । ५ ॥

अपि वा on the other hand; सत्रकर्मणि in a sacrificial session; गुणार्था descrip ive of the quality; एषा this; श्रुतिः the text; स्यात् is.

5. On the other hand, in a sacrificial session the text is descriptive of the qualities.

In the द्वादशाह sacrifice, the first day is called प्रायणीय In the गवामयन which is the modified form of द्वादशाह there is a text which says "वैश्वानरो ज्योतिष्टोमः प्रायणीय महर्भवति" The प्रायणीय pertaining to वैश्वानर and ज्योतिष्टोम is a day." In it also the first day is प्रायणीय. According to the view expressed in the preceding अधिकरण, there is the transference of the peculiar characteristics of the first day of द्वादशाह. But the author says that it is only the description of the qulities; it means the first day of the sacrifice and is a compound word. It is therefore not a नामधेय transferring the characteristics of the first day of द्वादशाह to the first day of गवामयन.

Adhikaraṇa III. Sûtras 6—II. Dealing with the subject that by the term सर्वपृष्ट there is a transfer of the षट्पृष्ट.

विश्वजिति सर्वपृष्ठे तत्पूर्वकत्वाज्ज्यौतिष्टोमिकानि पृष्ठान्यस्ति च पृष्ठशब्दः ॥ ७ । ३ । ६ ॥

विश्वजिति in a sacrifice called विश्वजित्; सर्वपृष्टे in a सर्वपृष्ट (sacrifice); तत्पूर्वकत्वात् of its being a model; ज्यौतिष्टोमकानि pertaining to ज्योतिष्टोमः; पृष्टानि, पृष्टs; अस्ति is; च and; पृष्टशब्दः the word पृष्ट.

6. In a विश्वजित् sacrifice in सर्वपृष्ट, by reason of its being a model, the पृष्ठs of the ज्योतिष्टोम are intended; there is the word पृष्ट.

The objector says that there is a text in connection with विश्वजित् sacrifice "विश्वजित् सर्वपृष्टोभवति." "A विश्वजित् has all songs" In a ज्योतिष्टोम sacrifice, in the interval of noon पवमान there are 4 psalms in honour of महेंद्र. (1) अभिस्वाशूरनोनुमः Rig. Veda VII. 32. 22. (2) कयानश्चित्र आभुवदूती R. Veda IV. 31. 1. (3) तंवोदस्म मृतीषहं Rig. Veda VIII. 88. 1. (4) तिरोभिवोविदद्वसु. R. Veda VIII. 66. 1. In these four सूक्तs, the psalms become 17 स्तोमs. They are called पृष्टs. The objector therefore says that these seventeen पृष्टs which are in ज्योतिष्टोम are meant, because it is the model sacrifice of विश्वजित्. The text is, therefore, an अनुवाद.

षडहाद्वा तत्र हि चोदना ॥ ७ । ३ । ७ ॥

षडाहात् from षडाह (sacrifice lasting 6 days); वा or; हि because; चोदना a command.

7. Or from the षडाह sacrifice because there is a command.

The author says that in a ज्योतिष्टोम, there are not many पृष्ठs; so it can not be an अनुवाद; it is a विधि. There is a command "पृष्ठानांरथंतरंपृष्ठंभवति" "Of the songs, the रथंतर is the tune." So there can be a transference of पृष्ठs from षडाह, where one पृष्ठ is daily ordained. *viz.* (1) रथंतर (2) बृहद् (3) वैरूप (4) वैराज, (5) शाक्कर (6) रैवत. By the word सर्वपृष्ठ, they are meant.

लिंङ्गाच्च ॥ ७ । ३ । ८ ॥

लिंगात् by the force of the text; च and.

8. And by the force of the text.

The author supports his view by the following texts वैरूपंहोतुः साम, वैराजं मैत्रावरुणस्य, रैवतंब्राह्मणाच्छंसिनः, शाक्करमच्छावाकस्य॥ "वैरूप is the tune of a होता, वैराज is that of a मैत्रावरुण, रैवत is of a ब्राह्मणाच्छंसी and शाक्कर of an अच्छावाक."

उत्पन्नाधिकारो ज्योतिष्टोमः ॥ ७ । ३ । ९ ॥

उत्पन्नाधिकारः the class in which many songs occur; ज्योतिष्टोमः name of the sacrifice.

9. The ज्योतिष्टोम is the class in which many songs occur.

The objector said in the sûtra 6 that there is the word पृष्ठ. The author replies that there the word पृष्ठ is not in its original sense. The पृष्ठof षडाह is only known as पृष्ठ. So the transference can be from षडाह. In theज्योतिष्टोम the word is used in its secondary sense.

द्वयोर्विधिरिति चेत् ॥ ७ । ३ । १० ॥

द्वयोः of two; विधिः command; इतिचेत् if you say.

10. If it be said that it is a command relating to both.

The objector says, let it not be an अनुवाद, but let it be a विधि. It is a विधि of both बृहत् and रथंतर. What do you say to this?

न व्यर्थत्वात् सर्वशब्दस्य ॥ ७ । ३ । ११ ॥

न no; व्यर्थत्वात् by reason of meaninglessness; सर्वशब्दस्य of the word 'all'.

11. No, by reason of the meaninglessness of the word 'all'.

The author says that the word is सर्वपृष्ठ; it is not applicable to the case

of two *viz.* बृहत् and रथंतर. In that case the सर्व becomes meaningless. So it is proper to hold that here the पृष्ठ mean the पृष्ठs of षडाह.

Adhikarnna IV. Sûtras 12—15. Dealing with the subject that by the word 'अवभृथ' the ransference of the qualities of सोम is intended.

तथावभृथः सोमात् ॥ ७ । ३ । १२ ॥

तथा in the same way; अवभृथः sacrificial bath; सोमात् from सोम.

12. In the same way, the sacrificial bath from सोम.

In connection with वरुणप्रघास there is a text "वारुण्यानिष्कासेन तुषैश्चावभृथंयंति" "They go to the bath with the remnant of आमिक्षा and husk." निष्कास is the remnant left stuck to a vessel. In the दर्शपूर्णमासयागs, the water is sprinkled in all directions with the following mantra "प्राच्यांदिशिदेवाऋत्विजोमार्जयंताम्" "In the eastern direction let the gods purify the priests." This sprinkling done for the removal of निष्कास is called by the word अवभृथ in आमिक्षायाग and is transferred to दर्शपूर्णमासयाग by the चेादक text "एषवैदर्शपूर्णमासयेारवभृथः". "This is verily the bath of the new and full moon sacrifices." Now the question is, whether the अवभृथ of वरुणप्रघास is the अवभृथ of दर्शपूर्णमास. The author's reply is that it is not. It is the अवभृथ of सेाम according to the principle laid down in the preceding अधिकरण because in a सेाम sacrifice, the bath is principal.

प्रकृतेरिति चेत् ॥ ७ । ३ । १३ ॥

प्रकृतेः from the model sacrifice; इतिचेत् if you say.

13. If it be said "from the model sacrifice".

The objector says that the model sacrifice of वरुणप्रघास is दर्शपूर्णमासयाग. The अवभृथ of दर्शपूर्णमास is therefore meant. This is called आभाषांतसूत्र leading to another.

न भक्तित्वात् ॥ ७ । ३ । १४ ॥

न not; भक्तित्वात् by reason of the secondary sense.

14. Not so, by reason of the secondary sense.

The author says that in दर्शपूर्णमासयाग the अवभृथ is used in a figurative sense. There is no bath in the new and full moon sacrifices but this sort of sprinkling with water is figuratively called अवभृथ. So the sense of अवभृथ in the दर्शपूर्णमास is not original but only secondary.

लिङ्गदर्शनाच्च ॥ ७ । ३ । १५ ॥

लिंगदर्शनात् by seeing the force of the text; च and.

15. And by seeing the force of the text.

नायुर्दाजुहोति, नसामगायति, नवागमनमंत्रंजपति "He does not offer libation with life giving (आयुर्दा) verse, (See यजुर्वेद III. 17. See at p. 188.) he does not sing songs, nor does he repeat the मंत्रs for going." These are some of the acts prohibited from which it is inferred that the अवभृथ referred to above, is taken from सेामयाग.

Adhikaraṇa V. Dealing with the subject that the substances *viz.* the husk and the remnant of the amikṣá pertain to the sacrificial bath of वरुणप्रघास.

द्रव्यादेशे तद्द्रव्यः श्रुतिसंयोगात्पुरोडाशस्त्वनादेशे तत्प्रकृतित्वात् ॥ ७ । ३ । १६ ॥

द्रव्यादेशे when a substance is mentioned; तत् द्रव्यः that substance; श्रुतिसंयेागात् by reason of the connection with the text; पुरोडाशः sacrificial cake; तु on the other hand; अनादेशे on non-mention; तत्प्रकृतित्वात् by reason of its being a model sacrifice.

16. When a substance is mentioned, then that substance by reason of its connection with the text; and a *puroḍáśa* cake, if there be no mention, by reason of its being of model sacrifice.

As discussed in the preceding अधिकरण, the अवभृथ is taken from the सेामयाग. Now the question is, what material is to be used, whether the पुरोडाश cake which belongs to the model sacrifice or husk or remnant mentioned in the text वारुण्यानिष्कासेनतुषै श्चावभृथंयंति? "They go to the bath with the remnant of अमिक्षा and husk." The author's reply is embodied in the sûtra. He says that when a material is mentioned in the text, that material should be used but when no such material is mentioned, then the material used in the model sacrifice should be used. Here we have a direct text and that is preferable to लिंग. If there had been no such direct text the material of the model sacrifice would be transferred. The model sacrifice of वरुणप्रघास is दर्शपूर्णमासयाग.

Adhikaraṇa VI Dealing with the subject that by the word वैष्णव, there is no transfer of the peculiarities of the आतिथ्य sacrifice.

गुणविधिस्तु न गृह्णीयात्समत्वात् ॥ ७ । ३ । १७ ॥

गुणविधिः laying down of qualities ; तु on the other hand ; न not; गृह्णीयात् take, borrow; समत्वात् by reason of being equal.

17. On the other hand, it is गुणविधि (laying down of qualities) and does not borrow them, being equal.

There is आतिथ्येष्टि in सोमयाग; in this connection there is a text "वैष्णवेानवकपालः" "A cake baked on nine pans consecrated to विष्णु" In connection with राजसूय there is another text "वैष्णवस्त्रिकपालः" "A cake baked on three pans consecrated to विष्णु" Is it a case of transference of all the peculiarities of आतिथ्येष्टि or राजसूय? The reply is that both are equal; so there is no transference of the peculiarities. The word वैष्णव denotes that the deity of both of them is the same but there is no transfer (अतिदेश) of the peculiarities.

Adhikarana VII. Sûtras 18--22. Dealing with the subject that by the word निर्मंथ्य &c., there is no transfer of the qualities.

निर्मन्थ्यादिषु चैवम् ॥ ७ । ३ । १८ ॥

निर्मंथ्यादिषु in निर्मंथ्य etc. ; च and; एवम् thus, similarly.

18. And similarly in निर्मंथ्य &c.

There are texts "निर्मंथ्येनेष्टकाः पचंति" "वर्हिषायूपावट मवस्तृणाति" "आज्येनयूपमनक्ति" "after churning (*i. e.* fire produced from two pieces of wood by the friction), they bake bricks." "With grass, they cover the pit under the sacrificial post." "With ghee, they besmear the sacrificial post." These are in connection with an animal sacrifice. Are these qualities of a पशुयाग to be transferred to दर्शपूर्णमासयाग? The reply of the author is in the negative. He says that as said above in the preceding अधिकरण, by the words निर्मंथ्य, वर्हिषा and आज्य, there is no transference of the peculiarities of an animal sacrifice to the new and full moon sacrifices.

Adhikarana VIII. Sûtras 19 –22. Dealing with the subject that by the words "द्वयोः प्रणयंति", there is no transference of the qualities of the सोमयाग.

प्रणयनन्तु सौमिकमवाच्यं हीतरत् ॥ ७ । ३ । १९ ॥

प्रणयनं carrying of the fire; तु on the other hand; सौमिकम् pertaining to सेाम; अवाच्यं not ordained; हि because; इतरत् other.

19. On the other hand, carrying of the fire pertains to सोमयाग, because the other is not ordained.

There is a text in connection with चातुर्मास्ययाग "द्वयोः प्रणयंति । तस्माद्-

द्वाभ्यां यंति" "They carry in two, therefore with two they go." This अग्निप्रणयन is a ceremony in the सोमयाग and it is also in दर्शपूर्णमासयाग. See the description of अग्निप्रणयन in sûtra 231 of chap. VI of कात्यायनश्रौतसूत्र. The question is, which अग्निप्रणयन is meant? The reply of the objector is that it is the अग्निप्रणयन of सोमयाग; as to the अग्निप्रणयन of दर्शपूर्णमासयाग there is no चोदक text and अग्निप्रणयन is the peculiar characteristic of सोमयाग.

उत्तरवेदिप्रतिषेधश्च तद्वत् ॥ ७ । ३ । २० ॥

उत्तरवेदि northern altar; प्रतिषेधः prohibition; च and; तद्वत् like it.

20. And the prohibition of उत्तरवेदि is like it.

The objector says that there is a text "नवैश्वदेवेउत्तरवेदिं मुपवपंति न सुनासीरीये." "They do not construct उत्तरवेदि in a वैश्वदेव sacrifice, nor in a शुनासीरीय." The prohibition of the उत्तरवेदि in the text indicates that the peculiarities of सोमयाग are meant but not of दर्शपूर्णमासयाग in which there is no उत्तरवेदि.

प्राकृतं वाऽनामत्वात् ॥ ७ । ३ । २१ ॥

प्राकृतं belonging to the model sacrifice; वा on the other hand; अनामत्वात् by reason of having no name.

21. Or belongiug to the model sacrifice by reason of having no name of any particular.

The author says that अग्निप्रणयन is not a नामधेय of the प्रणयन of सोमयाग. दर्शपूर्णमासयागs are the model sacrifices; so the 'अग्निप्रणयन' is used in the general sense of carrying fire to the eastesn side.

परिसङ्ख्यार्थं श्रवणं गुणार्थमर्थवादो वा ॥ ७ । ३ । २२

परिसङ्ख्यार्थं for the sake of परिसंख्या; श्रवणं the text; गुणार्थं for the sake of a quality; अर्थवादः recommendation; वा or.

22. The text is for परिसंख्या or descriptive of quality or recommendation.

The objector said in the concluding part of सूत्र 19 that the other is not ordained by the text द्वयोः प्रणयंति, तस्माद्द्वाभ्यां प्रणयंति । "They carry in two and therefore with two they go." The author says in reply that there are three alternatives *viz.* that the text may be a परिसंख्या, गुणवाद or अर्थवाद. If परिसंख्या, it excludes वैश्वदेव, and शुनासीर out of the four parts of चातुर्मास्ययाग. (See at p. 424.); but परिसंख्या has three defects (See at p. 20 and 178). If the text be considered to be a गुणवाद, the difficulty is that it lays down no

quality. If it be considered an अर्थवाद, it is useless. (see below.) It is better to explain अग्निप्रणयन; it is carrying of fire from the place where it is produced by rubbing two pieces of wood against each other, to the northern altar in the eastern direction. If there had been no such text there would have been अन्याधान and उत्तरवेदि in (1) वैश्वदेव, (2) वरुणप्रघास (3) साकमेध and (4) शुनासीरीय.

Adhikaraṇa IX. Sûtras 23—25. Dealing with the subject that by the word द्वयोः प्रणयंति, the carrying of fire of the two middle is meant.

प्रथमोत्तमयोः प्रणयनमुत्तरवेदिप्रतिषेधात् ॥ ७ । ३ । २३ ॥

प्रथमोत्तमयोः of the first and last; प्रणयनं carrying of the fire; उत्तरवेदि northern altar; प्रतिषेधात् by reason of the prohibition.

23. The carrying of the fire is of the first and the last by reason of the prohibition of उत्तरवेदि.

The text द्वयोः प्रणयंति is quoted at length in the commentary on सूत्र 19. The question is which two are meant. We have seen on commenting on sûtra 17 of pâda I. (See at p. 424) that there are 4 divisions of चातुर्मास्ययाग. (1) वैश्वदेव (2) वरुणप्रघास (3) साकमेध (4) शुनासीरीय. The objector says that the 'two' referred to, are the 1st and the last, as the prohibition relating to उत्तरवेदि quoted in the commentary on sûtra 20 shows. The उत्तरवेदि and अग्निप्रणयन are connected with each other. The prohibition relates to उत्तरवेदि only but not to अन्याधान.

मध्यमयोर्वा गत्यर्थवादात् ॥ ७ । ३ । २४ ॥

मध्यमयोः of the middle two; वा on the other hand; गत्यर्थवादात् by reason of the description of motion.

24. On the other hand, of the middle two by reason of the description of the motion.

There is a text "उरू वा एतौयज्ञस्य, यत् वरुणप्रघासः साकमेधश्च" "Verily they *viz.* वरुणप्रघास and साकमेध are the two thighs of a sacrifice." The वरुणप्रघास and साकमेध are as if the thighs of a sacrifice and it is completed by them. So this text is an अर्थवाद as said in sûtra 22 of the preceding अधिकरण. The author therefore says that the अग्निप्रणयन is in the वरुणप्रघास and साकमेध, as we see from the above text.

औत्तरवेदिकोऽनारभ्यवादप्रतिषेधः ॥ ७ । ३ । २५ ॥

औत्तरवेदिकः pertaining to उत्तरवेदि; अनारभ्यवाद the general text; प्रतिषेधः prohibition.

25. As to that pertaining to उत्तरवेदि, it is a prohibition of the general text.

The author says that there is a general text "उपात्रवपंति". "Here they make offerings." The text "द्वयोः प्रणयंति" is the prohibition of the अनारभ्यविधि. When उत्तरवेदिs are prohibited, the अग्न्याधान is necessarily prohibited. उत्तरवेद्यामग्निनिदधाति "In the northern altar, they place fire". This is with a view to describe the quality as said in sûtra 22 of the preceding अधिकरण. *Vide* p 441. The conclusion is that the अग्निप्रणयन of the middle two, *viz.* वरुणप्रघास, and साकमेध is meant.

Adhikarana X. Sûtras 26—27 dealing with the subject that by the word स्वरसाम &c., there is transference of the peculiarities.

स्वरसामैककपालामिक्षं च लिङ्गदर्शनात ॥ ७ । ३ । २६ ॥

स्वरसामैककपालामिक्षं song, cake baked on one pan and a curd dish; च and; लिंगदर्शनात् by seeing the force of the text.

36. And the स्वरसाम, एककपाल and आमिक्षा by reason of the force of the text.

The author's view is embodied in the present सूत्र (1) In connection with गवामयन it is said "अभितोदिवाकीर्त्यं त्रय स्वरसामानः" "On both sides of दिवाकीर्त्यं, there are three स्वरसामs." There is the principal day which is called दिवाकीर्त्यं on both sides of which there are 3 days called स्वरसाम. In these स्वरसाम days there are 17 songs sung under a direct text. In connection with another sacrifice called षडह it is said पृष्ठ्य षडहोद्वौ स्वरसामानौ. "The षड्ह has songs having two स्वरसामs." According to the principle laid down in the अधिकरण where the term वैष्णव is explained, (See p. 440) as the objector would argue, the स्वरसाम can not refer to the स्वरसाम of the गवामयन. The author says no; you are wrong; the peculiarities of गवामयन are meant. The reason he assigns is that by seeing the लिंग we arive at this conclusion. There are six songs sung during the six days *viz* (1) त्रिवृत् (2) पंचदश (3) सप्तदश (4) एकविंश (5) त्रिणव (6) त्रयस्त्रिंश in a षडह. Then in an अष्टाह, according to the text यत्तृतीयंसप्तदशमहः तत्त्रयस्त्रिंशस्थानमभिपर्याहरंति" "That which is the third day of 17 songs is carried to the place of thirty three songs." The third day's song is taken to the 6th day and 6th day's song is removed the 3rd day. Then under the text "त्रयाणां सप्तदशाना मनूचीनतायः" "The continuity of three seventeen songs." The 6th, 7th and 8th days have without any intervention 17 songs. This

shows that the peculiar characteristics of गवामयन are meant.

(2) In वैश्वदेव sacrifice, one cake is offered to द्यावापृथिवी deities and in आग्रयण sacrifice also one cake is offered to द्यावापृथिवी; under the text यत्सर्वं हुतं करोति "which makes the whole offerings" by अर्थवाद, in connection with the latter the peculiarities of वैश्वदेव can be transferred.

(3) In वैश्वदेव sacrifice, the वैश्वदेवआमिक्षा is mentioned and the peculiarities are described; elsewhere after describing मैत्रावरुण्यामिक्षा, ('नवाजिनेन प्रचरंति' "They do not use watery portion of अमिक्षा"); by this prohibition, the peculiarities of वैश्वदेव are transferred.

चोदनासामान्याद्वा ॥ ७ । ३ । २७ ॥

चोदनासामान्यात् by reason of the general command; वा on the other hand.

27. Or by reason of the general command.

The author says by reason of the commonness of the texts, स्वरसाम, एककपाल and आमिक्षा, are transferred from the respective ceremonies mentioned in सूत्र 26.

Adhikaraṇa XI. Sûtras 28—29 dealing with the subject that in the words 'वासोददाति' the form is the cause.

कर्मजे कर्म यूपवत् ॥ ७ । ३ । २८ ॥

कर्मजे in a thing which is produced by an act; कर्म an act; यूपवत् like a sacrificial post.

28. In a thing which is produced by an act, it is an act like a sacrificial post.

वासोददाति, अनोददाति "He gives cloths; he gives a cart." The cloths and carts are made by a weaver and a carpenter respectively; just as a sacrificial post is prepared by an action so are cloths and cart. So these terms being based on an act of an agent, denote an action. This is the view of the objector.

रूपं वाऽशेषभूतत्वात् ॥ ७ । ३ । २९ ॥

रूपं form; वा on the other hand; अशेषभूतत्वात् by reason of nothing being left.

29. On the other hand, it is form by reason of nothing left (of action).

The author says that the terms apply to the objects when they are rea-

dy *i. e.* after the action is over. No one applies these terms when the cloth and cart are being made by the weaver and the carpenter. They apply to the forms which are ready for use. So in this view, these terms do not denote action. As to the example of the sacrificial post which the objector gives, it is said in reply that the action is going on; the illustration therefore does not hold good.

Adhikaraṇa XII Sûtras 30—32 dealing with the subject that in a गर्गत्रिरात्र, the unconsecrated fire should be used.

विशये लौकिकः स्यात्सर्वार्थत्वात् ॥ ७ । ३ । ३० ॥

विशये in a doubt; लौकिकः common; स्यात् is; सर्वार्थत्वात् by reason of accomplishing all objects.

30. In a doubt the common fire, by reason of its accomplishing all objects.

In connection with गर्गत्रिरात्र. it is said "अग्निमुपनिधाय स्तुवीत". "Having placed fire, he praises." What kind of fire is meant, whether it is the common unconsecrated fire or the consecrated fire? The view of the objector which is not stated here is apparently that it is the Vedic fire, which is purified by the consecration ceremony.

The author's reply is that in such a case of doubt it is the common fire which is of use everywhere, and is therefore meant.

न वैदिकमर्थनिर्देशात् ॥ ७ । ३ । ३१ ॥

न not; वैदिकम् consecrated fire; अर्थनिर्देशात् being directed for the particular object.

31. Not the consecrated fire, being ordained for a particular object.

The author says that the consecrated fire can not be used; because it is used under a Vedic text for a particular purpose. आहवनीयेजुहोति। गार्हपत्येहवींषि श्रपयति. "He sacrifices in आहवनीय fire, he offers libations in गार्हपत्य fire."

तथोत्पत्तिरितरेषां समत्वात् ॥ ७ । ३ । ३२ ॥

तथा similarly; उत्पत्तिः origin; इतरेषां of the others; समत्वात् by reason of equality.

32. By the reason of the equality of its origin with others.

The author says further that the Vedic fire is also produced like

common fire; so common fire should be used.

Adhikaraṇa XIII. Sûtras 33--34 dealing with the subject that under the text "the 11th sacrificial post is the sacrificial post", the ceremonies belonging to the sacrificial post do not apply.

संस्कृतं स्यात्तच्छब्दत्वात् ॥ ७ । ३ । ३३ ॥

संस्कृतं consecrated; स्यात् is; तत् that; शब्दत्वात् by reason of the word, text.

33. Consecrated by reason of that word.

In connection with एकादशिनी sacrifice it is said "उपशयोयूपोभवति" 'उपशय becomes a sacrificial post." In the एकादशिनी sacrifice there aer 11 sacrificial posts; the sacrificial posts erected from the south number 11; the eleventh is called उपशय. "यद्दक्षिणतउपशय". "That which is from the south is called उपशय." The question is, whether purificatory ceremonies should be performed on the उपशय? The objector says, yes because it is called a यूप and so all the ceremonies which are performed on a यूप should be performed on the उपशय.

भक्त्या वाऽयज्ञशेषत्वाद्गुणानामभिधानत्वात्
॥ ७ । ३ । ३४ ॥

भक्त्या by the secondary sense; वा on the other hand; अयज्ञशेषत्वात् by reason of being not the part of the sacrifice; गुणानाम् of the qualities; अभिधानत्वात् by describing.

34. It is by the secondary sense being not subsidiary to the sacrifice and by describing the qualities.

The author says that no animal is tied to the eleventh pillar, so no ceremony is necessary "सर्वे वा अन्येयूपाः पशुमंतः अथोपशय एवापशुः" "Animals are tied to other sacrificial posts, but not to the उपशय." So no rope is tied round it. It is a यूप not in the primary sense but only in the secondary sense. When it is called a यूप it is only to describe the qualities. As for example यजमानोवैयूप. "A sacrificer is certainly a sacrificial post." It is only to show the excellence of यूप that यजमान is called यूप.

Adhikaraṇa XIV. Sûtras 35--36 dealing with the subject that in the text पृष्ठैरुपतिष्ठ'ते &c. the word पृष्ट means a matter of the Rigveda.

कर्मणः पृष्ठशब्दः स्यात्तथाभूतोपदेशात्॥ ७ । ३ । ३५ ॥

कर्मणः of an action; पृष्टशब्दः word पृष्ट; स्यात् is; भूतोपदेशात् by laying down similar direction.

35. The word पृष्ठ denotes an action by laying down similar direction.

In connection with अग्निचयन, it is said "पृष्ठैरुपतिष्ठते" "They worship with songs." The word पृष्ट is a proper name of a song in a ज्योतिष्टोम in माध्यंदिनसवन. The objector says that when this word is used in अग्निचयन, it means the peculiarities of the पृष्ट of ज्योतिष्टोम according to the principle of अग्निहोत्र as explained in अधिकरण I of pâda III. at p. 434.

It, therefore, denotes an action and the peculiarities of पृष्ट are (1) the general हिंकार &c. and (2) the particular पृथिवींमनसाध्यायेत्. "meditate on the earth mentally."

अभिधानोपदेशाद्वा विप्रतिषेधाद्द्रव्येषु पृष्ठशब्दः स्यात्

॥ ७ । ३ । ३६ ॥

अभिधानोपदेशात् by mentioning the name; वा on the other hand; विप्रतिषेधात् by prohibition; द्रव्येषु in a substance; पृष्ठशब्दः the word पृष्ठ; स्यात् is.

36. On the other hand, by mentioning the name and prohibition, the word पृष्ठ is used in the sense of substance.

The author says that पृष्ठ means a matter from the Rigveda, as for instance अभित्वाशूरनोनुमः &c. Rig. Veda VIII. 32-22. The reason which he gives is that the आत्मनेपद form of the verb is used which prohibits the उपस्थान (worship). By reason of the instrumental case and the आत्मनेपद form of the verb, the पृष्ठ means the verses from the Rigveda; it therefore prohibits the separate act of उपस्थान. So it is not a transfer of the acts from ज्योतिष्टोम. It means "sitting near fire with mantras" but not doing acts similar to पृष्ठ in ज्योतिष्टोम.

END OF PÂDA III.

PÂDA IV.

Adhikaraṇa I. dealing with the subject that in सौर्यंचरु &c. the transference of subordinate acts is inferred.

The author now proceeds to explain the inferential आनुमानिकं अतिदेश. See the the division at p. 422.

इतिकर्तव्यताविधेर्यजतेः पूर्ववत्त्वम् ॥ ७ । ४ । १ ॥

इतिकर्तव्यता subordinate acts ; अविधेः by reason of being not prescribed; यजतेः of the sacrifice; पूर्ववत्त्वम्, model.

1. The model of the sacrifice by reason of the subordinate acts being not prescribed.

There is a general text belonging to no context सौर्यं चरुं निर्वपेद् ब्रह्मवर्चसकामः (तै० सं० II. 3. 2.) "A person desirous of Brâhmaṇic splendour, should offer boiled rice consecrated to sun." We must before explaining the सूत्र explain what is भावना. It is volition, a faculty by which you desire to accomplish certain object. It consists of three parts. (1) साध्य the desired end *i. e.* the fruit; (2) साधन is the means by which you achieve it, *i. e.* the different materials and (3) इतिकर्तव्यता which is the variety of the subordinate acts which lead up to that main act. See p. 224. "अग्निष्टोमेन स्वर्गकामो यजेत." "A person desirous of heaven, should perform a sacrifice." Here in the text we find all the three elements, but in the text under consideration we see that there are साध्य and साधन both but not इतिकर्तव्यता. The author says that in such cases where the इतिकर्तव्यता is not mentioned, you infer it from the model sacrifice.

Adhikaraṇa II. Sûtras 2—12 dealing with the subject that in the text "सौर्यंचरु" there is Vedic subordinate act.

स लौकिकः स्याद्दृष्टप्रवृत्तित्वात् ॥ ७ । ४ । २ ॥

सः that; लौकिकः wordly; स्याद् is; दृष्टप्रवृत्तित्वात् by seeing its application.

2. It is wordly, by seeing its application.

Now the question is, that when the इतिकर्तव्यता is not prescribed, then there is no rule to determine as to whether it is Vedic or profane? The objector's reply is that when there is nothing particular to indicate it, it should be considered secular. The acts performed to achieve the desired end are secular in as much as their applicability is seen.

वचनात्तु ततोऽन्यत्वम् ॥ ७ । ४ । ३ ॥

वचनात् by the text; तु on the other hand; ततः from that; अन्यत्वम् otherwise.

3. On the other hand, by the text, it is otherwise.

The objector continues that if there be any special text, then the इति-कर्तव्यता is Vedic.

लिङ्गेन वा नियम्येत लिङ्गस्य तद्गुणत्वात् ॥७।४।४॥

लिंगेन by the force of the text; वा on the other hand; नियम्येत is regulated; लिंगस्य of the force of the text; तद्गुणत्वात् by reason of being its character.

4. On the other hand, it is regulated by the force of the text since it is the characteristic of the force of the text.

The author says that the इतिकर्तव्यता is not profane; it is Vedic. It is regulated by the inference derived from the text because it depends upon it. For instance, सौर्यंचरु, प्रयाजैकृष्णलं, (तै० सं० II. 3. 2.) &c. indicate that the इतिकर्तव्यता is Vedic but not profane.

अपि वाऽन्यायपूर्वत्वाद्यत्र नित्यानुवादवचनानि स्युः ॥७।४।५॥

अपिवा not so; अन्यायपूर्वत्वात् by reason of being based on unreasonableness; यत्र where; नित्यानुवादवचनानि permanent restatement.

5. Not so, being based on unreasonableness, when there is permanent restatement.

The objector says that you can not fix the Vedic इतिकर्तव्यता by inference from the texts; how can such inference be drawn where the passages are permanent repetition? It is therefore profane इतिकर्तव्यता.

मिथो विप्रतिषेधाच्च गुणानां यथार्थकल्पना स्यात् ॥७।४।६॥

मिथः mutual; विप्रतिषेधात् by reason of incompatibility; च and; गुणानां of subordinate acts; यथार्थकल्पना real applicability; स्यात् is.

6. And by reason of mutual incompatability, there is the real applicability of the subordinate.

The objector continues in his own way and says that both वैदिक and लौकिक इतिकर्तव्यता can not exist side by side. If it is Vedic इतिकर्तव्यता, it can not be लौकिक. If it is लौकिक इतिकर्तव्यता, it can not be Vedic; when the लौकिक इतिकर्तव्यता is admitted to be applicable, all the subordinate acts of the model sacrifice are transferable. So only one is applicable and that is लौकिक इतिकर्तव्यता.

भागित्वात्तु नियम्येत गुणानामभिधानत्वात्सम्बन्धाद-भिधानवद्यथा धेनुः किशोरेण ॥ ७ । ४ । ७ ॥

भागित्वात् by reason of participating; तु on the other hand; नियम्येत is limited; गुणानाम् of the subordinate acts; अभिधानत्वात् by reason of indication; संबन्धात् by relationship; ~~अभिधानत्वात् like a name;~~ यथा like; धेनुः a cow, a mare; किशोरेण by its colt.

7. On the other hand, it is limited by reason of participating in the extraordinary principle because it indicates the subordinate acts. By virtue of relationship, it is like a name just as mare by the colt.

The author says that here the इतिकर्तव्यता is Vedic; because it partakes of the अपूर्व. The *apurva* is produced by the principal act and the subordinate acts lead up to it. When you mention अग्निहोत्र in कौंडपायिन sacrifice, all the subordinate acts are meant by reason of the mutual relationship between the parts to the whole. He gives an illustration which can not be translated in any other language. धेनु means a cow but when there is the word 'किशोर' (colt) used, the word 'धेनु' comes to mean a mare. So the इतिकर्तव्यता in connection with the principal act which produces अपूर्व is Vedic.

उत्पत्तीनां समत्वाद्वा यथाधिकारं भावः स्यात् ॥७।४।८॥

उत्पत्तीनां of the origin; समत्वात् by reason of equality; वा on the other hand; यथाधिकारं according to the context; भावः existence; स्यात् is.

8. On the other hand, by virtue of the equality of the origin, they are regulated by the context.

The लिंग can not determine it; because प्रयाज &c. are of equal origin. They are all ths constituent parts of आग्नेय. So they pertain to the context of their principal (आग्नेय). If प्रयाज be considered principal, then its शेष namely अनुयाज will be inferred. So the characteristics which are mentioned in connection with the अपूर्व, are to be taken under that heading.

उत्पत्तिशेषवचनं च विप्रतिषिद्धमेकस्मिन् ॥ ७ । ४ । ९ ॥

उत्पत्तिशेषवचनं text as to principal and subordinate acts; च and; विप्रतिषिद्धम् prohibition of the contrary; एकस्मिन् in one.

9. In one sentence, the principal and the subordinate acts are prohibited.

The objector says that when the subordinate acts go to make up the अपूर्व along with the principal, the constituent parts are raised up to a higher position; they are no longer subordinate acts. So the इतिकर्तव्यता is not Vedic and your position that by one text both the principal and its parts are possible is untenable.

विध्यन्तो वा प्रकृतिवच्चोदनायां प्रवर्त्तेत तथा हि लिङ्गदर्शनम् ॥ ७ । ४ । १० ॥

विध्यंतो end of the विधि; वा on the other hand; प्रकृतिवत् like the model sacrifice; चोदनायां in a command; प्रवर्तेत is applicable; तथा similarly; हि because; लिंगदर्शनम् force of the text,

10. On the other hand, it is the end of the विधि; like the model sacrifice, it is applicable in चोदना text; similarly is the force of the text.

The विधि is the command. दर्शपूर्णमासाभ्यांयजेत "Let him perform new and full moon and sacrifices." It is the commencement of the विधि *i. e.* विध्यादि. The sentence or command on the strength of which a person acts or which prompts or induces a person to act or omit to act, is a विधि. विध्यंत is the entire Brâhmaṇa with the पुरोडाश excepting the principal विधि. On the contrary, विध्यादि consists of the ब्राह्मण and पुरोडाश. The author says that the विध्यंत makes the model sacrifice applicable; whatever procedure that belongs to the model sacrifice, applies to those of which it is the model. As for instance the procedure of those of which आग्नेय is the model, is from the आग्नेय. The model sacrifice of the सौर्यंयाग is दर्शपूर्णमास. The whole procedure of दर्शपूर्णमास under the चोदना applies to सौर्यंयाग. There are 3 constituent parts of भावना (1) what (2) by what (3) how. (1) साध्य (2) साधन (3) इतिकर्तव्यता. See at p. 448. The author says that the लिंग also shows the same. The प्रयाज &c. belonging to दर्शपूर्णमास are found in सौर्यंयाग. This argument shows that the इतिकर्तव्यता is Vedic.

लिङ्गहेतुत्वादलिङ्गे लौकिकं स्यात् ॥ ७ । ४ । ११ ॥

लिङ्गहेतुत्वात् by virtue of लिङ्ग being the cause; अलिंगे in a case where there is no लिङ्ग; लौकिक profane; स्यात् is.

11. By virtue of the लिङ्ग being the cause, in a case where there is no लिङ्ग, it will be profane.

The objector says that you base your argument on the लिङ्ग. In those sacrifices where there is no लिङ्ग, the इतिकर्तव्यता will not be Vedic. As for

example ऐन्द्राग्नमेकादशकपालं निर्वपेत् "Let cakes baked on eleven pans be offered to इंद्र and अग्नि."

लिङ्गस्य पूर्ववत्त्वाच्चोदनाशब्दसामान्यादेकेनापि निरूप्येत यथा स्थालीपुलाकेन ॥ ७ । ४ । १२ ॥

लिङ्गस्य of the force of the text; पूर्ववत्त्वात् by reason of the priority; च and; चोदनाशब्दसामान्यात् by reason of चोदना being common; एकेनापि by one only; निरूप्येत determines; यथा just like; स्थालीपुलाकेन with rice in a cauldron.

12. By reason of the priority of लिङ्ग and the चोदना being common, one only determines just as one (grain of) rice in a cauldron.

The author says that the लिङ्ग alone does not determine that the इतिकर्तव्यता is Vedic or profane; the चोदना which is common to all, coupled with the support of the लिङ्ग, determines that the इतिकर्तव्यता is Vedic. Just as you take only one grain of rice from the boiling kettle to see whether the rice has boiled or not, so one illustration is quite sufficient to settle the dispute that the इतिकर्तव्यता is Vedic.

Adhikaraṇa III. Sûtras 13–20. Dealing with the subject that in गवामयन, the subordinate acts of ऐकाहिक should be performed.

द्वादशाहिकमहर्गणे तत्प्रकृतित्वादैकाहिकमधिकागमात्तदाख्यं स्यादेकाहवत् ॥ ७ । ४ । १३ ॥

द्वादशाहिक pertaining to the sacrifice lasting for 12 days; अहर्गण in several days; तत्प्रकृतित्वात् by reason of being the model of it; ऐकाहिकम् of one day; अधिकागमात् by reason of exceeding; तदाख्यं its name; स्यात् is; ऐकाहवत् like a sacrifice for a day.

13. In a sacrifice lasting for several days, the twelve days' sacrifice by reason of being the model of it; exceeding the songs of one day, they will be so called like a sacrifice for a day.

प्रजाकामा गवामयनमुपेयुः "They who are desirous of offspring, resort to गवामयन" After laying this down it is said that ज्योतिः, गौः and आयुः are one day sacrifices in it. The question is whether the इतिकर्तव्यता of द्वादशाह or एकाह applies to गवामयन? In गवामयन there are three यागs known as ज्योतिः, गौः and आयु; they fall under the head of those sacrificees which last for several days; their model is द्वादशाह and as they have their names conventionally fixed, they are ऐकाह. In this state of doubt, the objector comes forword and

says that the गवामयन has its model in the द्वादशाह by reason of its lasting for several days and the विश्वजित is द्वादशाह though there are ऐकाहिक sacrifices named distinctly, yet they would not apply as more Vedic hymns are recited with modifications.

लिङ्गाच्च ॥ ७ । ४ । १४ ॥

लिंगात् by reason of the force of the text; च and.

14. And by force of the text.

The objector gives a reason in support of his view. He says that the लिङ्ग also shows that the इतिकर्तव्यता of द्वादशाह belongs to गवामयन. "द्वाभ्यां लोमावद्यति, द्वाभ्यांत्वचं, द्वाभ्यामसृग् द्वाभ्यां मांसं" "With two he offers hair, with two he offers skin, with two he offers blood and with two he offers flesh." After giving these 6 pairs यद्द्वादशोप सदोभवंति आत्मान मेतन्निरवदयते "Those which are twelve उपसद्s, (oblations) are offerings to the self." From these texts, the inference is that the procedure of द्वादशाह applies. The illustration taken from एकादशिनी sacrifice is another लिङ्ग. There 361 series of soma extraction called सुतिs in a गवामयन; it is said यस्यातिरिक्त मेकादशिन्या मालभेरन् अप्रियंभ्रातव्यमनिरिच्येतद्वौ द्वौपशू: समस्येयु कनीयश्चायु: कुर्वीरन्यदेते ब्राह्मणवंतः नवपशवश्चालभ्यंते नाप्रियंभ्रातव्यमतिरिच्यते नकनीयश्चायु:कुर्वीत "He who sacrifices an excess of animals in एकादशिनी, will have the increase of deadly enemies; two animals should be put in pair, the younger should be used in आयु: but they who sacrifice the nine animals belonging to ब्राह्मण will have neither an increase of deadly enemies, nor the younger will complete आयु." If eleven is multiplied by 32, the total comes to 352; the remaining nine animals in order to complete 361 series of soma extractions are called ब्राह्मणवान् in the text. This fact also shows that the इतिकर्तव्यता of द्वादशाह applies.

न वा क्रत्वभिधानादधिकानामशब्दत्वम् ॥ ७ । ४ । १५ ॥

न वा not so; क्रत्वभिधानात् by reason of the name of the sacrifice; अधिकानाम् of more songs; अशब्दत्वम् without an authority.

15. Not so, by reason of the name of the sacrifice; and of the more songs there is no authority.

The author gives his own view; he says that the name of the sacrifices is distinctly given; they are ऐकाह while the द्वादशाह is based upon inference of चोदक. The नामधेय which is based upon perception is superior to चोदक. So the result is that the इतिकर्तव्यता is of एकाह in a गवामयन. You say that more songs are recited; but there is no authority for this statemsnt. It is not based on नामधेय but on a special text.

लिङ्गं संघातधर्मः स्यात्तदर्थापत्तेर्द्रव्यवत् ॥ ७ । ४ । १६ ॥

लिङ्ग force of the text; संघातधर्मः a characteristic of the collection of sacrifices; स्यात् is ; तदर्थापत्तेः by reason of securing the object; द्रव्यवत् like the material.

16. The लिङ्ग is the characteristic of the collection of sacrifices by reason of securing the object like the material.

As to लिंग mentioned in सूत्र 14, the objector says that it is the characteristic of the अहर्गण. The द्वादशाह is the collection of days (अहसंघात) and it secures fruit. गवामयन is also a species of अहसंघात and it also secures a fruit. Here it partakes of all the characteristics of द्वादशाह. As for example when wild rice is substituted for the rice, it partakes of all the characteristics of the rice and nndergoes all the processes reqnired for purifying it and making it fit for the sacrifice.

न वार्थधर्मत्वात्संघातस्य गुणत्वात् ॥ ७ । ४ । १७ ॥

न वा not so ; अर्थधर्मत्वात् by reason of partaking the characteristic of the reward ; संघातस्यगुणत्वात् the aggregate being subordinate.

17. Not so, by reason of partaking the characteristic of the reward, the aggregate being subordinate.

The author says that you are wrong; the द्वादशाह secures the object and so it does not partake of the quality of the अहर्गण, it being subordinate; just as when one says "bring me king's man", a man is brought but not the king: so when one takes cooked food the principal ingredient is always thought of but not minor eatables namely vegetables and soup &c. The days therefore in the sacrifice produce the fruit but not the संघात (aggregate) so the 12 उपसद्s (oblations) are not characteristics of the अहर्गण but of द्वादशाह.

अर्थापत्तेर्द्रव्येषु धर्मलाभः स्यात् ॥ ७ । ४ । १८ ॥

अर्थापत्तेः by reason of securing the object; द्रव्येषु in the materials; धर्मलाभः transference of the characteristic; स्यात् is.

18. By reason of securing the object, there is transference of the characteristics in the materials.

The author says that you have given the example of the wild rice. It is a substitute of the rice and so it will partake of all its characteristics and undergoes all the processes.

प्रवृत्त्या नियतस्य लिङ्गदर्शनम् ॥ ७ । ४ । १९ ॥

प्रवृत्त्या by the application; नियतस्य of the fixed; लिङ्गदर्शनम् symbol or mark.

19. Fixed by the application, there is the symbol or mark.

The anthor says that the first day of द्वादशाह and that of गवामयन are called प्रायणीय. The twelve उपसद्s as a matter of course follow, when the principal is accepted; they do not come by a चोदक text.

विहारदर्शनं विशिष्टस्यानारभ्यवादानां प्रकृत्यर्थत्वात् ॥ ७ । ४ । २० ॥

विहारदर्शनं seeing the 12th day ceremony; विशिष्टस्य of 11th animal srcrifice which is special; आनारभ्यवादानां of the general statement; प्रकृत्यर्थत्वात् by reason of being for the model sacrifice.

20. Seeing the 12th day ceremony of animal sacrifice which is special, by virtue of the general statement being for the model sacrifice.

The author further explains his view. There is an एकादशिनी sacrifice in which 11 animals are sacrificed. There is a certain ceremony on the 12th day which is called विहार· There is अनारभ्य text belonging to no context आग्नेय मेव प्रथमेऽहनि आलभेरन्, सारस्वतीं मेषीं द्वितीये, सोम्यं बभ्रुं तृतीये वारुण मंततः "Let an animal consecrated to Agni be brought for sacrifice on the first day, an ewe consecrated to सरस्वती on the second day, tawny coloured animal consecrated to सोम on the third day and an animal consecrated to वरुण on the last day." This process is to be repeated. As a rule अनारभ्य text belongs to a model sacrifice; the present text will, therefore, apply to ज्योतिष्टोम; but there are not many days; so the text will be read in connection withद्वादशाह. In the latter, there are no ज्योतिः, गौः and आयुः; the text will therefore be read in connection with गवामयन. This is the reason why विहार is seen in गवामयन.

END OF PÂDA IV.

END OF CHAPTER VII.

CHAPTER VIII.

PADA I.

Adhikaraṇa I. Dealing with प्रतिज्ञा (promise, enunciation).

अथ विशेषलक्षणम् ॥ ८ । १ । १ ॥

अथ now; विशेषलक्षणम् the definition of the special.

1. Now is the definition of the special.

In the foregoing chapter the अतिदेश has been described generally. Now the author enters into a new chapter and makes a promise to describe it specially. This sûtra is a प्रतिज्ञा sûtra and is an introduction to the subject which the author wishes to treat in the chapter.

Adhikaraṇa II. Dealing with the peculiarities of the special action.

यस्य लिङ्गमर्थसंयोगादभिधानवत् ॥ ८ । १ । २ ॥

यस्य whose; लिंगम् work; अर्थसंयोगात् by reason of the connection with the object; अभिधानवत् like a name.

2. Whose mark by reason of the connection with the object like a name.

सौर्यंचरुं निर्वपेद्ब्रह्मवर्चसकामः (तै० सं० II. 3. 2) Here is a text "Boiled rice should be offered to सूर्य by a man who is desirous of the splendour of a Brâhmaṇ." In the text, we have the अपूर्व; it is the *apûrva* which actuates a person to the performance of an act. We have therefore in the text two essential elements of भावना given, namely साध्य and साधन. The सौर्ययाग is the means to secure the Brâhmaṇic glory or splendour. But the विध्यंत or the procedure is not described. We do not know which is the देवता and what are the materials. It puts a person on an enquiry. The above text will read thus "सौर्यंचरुं निर्वपेदाग्नेयवत्." The word निर्वपेत् is the लिंग or mark which puts one to enquire how the offering should be made. The reply is that you should perform it like an आग्नेय sacrifice. The procedure of the आग्नेय will govern the सौर्ययाग.

Adhikaraṇa III Sūtras 3-10 dealing with the subject that in a soma sacrifice, the characteristics of इष्टि are not transferred.

प्रवृत्तित्वादिष्टेः सोमे प्रवृत्तिःस्यात् ॥ ८ । १ । ३ ॥

प्रवृत्तित्वात् by reason of the application; इष्टेः of इष्टि; सोमे in सोम (sacrifice); प्रवृत्तिः procedure; स्यात् is.

3. In a *soma* sacrifice, the procedure of इष्टि applies by reason of the application.

"ज्योतिष्टोमेन स्वर्गकामोयजेत" "A person desirous of heaven should perform अग्निष्टोम" The question is what is the (विध्यंत) procedure? The reply to the objector is that the procedure of इष्टि *i. e.* दर्शपूर्णमासयाग governs the सोम sacrifice. The reason is that the procedure of इष्टि applies to दीक्षणीया, आतिथ्या, प्रयणीया and animal sacrifice. Lastly comes सोमयाग. The objector says that the procedure of इष्टि governs all the above said sacrifices in order. Why should it not govern सोमयाग?

लिङ्गदर्शनाच्च ॥ ८ । १ । ४ ॥

लिंगदर्शनात् by reason of the inference; च and,

4. And there is also an inference.

तस्यैकशतं प्रयाजानुयाजाः "It has one hundred प्रयाजs and अनुयाजs." These characteristics of इष्टिs are met with in a सोमयाग in which there are hundred प्रयाजs and अनुयाजs.

कृत्स्नविधानाद्वाऽपूर्वत्वम् ॥ ८ । १ । ५ ॥

कृत्स्नविधानात् by laying down all the details; वा on the other hand; अपूर्वत्वम् peculiarity of an extraordinary principle.

5. On the other hand, by laying down all the details, there is the peculiarity of an extarordnary principle.

The author says that the सोमयाग has all the details laid down, and therefore does not stand in need of borrowing the procedure from elsewhere. The इतिकर्तव्यता is known from the verb 'यजति'.

स्रुगभिघारणाभावस्य च नित्यानुवादात् ॥ ८ । १ । ६ ॥

स्रुगभिघारणाभावस्य of non-existence of spoon and sprinkling of ghee; च and; नित्यानुवादात् by reason of the permanent restatement.

6. And there are no spoon and sprinkling of ghee by virtue of the permanent restatement.

"घृतंवैदेवावज्रं कृत्वा सोममघ्नन् स्रुचौवाहू । तस्मात् स्रुचिसोमहविर्नासाद्यते । न सोममाज्येनाभिघारयंति" "The gods making a thunderbolt from ghee, killed *Soma*; the two स्रुक्स् are its arms. The offering of soma is therefore not placed in स्रुक् (spoon) nor is it saturated with ghee." The author assigns another reason for holdiug the सोमयाग to be a model in itsetf. He says that under the text there are no spoon and the sprinkling of ghee; if the दर्शपूर्णमास had been the model of सोमयाग, such could not have been the case. It is a नित्यानुवाद a permanent statement of fact.

विधिरिति चेत् ॥ ८ । १ । ७ ॥

विधिः prohibition; इतिचेत् if you say.

7. If it be said that it is a prohibition.

The objector says that it is not नित्यानुवाद but it is a negative precept; the text prohibits the two ingredients of दर्शपूर्णमास which are not applicable to सोमयाग. It prohibits so much and no further.

न वाक्यशेषत्वात् ॥ ८ । १ । ८ ॥

न not; वाक्यशेषत्वात् by reason of completing the sentence.

8. No, by reason of completing the sentence.

The author says that it is not विधि but an अर्थवाद. It completes a sentence. अवधिषुर्वा एतत् सोमंयदभिषुण्वंति । यदस्यभ्रुचौवाहूकुर्वंति । यन्नाज्यमंतिकमकार्षुः । "Those who brew the *soma*, kill it, if they make spoons its arms and bring *ghee* near it." There is elsewhere a विधि of which it is an अर्थवाद; अंशुरंशुस्ते देवसोमाप्यायताम् (T. S. I. 2. 11. 1.) ॥ "O! god, soma let each particle of thine increase." If the former text be considered to be a विधि, there will be a split of a sentence.

शङ्कतेचानुपोषणात् ॥ ८ । १ । ९ ॥

शंकते he doubts; च and; अनुपोषणात् by reason of not fasting.

9. And he doubts by reason of not fasting.

यदनुपोष्य प्रयायाद्द ग्रीववद्ध मेनममुष्मिंल्लोके नेनीयेरंस्तस्मादुपोष्य प्रयायात् । "Those who remain without fasting, are carried to the other world tied with their necks, one should therefore remain fasting." This is the procedure in दर्शपूर्णमास that one has to observe a fast but such

is not the case in a सोमयाग and there is, therefore, no transference from दर्शपूर्णमास.

दर्शनमैष्टिकानां स्यात् ॥ ८ । १ । १० ॥

दर्शनम् seen ; ऐष्टिकानाम् minor offerings ; स्यात् is.

10. There are minor offerings seen.

This is a reply to the argument put forward in sûtra 4 by the objector. You say that there are प्रयाज and अनुयाज offerings from which you infer that the models of soma sacrifice are full and new moon sacrifices. But they are the offerings in दीक्षणीया &c. down to अवभृथ. Their number is the same. They are the subordinate parts of सोमयाग which is therefore, an अपूर्व in itself.

Adhikarana IV. Dealing with the transference of the characteristics of इष्टिs in ऐंद्राग्नि sacrifice.

इष्टिषु दर्शपूर्णमासयोः प्रवृत्तिः स्यात् ॥ ८ । १ । ११ ॥

इष्टिषु in इष्टिs; दर्शपूर्णमासयेाः of the new and full moon sacrifices; प्रवृत्तिः application ; स्यात् is.

11. In इष्टिs there is the application of full and new moon sacrifices.

The question is what procedure will regulate ऐंद्राग्न sacrifice. The author has laid down a general law that the विध्यंत of दर्शपूर्णमास governs the इष्टिs. He has given no reason. Śabara says, that in the text ऐन्द्राग्नमेकादशकपालंनिर्वपेत् । "Let one offer cakes baked on eleven pans, to इंद्र and अग्नि deities," the word निर्वपति means offering of ghee in a spoon to the fire; this procedure belongs to दर्शपूर्णमासयाग and so the procedure of दर्शपूर्णमास regulates the ऐंद्राग्न.

Adhikarana V. Dealing with the transference of the procedure of दर्शपूर्णमास to the अग्निषोमीय animal sacrifice.

पशौ च लिङ्गदर्शनात् ॥ ८ । १ । १२ ॥

पशौ in an animal sacrifice; च and ; लिङ्गदर्शनात् by seeing the inference from the text.

12. And in an animal sacrifice, by seeing the inference from the text.

The next question is, what is the procedure that regulates the अग्निषोमीय

animal sacrifice? The author's reply is that it is the विध्यंत of दर्शपूर्णमास The reason, he says, is that an inference can be made from the Vedic texts. एकादश प्रयाजान् एकादशानुयाजान्, स्रौवमाघार्य जुह्वा पशुमनक्ति. "There are eleven प्रयाजs and eleven अनुयाजs; he besmears the animal with जुहू after sprinkling ghee from स्रुवा (ladle)".

Adhikaraṇa VI. Dealing with the transference of procedure of अग्निषोमीय to सवनीय and other animal sacrifice.

दैक्षस्य चेतरेषु ॥ ८ । १ । १३ ॥

दैक्षस्य, of अग्नीषोमीय; च and; इतरेषु in others.

13. And of अग्निषोमीय, in others.

The next question is, what procedure will regulate the सवनीय, निरूढ and अनुबंध्य? The reply is that the विध्यंत of अग्निषोमीय applies to other animals also. The word दैक्ष means अग्निषोमीय. The लिंग is आलभेत which is common to all. The verb indicates that the model sacrifice is अग्निषोमीय. "वपयाप्रातः सवनेचरंति, पुरोडाशेनमध्यंदिनेऽङ्गैस्तृतीयसवने"। "They complete the morning libation with fat, midday with पुरोडाश cake and the third libation with limbs." The procedure of सवनs is common to all animal sacrifices. औदुम्बरोयूपोभवति. "A sacrificial post is made of उदुम्बर tree". These facts support the view embodied in the अधिकरण.

Adhikaraṇa VII. Dealing with the transference of the procedure of सवनीय to the ऐकादशिनी animal sacrifice.

ऐकादशिनेषु सौत्यस्य द्वैरशन्यस्य दर्शनात् ॥८।१।१४॥

ऐकादशिनेषु a sacrifice in which eleven animals are sacrificed; सौत्यस्य of the time for preparing the सोम; द्वैरशन्यस्य of two ropes; दर्शनात् by seeing.

14. By seeing the time for preparing the soma and two ropes in ऐकादशिनी animal sacrifice.

The question is, what विध्यंत will govern the sacrifice in which eleven animals are sacrificed? The reply according to the author is that it is the विध्यंत of सवनीय that governs the एकादशिनी. The reason is that two ropes by which animals are tied round a sacrificial post and the time for preparation of soma are common to both. अग्निष्ठाद्द्वेरशने आदायद्वाभ्यां रशनाभ्यामेकैकं यूपंपरिव्ययति. "A priest fit to sit near the fire taking two ropes, ties the two ropes round each sacrificial post."

Adhikaraṇa VIII. Dealing with the transference of the procedure of ऐकादशिनी to the sacrifice where a large number of animals are sacrificed.

तत्प्रवृत्तिर्गणेषु स्यात्प्रतिपशु यूपदर्शनात् ॥ ८ । १ । १५॥

तत्प्रवृत्तिः its application; गणेषु collection of animals; स्यात् is; प्रतिपशुयूपदर्शनात् by reason of seeing separate sacrificial posts for each animal.

15. In the collection of animals, that applies by reason of seeing separate sacrificial posts for each animal.

We have seen अग्निषोमीय, सवनीय, अनुबंध्य and ऐकादशिनी where one and eleven animals are respectively sacrificed. The question is, what procedure will regulate a sacrifice where animals more than 11 are sacrificed? The author's reply is that the विध्यंत of ऐकादशिनी will apply. The reason is that in the first three, there is only 1 sacrificial post; it is only the ऐकादशिनी where there are more sacrificial posts than one. So the procedure of ऐकादशिनी applies to the पशुगण sacrifice.

Adhikaraṇa IX. Dealing with the transference of the procedure of सोमयाग to indefinite sacrifices.

अव्यक्तासु तु सोमस्य ॥ ८ । १ । १६ ॥

अव्यक्तासु in indefinite sacrifices; तु on the other hand; सोमस्य of the soma yâga.

16. On the other hand in indefinite sacrifices of the soma.

What is the procedure in those sacrifices in which the materials and the deity are not known? They are called अव्यक्तयाग which is translated here as indefinite. "अभिजितायजेत" "Let him perform अभिजित्." "In such cases" says the author "the सोमयाग is the model."

Adhikaraṇa X. Dealing with the transference of the procedure of द्वादशाह to अहर्गण.

गणेषु द्वादशाहस्य ॥ ८ । १ । १७ ॥

गुणेषु in sacrifices which last for days; द्वादशाहस्य of 12 day's sacrifice.

17. In sacrifices which last for days, of the द्वादशाह.

What is the procedure in those sacrifices which last for days? The reply according to our author is that it is the विध्यंत of द्वादशाह that governs अहर्गण, it belongs to the class of a द्वादशाह sacrifice.

Adhikaraṇa XI. Dealing with the transference of the procedure of गवामयन in a session of sacrifice lasting for a year.

गव्यस्य च तदादिषु ॥ ८ । १ । १८ ॥

गव्यस्य of गवामयन sacrifice ; च and ; तदादिषु in sacrifices like it &c.

18. And in sacrifices like that &c., of the गवामयन.

What is the procedure in a session of sacrifices lasting for a year like आदित्यामयन, तपस्विनामयन&c.? The reply according to our author is that it is the विधंत of गवामयन that governs them because they belong to the class of sacrifices lasting for a period of a year or upwards.

Adhikaraṇa XII. Dealing with the transference of the procedure of the first part to the latter part of assemblage of days.

निकायिनां च पूर्वस्योत्तरेषु प्रवृत्तिः स्यात ॥८।१।१९॥

निकायिनां of assemblage of days ; च and ; पूर्वस्य of the first ; उत्तरेषु in the latter ; प्रवृत्तिः application ; स्यात् is.

19. And of assemblage of days, the procedure of the first applies to the latter part.

There are sacrifices lasting for days called by one name such as साह स्र, सायस्क. The question is, what is the procedure that applies to them? The reason for this question is that the procedure for the preceding days is provided for but there is no provision for the procedure of the succeeding days. Under such circumstances, the procedure of the preceding days applies to the succeeding days.

Adhikaraṇa XIII. Sûtras 20—22 dealing with the subject that fruit &c. are not transferred.

कर्मणस्त्वप्रवृत्तित्वात्फलनियमकर्तृसमुदायस्यानन्वयस्तद्बन्धनत्वात्॥ ८ । १ । २० ॥

कर्मण: of the principal act ; तु on the other hand ; अप्रवृत्तित्वात् by reason of non-application ; फलनियमकर्तृसमुदायस्य of the fruit, the rule, the agent and the aggregate ; अनन्वयः non-transfer ; तद्बन्धनत्वात् by reason of dependence.

20. By reason of the non-application of the principal act, the fruit, the rule, the agent and the aggregate are not transferred, because they depend on it.

The present sûtra solves the question relating to the things that are transferred from the model sacrifice to the modified sacrifice. The principal act is not transferred; if that is tranferred, then there will be no new name. It is only the characteristics or minor details that are tranferred. The fruit is not transferred; the fruit of the model sacrfice and that of the modified

sacrifice are different. The rule is also different; the दर्शपूर्णमास sacrifices are to be performed for one's whole life while सौर्ययाग is not to be performed for such a length of period. The sacrificers are different, they can not be one and the same at a time. The aggregate which goes to constitute the name of दर्शपूर्णमास can not be the same as that of the सौर्ययाग. So our author says that these aforesaid four parts can not be transferred, because they constitute the act and they are inseparable.

प्रवृत्तौ चापि तादर्थ्यात् ॥ ८ । १ । २१ ॥

प्रवृत्तौ in the application ; च and ; अपि also ; तादर्थ्यात् by reason of its being for the object of that.

21. And in the application also by reason of its being for the object of that.

The author gives an additional reason in support of his view. He says that the minor details benefit the act but the fruit is for the sacrificer and it is not for the benefit of the action; similarly the rule is not for the action but for the guidance of the sacrificer to perform the sacrifice; the sacrificer himself is actuated by the desire to obtain heaven but not by the act itself; lastly the whole sacrifice is to secure the fruit but not to perform the act So all these ingredients confer no benefit on the act itself, and are not, therefore, tranferable.

अश्रुतित्वाच्च॥ ८ । १ । २२ ॥

अश्रुतित्वात् by reason of being not laid down ; च and.

22. And by reason of being not laid down.

The author gives another reason. He says that the procedure of दर्शपूर्णमास regulates the सौर्ययाग and so the प्रयाज and अनुयाज offerings are transferred as a matter of course to the सौर्य ११. The fruit &c. can not be transferred by the विध्यंत and there being no direct text for their transference, they can not be transferred.

Adhikaraṇa XIV. Sûtras 23—25 dealing with the subject that the purificatory acts which are ends in themselves such as milking of the cows, are not transferable.

गुणकामेष्वाश्रितत्वात्प्रवृत्तिः स्यात् ॥ ८ । १ । २३ ॥

गुणकामेषु in the subordinate acts which are objects in themselves; आश्रितत्वात् by reason of dependence ; प्रवृत्तिः application ; स्यात् is.

23. In the subordinate acts which are ends in themselves, by reason of dependence there is application.

The objector says that the subordinate acts which are performed for some object, are also transferable. As for example, गोदोहनेन प्रणयेत्पशुकामस्य, उपास्मै गायतानर. "Let him carry water in a milk-pail, if desirous of cattle; O! singer, sing for him." In गोदोहन there is a ceremony which is called प्रणयन carrying of water in spoons. चमसेनापः प्रणयेत् । गोदोहनेन पशुकामस्य. "Carry water with a spoon; of one desirous of cattle in a milk-pail." This is in connection with new and full moon sacrifices. The दर्श and पूर्णमासयागs are the models of सौर्ययाग. When प्रणयन applies to the modified sacrifice, its dependent and connected ceremony गोदोहन is also transferred. When you pull the canvas, the picture which it bears, is also pulled along with it.

निवृत्तिर्वा कर्मभेदात्॥ ८ । १ । २४ ॥

निवृत्तिः non-application; वा on the other hand; कर्मभेदात् by reason of the difference of the act.

24. On the other hand, there is non-application by reason of difference of the act.

The author says that the two acts are different. The object of the spoon is for the sacrifice and that of the milking of the cow is for the person. So it does not necessarily follow that on the application of the one, the other applies.

अपि वाऽतद्विकारत्वात्क्रत्वर्थत्वात्प्रवृत्तिः स्यात्
॥ ८ । १ । २५ ॥

अपि वा on the other hand; अतद्विकारत्वात् by reason of its being not modified; क्रत्वर्थत्वात् by reason of its being for the sacrifice; प्रवृत्तिः application; स्यात् is.

25. On the other hand, by reason of its being not modified and being for the sacrifice, there is the application.

"खादिरंवीर्य्यकामाययूपंकुर्यात्" । "For one who is desirous of strength, a sacrificial post of खदिर wood should be made." The author says that where the object is for the sacrifice, the subordinate act along with the object is transferred. The sacrificial post should be made of खदिर wood by a person desirous of prowess. The object of the sacrificial post is connected with the sacrifice.

Adhikarana XV. Dealing with the subject that in the cooked rice pertaining to सौर्याग, the two touching-ceremonies are optional.

एककर्मणि विकल्पोऽविभागो हि चोदनैकत्वात् ॥ ८ । १ । २६ ॥

एककर्मणि in one action; विकल्पः option; अविभागः indivisibility; हि because; चोदनैकत्वात् by reason of one command.

26. In one action, there is option because it is indivisible by reason of one command.

There is a text in connection with सौर्याग. सौर्यं चरुं निर्वपेद्ब्रह्मवर्चसकामः (तै० सं० II, 3. 2) A person desirous of Brâhmaṇic splendour, should offer boiled rice consecrated to sun." In the दर्शपूर्णमासयागs which are the model sacrifices, there are two acts of touching called अभिमर्शन "चतुर्होत्रापौर्णमासीमभिमृशेत । पंचहोत्रामावस्याम्". Let one touch the offerings of पूर्णमासी with चतुर्होतृ verse and the offerings of अमावस्य with पंचहोतृ verse." "The "पृथिवीहोता" &c. are चतुर्होतृमंत्र and "अग्निर्होता" &c. are पंचहोतृमंत्र (See p. 388 and 389 of तै० ब्रा० Poona edition). The question is, whether this double अभिमर्शन applies to सौर्याग or not? Does चतुर्होता apply to सौर्याग when it is performed on the full moon day and पंचहोता when it is performed on the new moon day? The reply of the author is that it is optional. It can not be bifurcated in सौर्याग by reason of the चोदना being one.

Adhikarana XVI. Dealing with the transference of the procedure of आग्नेय to the boiled rice in सूर्याग.

लिङ्गसाधारण्याद्विकल्पः स्यात् ॥ ८ । १ । २७ ॥

लिङ्गसाधारण्यात् by reason of the लिङ्ग (inference) being common; विकल्पः option; स्यात् is.

27. There is option by reason of the लिङ्ग being common.

The question is, whether the विध्यंत of the boiled rice pertaining to सौर्याग is of दर्शपूर्णमास or आग्नेय? The objector says that according to the view expressed in the preceding अधिकरण, it is optional because there is one लिङ्ग "प्रयाजे प्रयाजे कृष्णलं जुहोति". तै० सं० II. 3. 3. In every प्रयाज, he makes a कृष्णल offering."

ऐकार्थ्याद्वा नियम्येत पूर्ववत्त्वाद्विकारो हि ॥ ८ । १ । २८ ॥

ऐकार्थ्यात् by reason of its being for one object; वा on the other hand;

नियम्येत is regulated; पूर्वत्वात् by reason of its being a model sacrifice; विकार: modified sacrifice; हि therefore.

28. On the other hand, it is regulated by reason of its being for one object; because it has a model, therefore it is a modified sacrifice.

The author says that the सौर्ययाग is a modified sacrifice and it has a model. Because सौर्ययाग and आग्नेय have one deity as their object, the विध्यंत of आग्नेय therefore regulates the procedure of सौर्ययाग.

अश्रुतित्वान्नेति चेत् ॥ ८ । १ । २९ ॥

अश्रुतित्वात् by reason of not hearing it; इतिचेत् if you say.

29. If you say "by reason of not hearing it".

The objector says that if you break up the तद्धित in सौर्य, it means 'whose deity is sun or suns' and the आग्नेय also, means 'whose deity is Agni or अग्नि's'. So the सौर्य and आग्नेय have not one deity as their object.

स्याल्लिङ्गभावात्॥ ८ । १ । ३० ॥

स्यात् is; लिङ्गभावात् by force of the text.

30. There is one deity by the force of the text.

The author says that there are texts which indicate that the deity of the aforesaid sacrifices is one.

In connection with सौर्ययाग. "अमुमेवादित्यंस्वेनभागधेयेनोपधावति सएवैनं ब्रह्मवर्चसंगमयति" (तै० सं० २।१।१८) "He runs near the sun with his portion of offering; he obtains Brâhmaṇic splendour for him." In connection with आग्नेय there is the following text :—

अंगिरसोवाइतउत्तमा: स्वर्गमायंस्तेयज्ञवास्त्वभ्यायंस्ते पुरोडाशंकुर्मंभूत्वा प्रसर्पंतमपश्यं स्तंब्रुवन् इंद्रायध्रियस्व बृहस्पतयेध्रियस्व विश्वेभ्यो देवेभ्योध्रियस्वेति। सतानाह नध्रिये। तमब्रुवन्नग्नये ध्रियस्वेति। सोब्रवीत् ध्रियेहं। यदाग्नेयोऽष्टाकपालोऽमावस्यायांपौर्णमास्यां चाच्युतोभवति। अग्निमेव स्वेनभागधेयेन समर्द्धयति॥ तै० सं० (२।६।३) "The Angiras having been uplifted from here, went to heaven; having gone to the sacrificial ground they saw पुरोडाश in the form of a tortoise creeping; they said "stop for इंद्र'; 'stopfor बृहस्पति' "for all the gods, stop." He said to them "I shall not stop." They said "stop for Agni." He said "I shall stop" When one offers cakes baked on eight pans on new

and full moon days, he becomes exalted; he nourishes Agni with his own share."

तथा चान्यार्थदर्शनम् ॥ ८ । १ । ३१ ॥

तथा similarly ; च and ; अन्यार्थदर्शनम् seeing the other texts.

31. Similarly there are other texts.

The author quotes other texts in support of one deity. "अग्निर्हमूर्ध्नादिवः" Rig. Veda V. II. 44. 16. "Agni is the head of heaven. "उदुत्यंजातवेदसं". Rig. Veda I. 50. 1. "Him, the well known Sun," in सौर्ययाग.

Adhikaraṇa XVII. Sûtras 32—34 dealing with the subject that in the collision of the offering and the deity, the offering prevails.

विप्रतिपत्तौ हविषा नियम्येत कर्मणस्तदुपाख्यत्वात् ॥ ८ । १ । ३२ ॥

विप्रतिपत्तौ in case of conflict ; हविषा by offering ; नियम्येत is regulated ; कर्मणः of action ; तदुपाख्यत्वात् by reason of its being an integaral part of it.

32. In case of conflict, it is regulated by the offering, by reason of the action being the integral part of it.

There is a text ऐन्द्रमेकादशकपालंनिर्वपेत्. "Let him offer cakes baked on eleven pans to इंद्र". There are two words here from which an inference can be made; if you look to 'ऐंद्र' it is governed by the सन्नाय procedure; if you look to 'एकादशकपाल' then the विध्यंत of पुरोडाश applies. In this kind of conflict, the author says that the offering governs the procedure but not the deity. The reason is that the internal part of the sacrifice is the material and external part of it is the deity.

तेन च कर्मसंयोगात् ॥ ८ । १ । ३३ ॥

तेन with that ; च and ; कर्मसंयोगात् by reason of its connection with the act.

33. And with that, by reason of its connection with the action.

The author gives another reason in support of his view. What he says is, that the offering is the लिङ्ग of the action, just as smoke is that of the fire.

गुणत्वेनदेवताश्रुतिः ॥ ८ । १ । ३४ ॥

गुणत्वेन as a quality ; देवताश्रुतिः the mention of the deity.

34. As a quality there is the mention of the deity.

The author further expands his view राजपुरुषः पूज्यः 'A king's man is to be respected.' Here the king is not praised; it is his official; so in the same way in ऐंद्रंपयः 'milk consecrated to इंद्र', the attention is at once directed to पय (milk) but not to ऐंद्र. (consecrated to इंद्र). So the deity is subordinate and is mentioned as such.

The second explanation is that the sacrifice secures the fruit desired and is performed in honour of the deity. So in an indirect way the deity confers the boon aud he is therefore praised indirectly and is, therefore, subordinate.

Adhikaraṇa XVIII. Sûtras 35–39. Dealing with the subject that in the हिरण्य sacrifice called (शतकृष्णल) hundred rattis, the procedure of the material applies.

हिरण्यमाज्यधर्मस्तेजस्त्वात् ॥ ८ । १ । ३५ ॥

हिरण्यम् golden sacrifice ; आज्यधर्मः partakes of the procedure of ghee offering; तेजस्त्वात् by reason of the splendour.

35. The golden sacrifice partakes of the procedure of the ghee offerings by reason of the splendour.

There is a sacrifice called हिरण्य in which there are hundred pieces of gold weighing a ratti. There is a text in connection with it प्राजापत्यं घृते-चरुं निर्वपेच्छतकृष्णलमायुष्कामः "One who is desirous of longevity should offer hundred pieces of gold in the shape of rice boiled in ghee to प्रजापति." See at 419. The question is, whether it partakes of the procedure of the ghee oblation which is made silently or of the wild rice offerings? The reply according to the objector, is that it is the procedure of ghee offerings that regulates it; because according to the view expressed in the foregoing Adhikaraṇa, it is the similarity of the material that regulates the procedure. Here gold is transparent and ghee is also transparent and both are therefore similar.

धर्मानुग्रहाच्च ॥ ८ । १ । ३६ ॥

धर्मानुग्रहात् by partaking of the quality ; च and.

36. And by partaking of the quality.

The objector further supports his view by saying that gold partakes many of the qualities of ghee. As for instance reflection.

औषधं वा विशदत्वात् ॥ ८ । १ । ३७ ॥

औषधं pertaining to the sacrifice in which wild rice is used ; वा on the other hand ; विशदत्वात् by reason of its expansion.

37. On the other hand, it partakes of the procedure of the sacrifice in which wild rice is used by reason of its expansion.

The author rejects the view of the objector. No; there you are wrong; the gold pieces after which the sacrifice is called are very strong and solid; and the wild rice is also solid; so there is a similarity between the gold and the wild rice by reason of their being solid. Gold is solid but ghee in its natural state is liquid; so there is no similarity.

चरुशब्दाच्च ॥ ८ । १ । ३८ ॥

चरुशब्दात् by reason of the word 'boiled rice'; च and.

38. And by reason of the word 'boiled rice'.

The author gives an additional reason in support of his view. He says that the word चरु is used in the text quoted in the commentary on सूत्र 35.

तस्मिश्च श्रपणश्रुतेः ॥ ८ । १ । ३९ ॥

तस्मिन् in it; च and; श्रपणश्रुतेः by reason of the mention of boiling.

39. And in it, there is mention of boiling.

The author gives further reason in support of his view. He says that we hear of boiling; this is possible in case of rice but not in the case of ghee.

Adhikaraṇa XIX. Sûtras 40—43 dealing with the subject that in the honey mixed with water there is the transference of the procedure pertaining to the ghee oblation done in silence.

मधूदके द्रव्यसामान्यात्पयोविकारः स्यात् ॥ ८ । १ । ४० ॥

मधूदके in honey mixed with water; द्रव्यसामान्यात् by reason of similarity of fluidity; पयोविकारः modification of milk; स्यात् is.

40. In honey mixed with water by similarity of fluidity, there is the modification of milk.

In connection with चित्रा sacrifice it is laid down "दधिमधुघृतं धाना उदकंतंडुलाः तत्संसृष्टं प्राजापत्यं भवति" "Curd, honey, ghee, fried rice, water and rice; all these mixed together are fit offerings to प्रजापति." The question is what procedure is applicable to the mixture of honey and water called मधूदक.

The objector says that milk is also liquid and the honey-mixture is also liquid; so the procedure applicable to सन्नाय regulates the procedure of the mixture under discussion.

आज्यं वा वर्णसामान्यात् ॥ ८ । १ । ४१ ॥

आज्यं pertaining to ghee oblation ; वा on the other hand ; वर्णसामान्यात् by reason of the similarity of the colour.

41. It is the procedure applicable to the ghee oblations that regulates it, by reason of the similarity of colour.

The author gives a positive denial and says that the procedure of ghee offering applies; the reason is that the honey mixture and ghee are both similar in colour.

धर्मानुग्रहाच्च ॥ ८ । १ । ४२ ॥

धर्मानुग्रहात् by reason of partaking of its quality ; च and.

42. And by reason of partaking of its quality.

The author supports his view by another reason that both ghee and the honey-mixture can be cleaned and the milking of the cow which is a peculiarity of the milk is not applicable to the honey mixture. So the procedure of the ghee oblations governs the honey mixture.

पूर्वस्य चाविशिष्टत्वात् ॥ ८ । १ । ४३ ॥

पूर्वस्य of the former ; च and ; अविशिष्टत्वात् by reason of its being common.

43. And of the former being common.

The author further explains his view. You say that both milk and honey-mixture are liquid, and therefore similar, but ghee is also liquid; so your argument loses force on the ground of fluidity. So the silent procedure, which pertains to the ghee oblations, regulates the honey-mixture.

END OF PĀDA I.

PĀDA II.

Adhikaraṇa 1 Sūtras 1—9 dealing with the transference of the procedure pertaining to दर्शपूर्णमासयाग to वाजिनेज्या and सौत्रामणि.

वाजिने सेामपूर्वत्वं सौत्रामणयाञ्च ग्रहेषु ताच्छब्द्यात् ॥ ८ । २ । १ ॥

वाजिने, in वाजिनेज्या; सेामपूर्वत्वं whose model is सेाम yâga; सौत्रामण्यां in सौत्रामणि; च and; ग्रहेषु cups; ताच्छब्द्यात् by reason of the word 'सेाम'.

1. In वाजिनेज्या and in the cups of सौत्रामणि, the soma yâga is the model by reason of the word 'soma'.

There are sacrifices known as वाजिनेज्या and सौत्रामणि. What is the procedure in these two sacrifices, whether it is of सेामयाग or दर्शपूर्णमासयाग? The texts in connection thereof are as follows "वाजिभ्योवाजिनं" "आश्विनंगृह्णाति" "To the horses, whey." "He takes आश्विन cup." The objector says that the विध्यंत of सेामयाग applies, because of the word सेाम occuring in that connection "सेामोवैवाजिनं" "सुरासेाम." "Soma is whey." "The wine is Soma."

अनुवषट्काराच्च ॥ ८ । २ । २ ॥

अनुवषटकारात् by reason of pronouncing the word वषट्कार in the end; च and.

2. And by reason of pronouncing the word 'वषट्कार' in the end.

The objector now proceeds to give reason in support of his view "वाजिनस्याग्नेवीहीत्यनुवषट्करोति" सुरायावीहीत्यनुवषट्करोति." "He pronounces वषट् after 'come, O! Agni, for the sake of whey'." "He pronounces वषट् after 'come, for the sake of wine'." Here in these texts the वषट्कार is pronounced at the end; this fact goes to show that the procedure of सेाम governs these sacrifices.

समुपहूय भक्षणाच्च ॥ ८ । २ । ३ ॥

समुपहूय after invitation; भक्षणात् by eating; च and.

3. And by eating after invitation.

The objector gives the third reason in support of his view that the procedure of सेाम guides these sacrifices. Just as in soma yâga people are invited and partake of the soma juice so also here the same thing happens. In सौत्रामणि wine is drunk in cups.

क्रयणश्रपणपुरोरुगुपयामग्रहणासादनवासोपनहनञ्च तद्वत् ॥ ८ । २ । ४ ॥

क्रयण purchasing; श्रपण boiling; पुरोरुक् offering; उपयाम reciting of उपयाम; ग्रहण taking; आसादन placing; वासोपनहनं tying in a cloth; च and; तद्वत् like it.

4. Purchasing, boiling, offering, reciting (of उपयाम &c.): partaking, placing and tying in a cloth, are like it.

The objector further supports his view by लिङ्ग (1) क्रयण; just as सोम is purchased so is wine "सीसेनक्लीबात् क्रय्या कुवलसक्तुभिराश्विनंक्रीणाति" "With lead, it should be purchased from a eunch; he purcases आश्विन cup with gruel of a water-lily." (2) श्रपण, just as soma is fermented, so is wine "मैत्रावरुणंपयसाश्रीणातिआश्विनं सक्तुभिः श्रीणाति. "He boils milk for मित्रावरुण deities, he ferments wine with gruel." (3) पुरोरुक्; there is one offering in both. (4) उपयाममंत्र; "उपयामग्रहीतोऽस्यच्छिद्रायत्वा" "Thou art taken by means of a ladle for thy continual pouring." It is recited in both (5) ग्रहण, "अश्विनंग्रहंगृह्णाति" "He takes the Aświn cup." Taking of the cup is similar in both. (6) आसादन; गृहीत्वाऽऽसादति "After uplifting it, he places it;" placing of the cups is similar. (7) वासोपनहनं puting on silk cloth and living in this way for three nights. The वासोपनहनं is very different word. From sûtra 181 of chap. VII of कात्यायन श्रौतसूत्र it appears that it is a piece of cloth for tying soma.

प्रेष्यतिचसोमोपनहनमाहर सोमपर्याणहनमाहरोष्णीषमाहरेति "He orders 'Bring cloth for tying soma, bring cloth for carrying it from the cart, and bring turban," p. 456 of कात्यायनश्रौतसूत्र of Chaukhamba Sanscrit series. From these distintive marks, the objector infers that विध्यंत of सोमयाग applies to the वाजिनेज्या and सौत्रामणि.

हविषा वा नियम्येत तद्विकारत्वात ॥ ८ । २ । ५ ॥

हविषा by the offering: वा on the other hand; नियम्येत् is regulated; तत् that; विकारत्वात् by reason of its modification.

5. On the other hand, it is regulated by the offering by reason of its modification.

The author gives his own view and says that it is the sameness of the material which is the विध्यंत. It is therefore the procedure of the new and full moon sacrifices, that governs the वाजिनेज्या and सौत्रामणि because वाजिन is the modified form of सान्नाय्य and wine is the fermented form of some vegetable.

प्रशंसा सोमशब्दः ॥ ८ । २ । ६ ॥

प्रशंसा praise; सोमशब्दः the word 'सोम'.

6. The word 'soma' is by way of praise.

The objector replies each point raised in the opening part of the अधिकरण. He says that as to the word सोम occuring in the text quoted on the commentary on sûtra 1, it is by way of extolling it.

वचनानीतराणि ॥ ८ । २ । ७ ॥

वचनानि words; इतराणि others.

7. Others are mere words.

As to the reasons given in sûtra 4, the author says that they are verbal; they do not apply.

व्यपदेशश्च तद्वत ॥ ८ । २ । ८ ॥

व्यपदेशः naming; च and; तद्वत् like it.

8. And the naming is like it.

The author says that the naming is also in praise and means no more "शष्पैरेवदीक्षणीयामाप्नोति । तोक्मभिः प्रायणीयां । सिंहलोमभिरातिथ्यां ॥ "He performs दीक्षणीया with grass, प्रायणीया with new barley grain, आतिथ्या with the lion's hairs."

पशुपुरोडाशस्य च लिङ्गदर्शनम् ॥ ८ । २ । ९ ॥

पशुपुरोडाशस्य of animal पुरोडाश; च and; लिङ्गदर्शनम् seing the mark.

9. And by seeing the marks of animal पुरोडाश.

The author says that there is a distinctive mark. The cups are called पशुपुरोडाश. "नैतेषांपशूनां पुरोडाशा विद्यंते । ग्रहपुरोडाशाह्येते पशवः" "The cakes of the flesh of these animals do not exist; but these animals are cakes in the form of cups." The cakes of the animal sacrifice are not used but the cups are called पुरोडाश here.

Adhikaraṇa 11. Sûtras 10—14 dealing with the subject that in the animal sacrifice, the procedure of सत्राय applies.

पशुः पुरोडाशविकारः स्याद्देवतासामान्यात् ॥८।२।१०॥

पशुः animal sacrifice, पुरोडाशविकारः modification of पुरोडाश; स्यात् is; देवता सामान्यात् by reason of the similarity of the deity.

10. Animal sacrifice is the modification of *puroḍâśa* by reason of the similarity of the deity.

In ज्योतिष्टोम sacrifice, an अग्नीषोमीय animal is sacrificed "योदीक्षितो-यदग्नीषोमीयंपशुमालभते" "He is initiated, who brings अग्नीषोमीय animal for sacrifice." In this connection the question is, whether in the case of an animal sacrifice, the procedure of the *purodâśa* applies or that of सांनाय्य? The reply of the objector is that it is the procedure of पुरोडाश that applies here. The reason is that the deity of the अग्नीषोमीय and the पुरोडाश is the same.

प्रोक्षणाच्च ॥ ८ । २ । ११ ॥

प्रोक्षणात् by sprinkling water; च and.

11. And by sprinkling of water.

The objector gives a reason in support of his view. Sprinkling of water is the characteristic of the पुरोडाश and it is also found in the animal sacrifice. अद्भ्यस्त्वौषधीभ्योजुष्टं प्रोक्षामि," I sprinkle water of the herbs on the worshipped." (Maitrâyaṇi Saṃhitâ, I. 2. 15; 24. 12. III. 9. 6; 124. 11).

पर्य्यग्निकरणाच्च ॥ ८ । २ । १२ ॥

पर्य्यग्निकरणात् by surrounding it with fire on all sides; च and.

12. And by surrounding it with fire on all sides.

The objector further gives his reason in support of his view. He says that making a circle of fire is the characteristic of पुरोडाश. "आहवनीया दुल्मुकेनपशुं पर्य्यग्निकरोति". "He surrounds an animal with the torch fire on all sides from आहवनीय."

सान्नाय्यं वा तत्प्रभवत्वात् ॥ ८ । २ । १३ ॥

सान्नाय्यं pertaining to सन्नाय; वा on the other hand; तत्प्रभवत्वात् by reason of being produced from it.

13. On the other hand, it is the modification of सन्नाय by reason of its being produced from it.

The author proceeds to lay down his own view and says that it is the modified form of सन्नाय *i. e.* the procedure of सन्नाय applies to the animal sacrifice. The reason is that it is produced from the animal. See the explanation of सन्नाय in the commentary on sûtra 41 of pâda IV of chap .VI, at p. 353.

तस्य च पात्रदर्शनात ॥ ८ । २ । १४ ॥

तस्य its; च and; पात्रदर्शनात् by seeing the vessel.

14. And by seeing its vessel.

The author now relies on the लिङ्ग. An उखा a kind of vessel, used in सन्नाय, is seen in an animal sacrifice. This fact also strengthens his view "यदिपशुरुखायांपचेत्". "If one roasts flesh in an उखा." उखा is a kind of moving hearth. See at p. 244.

Adhikaraṇa III. Sûtras 15—18 dealing with the transference of the procedure of milk to the animal sacrifice.

दध्नः स्यान्मूर्त्तिसामान्यात् ॥ ८ । २ । १५ ॥

दध्नः of the curd; स्यात् is; मूर्तिसामान्यात् by reason of the similarity of the form.

15. Of the curd by reason of the similarity of the form.

We have seen in the proceding अधिकरण that the procedure of सन्नाय applies to पशु sacrifice. What is सन्नाय, whether it is the modification of curd or milk? The objector says that it is the modification of curd because both animal and curd are solid.

पयो वा कालसामान्यात् ॥ ८ । २ । १६ ॥

पयः milk; वा on the other hand; कालसामान्यात् by reason of time being common.

16. On the other hand, milk by reason of time being common.

The author gives his own view that the model is milk. Milk and flesh are produced fresh from an animal, they are not modifications of any. Curd is produced from milk. Milk is internal part and curd is external.

पश्वानन्तर्यात् ॥ ८ । २ । १७ ॥

पश्वानन्तर्यात् by reason of animal being proximate.

17. By reason of the animal being proximate.

The author gives another reason in support of his view. He says that both flesh and milk are produced from an animal directly and nothing intervenes.

द्रवत्वं चाविशिष्टम् ॥ ८ । २ । १८ ॥

द्रवत्वं motion; च and; अविशिष्टम् being common.

18. And motion being common.

The author proceeds to give another reason in support of his view. An animal goes and milk flows if not kept in a vessel. So the quality of द्रवत्व is common to both.

Adhikaraṇa IV. Sûtras 19---23 dealing with the transference of the procedure of milk to आमिक्षा.

आमिक्षोभयभाव्यत्वादुभयविकारः स्यात् ॥८।२।१९॥

आमिक्षा curd-dish; उभयभाव्यत्वात् by reason of being produced from both; उभयविकारः the modification of both ; स्यात् is.

19. आमिक्षा is the modification of both by reason of being produced from both.

The objector says that आमिक्षा is the modification of both milk and curd "तप्ते पयसि दध्यानयति सा वैश्वदेव्यामिक्षा" "It is called, आमिक्षा consecrated to all the d ities, when curd is put in hot milk." आमिक्षा is produced thus. First milk is heated and curd is placed in it. The solid portion of it, is called आमिक्षा and the watery portion is called वाजिन. See at p. 207. The objector's view is that it is produced from both, so it partakes the nature of both. It is, therefore, a modification of both.

एकं वा चोदनैकत्वात् ॥ ८ । २ । २० ॥

एकं one; वा on the other hand; चोदनैकत्वात् by reason of one command.

20. On the ot er hand, by reason of one command.

The author says that it can be a modification of one but can not be a modification of both, because the text quoted by you, shows that there can be only one विध्यंत "वैश्वदेव्यामिक्षा". "A curd-dish consecrated to विश्वेदेवा

दधिसंघातसामान्यात् ॥ ८ । २ । २१ ॥

दधि curd; संघातसामान्यात् by reason of solidity being common.

21. It is curd by reason of solidity being common.

The objector says "let your view be accepted; let it be a modification of one only. In that case आमिक्षा is the modification of curd because the curd is thick and आमिक्षा is also thick."

पयो वा तत्प्रधानत्वाल्लोकवद्दध्नस्तदर्थत्वात् ॥८।२।२२॥

पयः milk; वा on the other hand; प्रधानत्वात् by reason of its being principal; लोकवत् as in ordinary life; दध्नः of curd; तदर्थत्वात् by reason of its being for it.

22. On the other hand, it is milk, by reason of its being principal as in ordinary life because curd is for it.

The author says that आमिक्षा is a modification of milk. The milk is in large quantity and curd is put in the heated milk in a small quantity. The milk is principal and the curd is for thickening it and is therefore of secondary importance. In the absence of curd, any other acid can be put in, for thickening the milk. So the आमिक्षा is a modification of milk.

धर्म्मानुग्रहाच्च ॥ ८ । २ । २३ ॥

धर्मानुग्रहात् by partaking of its quality; च and.

23. And by partaking of its quality.

The author gives another reason in support of his view. He says that milk is fresh and the वैश्वदेवs are also fresh. But curd is stale and can not, therefore, be the model of आमिक्षा.

Adhikaraṇa V. Sûtras 24--28 dealing with the subject that in द्वादशाह by reason of the division of सत्र & अहीन, the procedure applies according to the rule.

सत्रमहीनश्च द्वादशाहस्तस्योभयथा प्रवृत्तिरैककर्म्यात्

॥ ८ । २ । २४ ॥

सत्रं sacrificial session; अहीनः a sacrifice lasting for days; द्वादशाह lasting for 12 days; तस्य its; उभयथा both ways; प्रवृत्तिः application; ऐककर्म्यात् by reason of the action being one.

24. Sacrificial sessions and the sacrifice lasting for more than one day are द्वादशाह; its application is both ways by reason of the action being one.

The sacrifices which last for many days and are called द्वादशाह, are as follows प्रायणीय, अतिरात्र, पृष्ठ्य, षडह, त्रयश्छंदोमा, अविवाक्यमहः, उदयनीय, अतिरात्र. They are therefore divided into two main heads (1) अहीन and (2) सत्र One or two persons may join together in an अहीन sacrifice lasting for more than one day and in a सत्र many persons take part. "एकोद्वौ वाहवोचा-

ऽहीनेनयजेरन् । तानंशोक्षिता याजयेयुः । गृहपतिसप्तदशा स्वयमृत्विजो ब्राह्मणाः सत्रमुपेयुः ॥ "Let one, two or many perform अहीन; let the initiated one make them perform their sacrifice; the master of the house himself, seventeen ऋत्विक्s and ब्राह्मणs sit in a sacrificial session." The विध्यंत of द्वादशाह is two fold and द्वादशाह is the model of the अहर्गण sacrifice. "द्वादशाह श्चहर्गणानां प्रकृतिः" "द्वादशाह is the model of अहर्गण sacrifices" Further अहर्गण are of two kinds (1) the sacrifices lasting for two nights to 11 nights called अहीन; (2) the sacrifices lasting for thirteen nights and upwards called सत्रs. The objector says that the अहीन and सत्र are अहर्गण, so their procedure is governed by द्वादशाह.

अपि वा यजतिश्रुतेरहीनभूतप्रवृत्तिः स्यात्प्रकृत्या तुल्यशब्दत्वात् ॥ ८ । २ । २५ ॥

अपि वा on the other hand; यजतिश्रुतेः by reason of the text about यजति; अहीनभूतप्रवृत्तिः the application of अहीन; स्यात् is; प्रकृत्या with model sacrifice; तुल्यशब्दत्वात् by reason of the equality of the word.

25. On the other hand, by hearing 'यजति', the application is of अहीन, because of the equality of the word with the model.

The author says, you are wrong where you hear the word 'यजति', it applies to अहीन and the procedure of अहीन applies. The reason is that the word applicable to the modified sacrifice is the same as that applicable to the model sacrifice. As for instance "द्वादशाहेनप्रजाकामोयजेत." "Let one who is desirous of progeny, perform द्वादशाह." But in those sacrifices of which सत्र is the model, the verb 'आसीरन्', or 'उपेयुः' is used as ऋद्धिकामाउपेयुः । ऋद्धिकामोपासीरन् । "Let one desirous of wealth perform a sacrifice."

द्विरात्रादीनामेकादशरात्रादहीनत्वं यजतिचोदनात् ॥ ८ । २ । २६ ॥

द्विरात्रादीनाम् of द्विरात्रि etc; ऐकादशरात्रात् up to sacrifices lasting for eleven nights; अहीनत्वं partaking the nature of अहीन; यजतिचोदनात् by reason of the command expressed in यजति.

26. Of द्विरात्र &c. up to sacrifices lasting for eleven nights are अहीन by reason of the command expressed in यजति.

The author explains those sacrifices which are governed by यजतिचोदना. They are sacrifices lasting for two nights up to eleven nights. Their procedure is governed by the अहीन sacrifice, because they are अहीन i. e, come under the class of sacrifices lasting for more than one day."

त्रयोदशरात्रादिषु सत्रभूतस्तेष्वासनोपायिचोदनात्‌ ॥ ८ । २ । २७ ॥

त्रयोदशरात्रादिषु in those sacrifices which last for 13 nights and upwards; सत्रभूतः the procedure of सत्र ; तेषु in them; आसनोपायिचोदनात्‌ by reason of the word उपासीरन्‌ and उपेयुः

27, In those sacrifices which last for 13 nights and upwards, the procedure of सत्र applies by reason of the words "उपेयुः" and "उपासीरन्‌,"

The author explains what सत्रs are. There are sacrifices lasting for 13 nights or upwards and their procedure is that of a सत्र. You can find them out by such words as उपेयुः and उपासीरन्‌. For example "त्रयोदशरात्रं ऋद्धिकामा उपेयुश्चतुर्दशरात्रं प्रतिष्ठाकामाउपासीरन्‌", "Those who are desirous of wealth perform a sacrifice lasting for thirteen nights; and those who are desirous of honour, perform a sacrifice lasting for a fortnight."

लिङ्गाच्च ॥ ८ । २ । २८ ॥

लिङ्गात्‌ by reason of a mark ; च and.

28. And by reason of a mark.

The author in support of his view makes an inference from the Vedic texts.

अग्निष्टोमोवै प्रजापतिः सउत्तरानेकाहानसृजत । तमेतं द्विरात्रादयोऽहर्गणाऊचुस्त्वमस्मान्‌ माहासीः ॥ "अग्निष्टोम is the lord of the universe; he created the succeeding ones and एकाहs; the द्विरात्रs &c. which are the अहर्गणs said to him, 'dost thou not kill us'."

Adhikaraṇa VI. Sûtras 29-32 dealing with the transference of the procedure of सत्र to पंचदशरात्र &c.

अन्यतरतोऽतिरात्रत्वात्‌ पंचदशरात्रस्याहीनत्वं कुण्डपायिनामयनस्य च तद्भूतेष्वहीनत्वस्य दर्शनात्‌ ॥८।२।२९॥

अन्यतरतः by reason of being other ; अतिरात्रत्वात्‌ by reason of being अतिरात्र; पंचदशरात्रस्य of a sacrifice which lasts for 15 nights ; अहीनत्वं the nature of अहीन; कुण्डपायिनामयनस्य of कुण्डपायिनामयन; च and; तद्भूतेषु in their dependence on it ; अहीनत्वस्यदर्शनात्‌ by seeing the nature of अहीन.

29. By reason of being other and being अतिरात्र, the पंचदशरात्र

and कुंडपायिनामयन are अहीन because the अहीन nature is seen in their dependence on it.

पंचदशरात्रs are "त्रिवृदग्निष्टुदग्निष्टोम स्त्रिरात्रो दशरात्र उदयनीयोऽतिरात्रः"

त्रिवृत्, अग्निष्टुत्, अग्निष्टोम; त्रिरात्रः, दशरात्रः, उदयनीयः and अतिरात्रः

In कुंडपायिनामयन there is monthly अग्निहोत्र in the beginning and दशरात्र in the end. The महाव्रतs are उदयनीय, and अतिरात्र. In these two, there is no अतिरात्र in the beginning but there is in the end. The सूत्र therefore uses the word अन्यतर other or latter. The objector says that the पंचदशरात्र and कुंडपायिनामयन being अतिरात्र in the latter part, they have the distinctive features of अहीन. He further relies on the text "यदन्यतरतोऽतिरात्रस्तेनाहीनः" "because the latter part is अतिरात्र, therefore अहीन" and says that they are seen to be अहीन in the Vedic texts.

अहीनवचनाच्च ॥ ८ । २ । ३० ॥

अहीनवचनात् by reason of the text mentioning it to be अहीन; च and.

30. By reason of the text mentioning it to be अहीन.

The objector in support of his view relies on the Vedic text quoted in the concluding part of the commentary on sûtra 29.

सत्रे वोपायिचोदनात् ॥ ८ । २ । ३१ ॥

सत्रे in a sacrificial session; वा on the other hand; उपायिचोदनात् by reason of the command containing the form of the verb 'उपायि'.

31. On the other hand, in a सत्र by reason of the command containing the form of the verb 'उपायि'.

The author says that they both partake of the nature of a सत्र by reason of the verb 'उपेयुः' used. येपन्भूतिकामयिच्छेंतस्तपनं पंचदशरात्रमुपेयुः ॥ "Those who are desirous of success, should resort to the पंचदशरात्र sacrifice." In connection with कुंडपायिनामयन the text is भूतिकामाउपेयुः "Let those who are desirous of success, resort to it". But Śabara in his commentary further adds that these texts are in the nature of a command and have preference over the text quoted in the commentary on सूत्र 29 which is by way of अर्थवाद recommendation.

सत्रलिङ्गञ्चदर्शयति॥ ८ । २ । ३२ ॥

सत्रलिङ्ग the mark of a सत्र; च and; दर्शयति shows.

32. And there is the mark of a सत्र.

The author relies on the inference derived from the text in support of his view. गृहपति गृंहपतिः सुब्रह्मण्य सुब्रह्मण्यः "The master of the house is the master and the priest is priest." In connection with the कुंडपायिनामयन the text is quoted. गृहपति सप्तदशासत्रमुपेयुः "The master of the house (making up) seventeen should resort to a सत्र," is a text seen in connection with a सत्र.

END OF PÂDA II.

PÂDA III.

Adhikaraṇa I. Sûtras 1—2 dealing with the subject that in the case of a single god, the procedure of आग्नेय applies; in that of अग्नावैष्णव, the procedure of अग्निषोमीय applies.

हविर्गणे परमुत्तरस्य देशसामान्यात् ॥ ८ । ३ । १ ॥

हविर्गणे in the case of manifold offerings ; परं subsequent ; उत्तरस्य of the subequent ; देशसामान्यात् by reason of common sequence.

1. In the case of the manifold offerings, the subsequent to the subsequent by reason of the common sequence.

The example of the manifold offerings is "अग्नावैष्णवमेकादशकपालंनिर्वपेत्, सारस्वतंचरुं, वार्हस्पत्यचरुं अग्नये पावकाय अग्नयेशुचये" "Let one offer cakes baked on eleven pans consecrated to Agni and विष्णु, boiled rice consecrated to सरस्वती, to वृहस्पति, to the holy अग्नि, to the pure अग्नि". The question is, whether आग्नेय is the विध्यंत of अग्नावैष्णव and the विध्यंत of the अग्नीषोमीय belongs to the offering to single deities? The objector's reply is that in the case of such manifold offerings, the offering to a single deity which comes subsequent is the modified form of अग्नीषोमीय, which is also subsequent; and the preceding one *i. e.* आग्नावैष्णव is the modified form of the आग्नेय which is first in the above quoted text. The objector says that the reason is obvious; the procedure is governed by the order in which they come.

देवतया वा नियम्येतशब्दत्त्वादितरस्याश्रुतित्वात् ॥ ८ । ३ । २ ॥

देवतया by the deity; वा on the other hand; नियम्येत is regulated; शब्दत्वात् by reason of the nature of the word ; इतरस्य of other ; अश्रुतित्वात् by reason of there being no text.

2. On the other hand, it is regulated by the deity by reason of the nature of the word and of the other, there is no text.

The author says that you are wrong; in the case of हविर्गण the criterion is the deity but not the sequence. The deity is mentioned by the text as for instance "अग्नावैष्णव अग्नयेशुचये" but the seqence is no where mentioned in the text. The conclusion is that अग्नीषोमीय is the model of अग्नावैष्णव by reason of double deity being common to both of them and आग्नेय is the model of the शुचिदेवता by reason of the single deity being common to both.

Adhikaraṇa II. Sûtras 3—5 dealng with the subject that in जनकसप्तरात्र, in those days when त्रिवृत् is sung the procedure of द्वादशाह applies.

गणचोदनायां यस्य लिङ्गं तदावृत्तिः प्रतीयेताग्नेयवत्
॥ ८ । ३ । ३ ॥

गणचोदनायां in a command relating to multilipcity; यस्य whose; लिङ्ग mark; तदावृत्तिः repetition of it; प्रतीयेत appears; आग्नेयवत् like आग्नेय.

3. In a command relating to multiplicity, it appears that that one is to be repeated whose mark is like आग्नेय.

In connection with जनकसप्तरात्र, it said that "चत्वारित्रिवृन्त्यहान्यग्निष्टोमप्रमुख्यानि" "Four days of त्रिवृत songs अग्निष्टोम being principal." There are four days for songs; on the first day the त्रिवृत् psalm is sung. The question is whether the same psalm is to be sung on the following days like the model पृष्ट or on account of the number of days, the procedure of the songs of द्वादशाह will apply? The objector says that as त्रिवृत psalm is sung on the first day, the same is to be repeated on the following days because of the चोदना being common to both; as was the case in the आग्नेय by reason of the deity being common. "अग्नयेपावकाय, अग्नयेशुचये". "To the holy Agni, to the pure Agni."

नानाहानि वा संघातत्वात्प्रवृत्तिलिङ्गेन चोदनात्
॥ ८ । ३ । ४ ॥

नानाहानि many days; वा on the other hand; संघातत्वात् by reason of collection; प्रवृत्तिलिंगेन by the mark of the commencement; चोदनात् by reason of the command.

4. On the other hand, many days (द्वादशाह) by reason of the

collection, because the command is regulated by the mark of commencement.

The author says that the procedure of पृष्ट does not apply but that of the द्वादशाह applies; the reason is clear because the ceremony extends over a large number of nights out of which four days are for the religious music. The qnestion then naturally arises, what is the force of four days of त्रिवृत्? There is nothing wrong when the procedure of द्वादशाह applies, because the त्रिवृत् song is sung on the first day and on the remaining three days, पंचदश, सप्तदश and एकविंशस्तोमs are sung succesively.

तथा चान्यार्थदर्शनम् ॥ ८ । ३ । ५ ॥

तथा, similarly; च and; अन्यार्थदर्शनम् another text.

5. And similarly there is another text.

The author relies on the Vedic texts in support of his view. "चत्वारि त्रिवृन्ति अहानि अग्निष्टोममुखानि" "येषामग्निष्टोमः प्रथमः इतरेऽनग्निष्टोमाः": "Four days of त्रिवृत् songs of which अग्निष्टोम is principal." "Of which अग्निष्टोम is the first, and others are non-अग्निष्टोमs." These texts show that first is अग्निष्टोम; if it had been the repetition of the first day, all of them would be अग्निष्टोमs.

Adhikaraṇa III. Sûtras 6—7 dealing with the subject that the procedure of षडह applies to षट्त्रिंशद्रात्र.

कालाभ्यासेऽपि बादरिः कर्मभेदात् ॥ ८ । ३ । ६ ॥

कालाभ्यासे in the repetition of time; अपि also; बादरिः the name of a ऋषि कर्मभेदात् by reason of the difference of action.

6. In the repetition of time also, the view of बादरि is (the same) by reason of the difference of action.

In connection with षडत्रिंशद्रात्र soma yâga ceremony, it is said "षडहाभवंति चत्वारोभवंति, पंचहाभवंति." "There are six days, 5 days." The question is, whether the procedure of द्वादशाह applies or that of षडह applies? The objector says that according to the view embodied in the previous Adhikaraṇa and that of बादरि, in such cases where there is multiple of time as 24 and 36, the विध्यंत of द्वादशाह willapply, because each extraction of soma is a different act.

तदावृत्तिं तु जैमिनिरह्नामप्रत्यक्षसंख्यत्वात् ॥८।३।७॥

तदावृत्तिं the repetition of it; तु on the other hand; जैमिनिः the name of a

ऋषि ; अह्नाम् of the days; अप्रत्यक्षसंख्यत्वात् by reason of the number being inferential not perceptive.

7. On the other hand, according to Jaimini, it is the repetition of it (षडह) because the number of days is inferential.

The author says no; the ceremony that lasts for days which are multiples of six, is guided by षडह, the reason is that the number six is primary and the multiples thereof namely 24 and 36 are only inferential and so their विध्यंत is षडह.

Adhikaraṇa IV. Sûtras 8—9 dealing with the subject that in collection of संस्थाs, the procedure of द्वादशाह applies.

संस्थागणेषु तदभ्यासः प्रतीयेत कृतलक्षणग्रहणात् ॥८।३।८॥

संस्थागणेषु in the collection of songs; तदभ्यासः repetition of it; प्रतीयेत appears; कृतलक्षणग्रहणात् by reason of partaking its peculiarity.

8. In the collection of songs, it appears to be a repetition of the model because it partakes of its peculiarities.

Now in the present Adhikaraṇa, the author treats of the collection of songs called संस्थाs, as for example. "अग्निष्टोमः पंचोक्थ्यः, शताग्निष्टोमंभवति, शतातिरात्रंभवति". "अग्निष्टोम, पंचोक्थ्य, शताग्निष्टोम, and शतातिरात्र". The question is, whether it is a repetition of ज्योतिष्टोम or of the days where the collection of songs is recited? The objector says that it is the repetition of ज्योतिष्टोम, because it partakes of the peculiartties of ज्योतिष्टोम; अग्निष्टोम, उक्थ्य, षोडशी, अतिरात्र are the collections of songs (संस्था) and come under ज्योतिष्टोम.

अधिकाराद्वा प्रकृतिस्तद्विशिष्टा स्यादभिधानस्य तन्निमित्तत्वात् ॥८।३।९॥

अधिकारात् by reason of चोदना text; वा on the other hand; प्रकृतिः model; तद् विशिष्टा characterised by it; स्यात् is; अभिधानस्य of the name; तत् निमित्तत्वात् by reason of being for it

9. On the other hand, the model is characterised by it (उक्थ्य) by virtue of the चोदना text and the name is for its sake.

The author gives his own view that the model which is द्वादशाह is characterised by the उक्थ्य &c. and the songs are sung on the completion of

the ceremonies after which the songs are named; it is the अग्निष्टोम &c. which give the name to the collection of songs, but not the collection of songs to name ज्योतिष्टोम. So the procedure of द्वादशाह applies to संस्थागण.

Adhikaraṇa V Sûtras 10—11 dealing with the transference of songs from ज्योतिष्टोम to शतोक्थ्य &c.

गणादुपचयस्तत्प्रकृतित्वात् ॥ ८ । ३ । १० ॥

गणात् from the collection of days; उपचयः transference; तत् प्रकृतित्वात् by reason of its being a model.

10. There is a transference from the collection of days (द्वादशाह) by reason of its being a model.

There is a text "शतोक्थ्यंभवति, शतातिरात्रंभवति" "There is शतोक्थ्य (possessing hundred songs) and there is शतातिरात्र (having hundred अतिरात्रs)." The question in this Adhikaraṇa is, whether the songs should be borrowed from द्वादशाह or ज्योतिष्टोम? According to the objector the songs should be borrowed from द्वादशाह. He says that you have already laid down in the preceding अधिकरण that the model of the संस्थागण is द्वादशाह; it, therefore, follows that the songs of द्वादशाहगण will he transferred to शतोक्थ्य and शतातिरात्र. This is called the doctrine of उपचय.

एकाहाद्वा तेषां समत्वात्स्यात ॥ ८ । ३ । ११ ॥

एकाहात् from one day ceremony; वा on the other hand; तेषां theirs; समत्वात् by reason of equality; स्यात् is.

11. On the other hand, from the one day ceremony, because they are equal with the modified.

The author says that the songs are borrowed from the ज्योतिष्टोम because the द्वादशाह has no songs; they both stand in need of borrowing from another. According to the well known adage "no beggar begs from another beggar", the borrowing is not from द्वादशाह but from ज्योतिष्टोम.

Adhikaraṇa V. Sûtras 12—36 dealing with the subject that in "गायत्रमेतदहर्भवति &c." the transference of original गायत्री is meant.

गायत्रीषु प्राकृतीनामवच्छेदः प्रकृत्याधिकारात्संख्यात्वादग्निष्टोमवदव्यतिरेकात्तदाख्यत्वम्॥ ८ । ३ । १२ ॥

गायत्रीषु in गायत्री metre; प्राकृतीनाम् of the models; अवच्छेदः dropping of the letters; प्रकृत्यधिकारात् by reason of their arising from the model; संख्यात्

by the number; अग्निष्टोमवत् like अग्निष्टोम; अव्यतिरेकात् invariably; तदाख्यत्वम् that name.

12. In the गायत्री metre the letters are dropped from those metres coming from the model by virtue of borrowing from the model and by reason of the number, like the अग्निष्टोम; because that name invariably applies.

It is said "वाजपेयेनेष्ट्वा बृहस्पतिसवेन यजेत" "Having offered oblations by वाजपेय, let him perform बृहस्पतिसव;" further it is said "गायत्रमेतदहर्भवति" "There is one day of गायत्री metre". Here in the oneday sacrifice called बृहस्पतिसव many metres such as जगती and त्रिष्टुप् are transferred from its model ज्योतिष्टोम. The question that arises for solution in this अधिकरण, is whether गायत्री can be formed by dropping letters from the metres such as जगती and त्रिष्टुप् or the गायत्री which is mentioned above means the गायत्री verse in one of the दशतयी verses? गायत्री verse consists of 24 letters; so the objector says that as verses are borrowed from the ज्योतिष्टोम in बृहस्पतिसव, so the गायत्री can be formed by dropping any additional letters that may be in other metres. He gives an example of अग्निष्टोम. शताग्निष्टोमंभवति; in such a case you drop the उक्थ्य of द्वादशाह as laid down in the preceding Adhikaraṇa; similarly according to the principle laid down in the अधिकरण, the गायत्री metre can be formed because it has a fixed number of letters *viz.* 24. The term गायत्री invariably applies to a metre of 24 letters, so it can be formed by dropping additional letters from another metre or combination of metres.

तन्नित्यवच्च प्रथक्सतीषु तद्वचनम् ॥ ८ । ३ । १३ ॥

तत् it; नित्यवत् permanent; च and; प्रथक्सतीषु in different; तद्वचनम् the word.

13. And it is permanent and the word applies in other than this.

The objector continues and says that the term गायत्री applies to a metre of 24 letters "येहिद्वे गायत्र्यौ साएकाजगती" "Those which are two गायत्री's go to constitute one जगती." There are two गायत्रीs in a जगती metre and there are therefore 48 letters in it (जगती). If the term गायत्री had applied to a Rik verse and then two ऋक् verses will not make up a जगती. There is another text तिस्रोऽनुष्टुभश्चतस्रो गायत्रीकरोति. "Three अनुष्टुभ्s make four गायत्रीs."

न विंशतौ दशेति चेत् ॥ ८ । ३ । १४ ॥

न not; विंशतौ in twenty; दश ten; इतिचेत् if you say.

14. If it be said that in twenty, there is no ten.

Some one raises an objection to the view of the पूर्वपक्ष. The numeral twenty is different from 10. So in 48, there is no twenty four; one जगती does not make two गायत्रीs.

This सूत्र is liable to another interpretation.

न विंशतौ दशेति चेत् ॥ ८ । ३ । १४ ॥

14. If it be said "no, in twenty ten is included."

Another objector to the view of पूर्वपक्ष says, why do you drop letters from the जगती to make a गायत्री? Just as 100 includes 58 in itself so, the जगती of 48 letters includes a गायत्री of 24 letters.

ऐकसंख्यमेव स्यात् ॥ ८ । ३ । १५ ॥

ऐकसंख्यम् one number; एव also, certainly; स्यात् is.

15. Then there would be only one numeral.

The objector replies to the objection raised to his view; he says I do not say that in one numeral, another numeral exists; what I say is that in 48 letters, there are twice 24 letters; there is nothing wrong in saying this. If I say that one numeral changes into another numeral, then there will be only one numeral which is simply absurd.

According to the other interpretation the reply is, that if you say that the succeeding numeral includes the preceding numeral, then the numerals from unit up to million, will be reduced to a single numeral which is simply absurd.

गुणाद्वाद्रव्यशब्दः स्यादसर्वविषयत्वात् ॥ ८ । ३ । १६ ॥

गुणात् by reason of a quality; वा on the other hand; द्रव्यशब्दः a word denoting substance; स्यात् is; असर्वत्रिषयत्वात् by reason of its not applying to all.

16. On the other hand, by reason of a quality, it is a word denoting substance; it does not apply to all.

The author gives his own view; he says that the term गायत्री does not denote numeral but being a quality, it is a substance. If it had been a numeral, it would have applied to all, as twenty horses, twenty cows; but the term applies to a certain kind of verse of certain metre containing 24 letters. Hence it is a substance (or substantive noun) but not a numeral,

गोत्ववच्च समन्वयः ॥ ८ । ३ । १७ ॥

गोत्ववत् like cowness, the quality of being a cow; च and; समन्वयः application.

17. And the application like the (*'cowness'*) cow.

The author expands his view and says that the term गो cow means 'moving' which applies to many things that move but by the force of convention, it has come to mean an animal with dewlap *i e.* a cow. The term गो, therefore, does not mean any other object. So in the same way the गायत्री means a particular ऋक् verse.

संख्यायाश्च शब्दत्वात् ॥ ८ । ३ । १८ ॥

संख्यायाः of the numeral; च and; शब्दत्वात् by reason of being a word.

18. And because of the numeral being a word.

The author says that as to the numeral, it has nothing to do with the गायत्री. it only denotes a uumber 24 or any other.

इतरस्याश्रुतित्वाच्च ॥ ८ । । १९ ॥

इतरस्य of the other; अश्रुतित्वात् having no name; च and.

19. And because of the other having no name.

The author develops his argument that the Rik verse has no name but it will be to the purpose and relevent if it be called गायत्री. The गायत्री is, therefore, a common ऋक् verse.

द्रव्यान्तरेऽनिवेशादुक्थ्यलोपैर्विशिष्टं स्यात् ॥८।३।२०॥

द्रव्यान्तरे in other substance; अनिवेशात् by not applying; उकथ्यलोपैः by dropping the songs; विशिष्टं is particularised; स्यात् is.

20. By reason of not applying it to any other substance, it is particularised by dropping the songs.

The author further says that you have given the illustration of अग्निष्टोम. See at p. 486. About it, it can be said that the term अग्निष्टोम does not apply to any other substance; just as the term गायत्री applies to the Rik verse. What he means to say, is that अग्निष्टोम is a proper noun and the गायत्री is a common noun. Without dropping the उक्थ्य, the days of द्वादशाह can not be converted in अग्निष्टोम; but by dropping the letters, the गायत्री can not be formed. So the illustration is dissimilar and does not, therefore, apply.

अशास्त्रलक्षणत्वाच्च ॥ ८ । ३ । २१ ॥

अशास्त्रलक्षणत्वात् by reason of the characteristics not laid down; च and.

21. And by reason of the characteristics not being laid down.

The author proceeds further in refuting the illustration of अग्निष्टोम. The songs are dropped in शताग्निष्टोम, but on the contrary you can not drop the letters in order to form a गायत्री.

उत्पत्तिनामधेयत्वाद्भक्त्या पृथक्सतीषु स्यात् ॥ ८ । ३ । २२ ॥

उत्पत्तिनामधेयत्वात् by reason of the permanent nature of the name; भक्त्या by way of figure of speech; पृथक्सतीषु in separate things; स्यात् is.

22. By reason of the permanent nature of the name, the use in a separate thing is by way of figure of speech.

The objector in sûtra 13 said that two गायत्रीs formed one जगती. See at p. 486. In the present सूत्र, the author meets the objection. "बेहिद्वेगायत्र्यौ-साएकाजगती" "Those which are two गायत्रीs, go the constitute one जगती." The term गायत्री always means a certain ऋक् verse consisting of 24 letters; this is the sense which is attached to it by its very origin. So in the text quoted above, the term गायत्री is used by figure of speech. "यौद्वौकौरवौसएकोवाहीकः" In the sentence "Two inhabitants of Kuru are equal to one Punjabi." Two Kauravas can not be one Punjabi; it is only a figurative way of describing the valour. The text quoted above is only in praise of गायत्री.

वचनमिति चेत् ॥ ८ । ३ । २३ ॥

वचनम् command; इतिचेत् if it be said.

23. If it be a command.

The objector sticks to his own view. What you say is quite correct; when the text is अनुवाद, it may be considered to be a praise; but what do you say when it is a विधि? "तिस्रोऽनुष्टुभश्चतस्रोगायत्रीःकरोति" "Three अनुष्टुभ्s make four गायत्रीs". If you take गायत्री to mean 24 letters, then only the text can be reasonably explained. There are 32 latters in an अनुष्टुभ verse consisting of four quatrains; if you multiply 32 by three, the product is 96. If you divide the latter by four, the quotient is 24. In a word, 3 अनुष्टुभs make 4 गायत्रीs. This is the argument of the objector as embodied in the

यावदुक्तम् ॥ ८ । ३ । २४ ॥

यावत् that much; उक्तम् said, uttered.

24. When the whole is uttered.

The author says that it is the only illustration that you have given in this connection; here the figurative speech is used for a command. It happens frequently. "अभी पिष्टपिंडाः सिंहाः क्रियंताम्" make lions out of these flour balls: "पृष्ठैरुपतिष्ठंते". He worships with songs." The 'lion' in the former sentence means an image of a lion; and the word 'song' in the latter, means verses.

अपूर्वे च विकल्पः स्याद्यदि संख्याविधानम्
॥ ८ । ३ । २५ ॥

अपूर्वे in the model sacrifice; च and; विकल्पः option; स्याद् is; यदि if; संख्याविधानम् command as to number.

25. And in the model sacrifice, there will be an option, if the number be considered to be commanded.

The author further shows the absurdity of the number of letters forming a Gâyatrî. If your view be accepted then in दर्शपूर्णमास which is the model, there will be an option. After saying जगत्यापरिदध्यात् 'let him perform परिधान with जगती', it is laid down गायत्र्यापरिदध्यात् 'let him perform परिधान with गायत्री'. According to what you contend for, the verse आजुहोतादुवस्यताग्निं प्रयत्यध्वरे। वृणीध्वंहव्यवाहनं Rig Veda V. 28. 6. (In the sacrifice commenced, invoke, serve and obtain Agni, the carrier of offerings) will be optional. It will be omitted which is simply absurd.

ऋग्गुणत्वान्नेति चेत् ॥ ८ । ३ । २६ ॥

ऋग्गुणत्वात् by reason of being a quality of ऋक्; इतिचेत् if you say.

26. If you say that it can not be so, by reason of being a quality of the ऋक्.

The objector says that you are mistaken; it can not be so: it is a quality of the Rik verse. If you put on a dress without repeating the Rik verse it will be derogatory to the quality of the Rik verse. So the परिधान ceremony will be performed by repeating the verse आजुहोता &c.

तथा पूर्ववति स्यात् ॥ ८ । ३ । २७ ॥

तथा similarly; पूर्ववति in the modified sacrifice; स्यात् is.

27. The same will happen in the modified sacrifice.

The author says that the same thing will happen in बृहस्पतिसव, as what happens in दर्शपूर्णमास which is its model. In this view the quality of the Rik verse is not taken off and consequently no letters will be dropped to form a गायत्री.

गुणाविशेशश्च सर्वत्र ॥ ८ । ३ । २८ ॥

गुणावेशः introduction of a quality; च and; सर्वत्र everywhere.

28. And the introduction of a quality every where.

The author says that the quality of being the *rik* verse applies to every letter of आजुहोता but not to mere number 24.

निष्पन्नग्रहणान्नेति चेत् ॥ ८ । ३ । २९ ॥

निष्पन्नग्रहणात् by reason of accepting the conventional sense; न not; इतिचेत् if you say.

29. If you say "not so, by reason of accepting the conventional sense."

The objector says that the term गायत्री should be accepted in the conventional sense of 24 letters and does not apply to a verse of Rik having 24 letters of which every letter has the quality of being the rik verse.

तथेहापिस्यात् ॥ ८ । ३ । ३० ॥

तथा similarly; इहापि here also; स्यात् is.

30. Similarly here also.

The author says "you apply the convention to the 24 letters; why do you not apply the convention to a *rik* verse having 24 letters?" The conclusion is that the गायत्री does not simply denote 24 letters but a Rik verse of peculiar metre.

यदि वाऽविशये नियमः प्रकृत्युपबन्धाच्छरेष्वपि प्रसिद्धः स्यात् ॥ ८ । ३ । ३१ ॥

यदिवा if on the other hand; अविशये certain; नियमः fixed convention; प्रकृत्युपबन्धात् by force of the चोदक text; शरेषु in the term 'शर'; अपि also; प्रसिद्ध

31. If the term, the sense of which is certain by reason of the चोदक text (is applied elsewhere), then the term शर may be used for grass.

The author further says that if you apply the term गायत्री in the sense other than the sense in which it is fixed without any doubt, then the शरमयं बर्हिर्भवति will come to mean the बर्हि should be made of कुश grass.

दृष्टः प्रयोग इतिचेत् ॥ ८ । ३ । ३२ ॥

दृष्टः seen ; प्रयोगः application ; इतिचेत् if you say.

32. If you say that the application is seen.

The objector says that we see the application of गायत्री in the general sense of 24 letters as for instance येद्वेगायत्र्यौसैकाजगती. "Those which are two गायत्रीs go to constitute one जगती."

तथा शरेष्वपि ॥ ८ । ३ । ३३ ॥

तथा similarly ; शरेषु in the term शर; अपि also.

33. The same is the case in the term शर.

The author says that the same is the case with the term शर. "शरवणमेवेदंकुशवनं" The forest of शर is certainly a forest of कुश. Here the term शर is used in the sense of कुश grass.

भक्त्येति चेत् ॥ ८ । ३ । ३४ ॥

भक्त्या by way of figure of speech; इतिचेत् if you say.

34. If you say, it is by way of figure of speech.

The objector says that *kuśa* grass by reason of its largeness and broad leaves, is called arrow on account of similarity. It is only by way of figurative speech.

तथेतरस्मिन् ॥ ८ । ३ । ३५ ॥

तथा same; इतरस्मिन् in the other.

35. So in the other.

The author says that same reasoning applies to the case of गायत्री. When it is said that two गायत्रीs make one जगती, it means that twice the number of letters which compose the गायत्री makes one जगती *i. e.* the latter has 48 letters. The conclusion is that the term गायत्री is not used in the sense of number.

अर्थस्य चासमाप्तत्वान्न तासामेकदेशे स्यात् ॥८।३।३६॥

अर्थस्य of the sense ; च and ; असमाप्तत्वात् by reason of non-completion ; न not; तासाम् theirs ; एकदेशे a portion ; स्यात् is.

36. And by reason of non-completion of the sense, they can not apply to a portion.

The author sums up the whole thing in a nut-shell. If you say that the additional letters from त्रिष्टुभ् and जगती be dropped and the गायत्री be formed, in that case in making the गायत्री by dropping the letters, the sense will be lost, because the त्रिष्टभ् and जगती will be applied to the less number of letters namely 24. In so doing the main purpose being the removal of the additional letters, the sense will necesssrily be lost and the whole thing will be reduced to an absurdity. The गायत्री does not apply to mere combination of 24 letters but to a *rik* verse having 24 letters. So the term गायत्री applies to the original गायत्री and it is taken from दाशतयी verse *i. e.* a verse from the Rigveda consisting of ten books.

END OF PÂDA III.

PÂDA IV.

Adhikaraṇa I. Dealing with the subject that the term दर्विहोम is the name of an action.

दर्विहोमो यज्ञाभिधानं होमसंयोगात् ॥ ८ । ४ । १ ॥

दर्विहोमः a name of a sacrifice; यज्ञाभिधानं the name of a sacrifice; होमसंयोगात् by reason of the connection of the word 'होम'.

1. दर्विहोम is the name of a sacrifice by reason of the connection of the word होम.

"यदेकयाजुहुयात्, दर्विहोमं कुर्य्यात्" "That one should perform a *homa* with one; let one perform दर्विहोम." Here the question is, whether the term दर्विहोम is गुणविधि or कर्मनामधेय? In the former view, it means a homa in which grass is offered. According to our author, it is a name of a sacrifice and is therefore a कर्मनामधेय. The reason is that the term होम occurs in it.

Adhikaraṇa II. Sûtras 2—3 dealing with the subject that the term दर्विहोम is the name of both the Vedic and wordly action-

स लौकिकानां स्यात्कर्त्तुस्तदाख्यत्वात् ॥ ८ । ४ । २ ॥

स it; लौकिकानां of the world, secular; स्यात् is; कर्तुः of the agent; तदाख्यत्वात् by reason of its name.

2. It is secular by reason of its name after the agent.

Having laid down in the previous अधिकरण that दर्विहोम is कर्मनामधेय, the next question for solution is, whether it is a name of a secular action or religious action? According to the objector it is the name of a secular action because the action is called after the sacrificer. As for example शिनीनां दार्विहोमिको ब्राह्मणः, अम्बष्ठानां दार्विहोमिको ब्राह्मणः "The ब्राह्मण pertaining to दर्विहोम for the warrior class; the ब्राह्मण pertaining to दर्विहोम for the mixed caste of ब्राह्मण father and वैश्य mother."

सर्वेषां वा दर्शनाद्वास्तुहोमे ॥ ८ । ४ । ३ ॥

सर्वेषां of all; वा on the other haud; दर्शनात् by seeing; वास्तुहोमे in the religious होम.

3. On the other hand, it is of all, by seeing it in the religious *homa*.

The author says that the दर्विहोम is both secular and Vedic, because we find such expressions एकयाजुहुयाद् दर्विहोमंकुर्यात्. "One should perform a होम with one; let one perform दर्विहोम." Had it been purely a secular action there would not have been a दर्विहोम by one offering only; by reason of its being extraordinary, such an expression is used.

Adhikaraṇa III. Dealing with the subject that the term दर्विहोम is the name of a homa.

जुहोतिचोदनानां वा तत्संयोगात् ॥ ८ । ४ । ४ ॥

जुहोति oblation; चोदनानां of the command; वा on the other hand; तत् संयोगात् by reason of connection with it.

4. On the other hand, it is a command relating to जुहोति verb by reason of its connection with it.

The author advances step by step: first he lays down that दर्विहोम is कर्मनामधेय; secondly, he says that it is the name of both secular and religious actions. Now the question is, whether it is governed by जुहोतिचोदना or यजतिचोदना?

We have already seen that the term यजति is used in connection with a यज्ञ and जुहोति is used in connection with a homa and we have also shown the difference between a यज्ञ and a होम. See at p. 225. Devoid of all technicalities, the question in clear language is, whether the दर्विहोम is the name of a यज्ञ or a होम? Our author says that it is the name of a homa because (जुहुयात्) विधिलिङ्· is used.

Adhikaraṇa IV. Sûtras 5—9 refuting the position that the term दर्विहोम is a गुणविधि.

द्रव्योपदेशाद्वा गुणाभिधानं स्यात् ॥ ८ । ४ । ५ ॥

द्रव्योपदेशात् by laying down the material; वा on the other hand; गुणाभिधानं name of the material; स्यात् is.

5. On the other hand, by reason of laying down the material, it is a name of material.

This Adhikaraṇa under the principle सिंहावलोकितन्याय * applies to subjects both backward and forward. It is a repetition of what has been discussed in the preceding adhikaraṇas of this pâda The objector says that the term दर्विहोम is composed of two terms दर्वि grass and होम an offering. It, therefore, means a homa in which grass is offered. In this view it is a गुणविधि.

न लौकिकानामाचारग्रहणत्वाच्छब्दवतां चान्यार्थविधानात् ॥ ८ । ४ । ६ ॥

न not; लौकिकानां of the wordly people; आचारग्रहणत्वात् by reason of the acceptance of the procedure; शब्दवतां of the people who followed the word of the Veda; च and; अन्यार्थविधानात् by laying down other things.

6. Not so, by reason of the acceptance of the procedure of the profane people and by laying down other things for those who follow the word of the Veda.

The author says that it is not गुणविधि because in the wordly action, the grass &c. are used. "त्वग्बिलयामूलदंडयाद्व्याजुहोति" "He offers an oblation with grass, the skin of which has holes and which has a stem at the root." But this is not laid down generally. In religious actions we see spoons &c. स्रुवेणजुहोति, चमसेनजुहोति. "He offers an oblation with a ladle; he offers an oblation with a spoon." These things have been laid down; you can not say that grass may be used in their place. The author means to say that there are two kinds of acts स्मार्त and श्रौत. In the former, the tra-

* For the explanation of this phrase, See Col. G. A. Jacob's "A Hand book of Popular Maxims."

dition is followed and in the latter, it is under an injunction in the performance of an act.

दर्शनाच्चान्यपात्रस्य ॥ ८ । ४ । ७ ॥

दर्शनात् by seeing; च and; अन्यपात्रस्य of the other vessel.

7. And by seeing other vessels.

The author further gives an additional reason in support of his view. What he says is that we see many other vessels in the दर्विहोम. So it can not be a गुणविधि.

तथाग्निहविषोः ॥ ८ । ४ । ८ ॥

तथा similarly; अग्निहविषोः in fire and offering.

8. Similarly in fire and offering.

The author refutes the objector's view as to गुणविधि. In the preceding sûtra, it has been shown that there are other vessels in the दर्विहोम which can not be of grass, so there are fire and offerings in दर्विहोम. The grass can not take their place. This is the absurdity to which it will lead, if you consider दर्विहोम to be a गुणविधि.

उक्तश्चार्थसम्बन्धः ॥ ८ । ४ । ९ ॥

उक्तः is stated; च and; अर्थसम्बंधः connecton with the object.

9. And the connection with the object is stated.

The author says that the act which the fire performs can not be performed by any other; it shines and burns. So grass can not perform these functions. The conclusion is that दर्विहोम is name of a होम.

Adhikaraṇa V. Sûtras 10—28 dealing with the subject that word दर्विहोम has an extraordinary principle.

तस्मिन्सोमः प्रवर्त्तेताव्यक्तत्वात् ॥ ८ । ४ । १० ॥

तस्मिन् in it; सेामः, सेाम procedure; प्रवर्तेत applies; अव्यक्तत्वात् by reason of the indistinctness.

10. In it, soma (procedure) applies by reason of the indistinctness.

The objector says that the विध्यंत of soma yâga applies to the दर्विहोम, because (चोदना) the command relating to it is indistinct. As भिन्नं जुहोति "He offers an oblations on breaking (of a vessel)."

न वा स्वाहाकारेण संयोगाद्वषट्कारस्य च निर्देशात्तन्त्रे तेन विप्रतिषेधात् ॥ ८ । ४ । ११ ॥

न वा not so; स्वाहाकारेण with the word 'स्वाहा'; संयोगात् by reason of its connection; वषट्कारस्य of वषट्कार; च and; निर्देशात् by reason of ordaining; तंत्रे in the original ritual; तेन by it; विप्रतिषेधात् by reason of prohibition.

11. Not by reason of its connection with the word स्वाहा and by reason of ordaining वषट्कार in the original ritual and conseqnent prohibition of स्वाहा.

The author says that सेाम can not be the model of दर्विहेाम. First reason is that in the दर्विहेाम the word स्वाहा is used, as for instance "पृथिव्यैस्वाहा। अतरिक्षायस्वाहा" "Swâhâ to Earth; swâhâ to the intervening space." while on the other hand in soma sacrifice, the word वषट् is used. If the soma sacrifice were the विध्यंत of दर्विहेाम, the वषट् would be used and स्वाहा should be presumed to be forbidden. But this is not so; so the दर्विहेाम is an अपूर्व itself.

शब्दान्तरत्वात् ॥ ८ । ४ । १२ ॥

शब्दांतरत्वात् by reason of the use of the different word.

12. By use of a different word.

The author gives another reason in support of his view that सेाम can not be the model of दर्विहेाम. In a दर्विहेाम, the term जुहेाति is used in the command and in a सेामयाग the चेादना is indicated by यजति.

लिङ्गदर्शनाच्च ॥ ८ । ४ । १३ ॥

लिंगदर्शनात् by seeing the indicative mark; च and.

13. And by seeing the indicative mark.

The author proceeds further to support his view by saying that the force of the texts also lead to the same conclusion that the soma yâga is not the model of the दर्विहेाम. In connection with औदुंबरीहेाम it is said, घृतेनद्यावापृथिवी आपृणेथामंतरा कर्णौजुहेाति। आमूलादवस्रावयति। भूमिगते स्वाहा करोति. "Let him propitiate heaven and earth with water; in the interval he offers an oblation of ears; he sprinkles from the very root; and on falling on the ground, he utters स्वाहा." Here in this case, if सेामयाग had been a model, the word वषट् would have been used.

उत्तरार्थस्तु स्वाहाकारो यथा साप्तदश्यं तत्राविप्रतिषिद्धा पुनः प्रवृत्तिर्लिङ्गदर्शनात्पशुवत् ॥ ८ । ४ । १४ ॥

उत्तरार्थः for other than the model; तु on the other hand; स्वाहाकारः the term स्वाहा; यथा just as; साप्तदश्यं the text pertaining to 17; तत्र there; अविप्रतिषिद्धा not contradictory; पुनः again; लिङ्गदर्शनात् by seeing the indicative mark; पशुवत् as an animal sacrifice.

14. On the other hand, the term स्वाहा is for other than the model sacrifice just as 17 समाधेनीs though not prohibited there (in the model sacrifice), their reappearance is in the animal sacrifice.

The objector says that there is an अनारभ्य text "सप्तदश सामधेनीरन्वाह". "He repeated 17 सामधेनी verses in the end." According to the well known rule of मीमांसा the text will be applicable to the model sacrifice *viz.* दर्शपूर्णमास. There being 15 सामधेनीs only in the दर्शपूर्णमास, their application is, necessarily, in the animal sacrifice. It is not prohibited in the दर्शपूर्णमास. So from this *linga*, the objector argues that as there is no contradiction of the 17 sâmadhenis being applied to पशुयाग after their non-applicability in the दर्शपूर्णमास, so in the same way there is nothing wrong if स्वाहा is used in दर्विहोम and the pronunciation does not prevent the दर्विहोम to be a modified form of सोमयाग. "स्वाहाकारेण वषट्कारेण वादेवेभ्यो हविर्दीयते". "As offering to the gods is made by pronouncing स्वाहा or वषट्."

अनुत्तरार्थो वाऽर्थवत्त्वादानर्थक्याद्धि प्राकृतस्योपरोधः स्यात् ॥ ८ । ४ । १५ ॥

अनुत्तरार्थः not for any other than the model; वा on the other hand; अर्थवत्त्वात् by being for a purpose; आनर्थक्यात् by reason of being without a purpose; हि because; प्राकृतस्य of the model; उपरोधः obstruction; स्यात् is.

15. It is not for any other than the model, by reason of its being for a purpose; because by reason of being without a purpose, it is obstructed in the model.

The author shows the inappropriateness of the illustration given by the objector in the preceding sûtra. The 17 सामधेनी verses under the general rule are to be read in दर्शपूर्णमास but as 15 verses are read there, so the reading of 17 सामधेनी verses will be inapplicable by their being useless there. They will, therefore, apply elsewhere. Here in your case the वषट् applies to the सोमयाग which you say is the विध्यंत of दर्विहोम; but if the ap-

plication of स्वाहा is inappropriate there by its being useless, then वषट् would apply to दर्विहोम; but such is not the case. So दर्विहोम has no विध्यंत but is an अपूर्व in itself.

न प्रकृतावपीति चेत् ॥ ८ । ४ । १६ ॥

न not; प्रकृतौ in the model sacrifice; अपि also; इतिचेत् if you say.

16. If you aay "it is not in the model sacrifice also".

The objector says that स्वाहा is not used even in model sacrifices; there वषट् is used, as for instance in a नारिष्टहोम "द्वयक्षरो वषट्कारः एषवैप्रजापतिःसप्तदशोयज्ञे अन्वायत्तः" "The वषट् consists of two letters and is the lord of the universe and fits in seventeen in a sacrifice." नास्ययज्ञोव्यथते प्रजापतौ यज्ञेन प्रतितिष्ठति। "His sacrifice is not disturbed; in *the lord of the universe,* there is a permanent stsy with the sacrifice." The objector concludes that the term स्वाहा is for the modified sacrifice.

उक्तं समवाये पारदौर्बल्यम् ॥ ८ । ४ । १७ ॥

उक्तं it is said; समवाये in a collection; पारदौर्बल्यम् weakness of the latter.

17. It is said in a collection, the latter becomes weak.

The term समवाय is used iu the sense of collective principles of interpretation *ziz.* श्रुति, लिंग, वाक्य, प्रकरण, स्थान and समाख्या. It is already explained in chap. III pâda III sûtra 14, at p. 114. When there is a conflict between any of the two or more principles of interpretation, the former prevails over the latter in order. By virtue of the context (प्रकरण) the वषट् applies to नारिष्टहोम and by force of the sentence (वाक्य), स्वाहा applies. The author says in reply to the objection raised by the objector in the preceding sûtra that you are mistaken in such a case of conflict between two principles of interpretation as here between वाक्य and प्रकरण; the former therefore prevails. So स्वाहा applies to नारिष्टहोम. Further the term स्वाहा indicates the gift, as it is pronounced after an offering in the fire. The conclusion is that सोमयाग is not the model of the दर्विहोम.

तच्चोदना वेष्टेः प्रवृत्तित्वाद्विधिः स्यात् ॥ ८।४।१८ ॥

तत्चोदना command relating to it; इष्टेः of the इष्टि; प्रवृत्तित्वात् by reason of its applicability; विधिः injunction; स्यात् is.

18. On the other hand, the command relating to it, applies by reason of its applicability to इष्टि. It is presumed to be an injunction.

The objector says that the procedure of नारिष्टहोम applies to दर्विहोम. तच्चोद here refers to जुहोतिचोदना which is common to both. Further the objector says that as the procedure of the नारिष्टहोम applies to all the इष्टिs and पशुबंध sacrifices, the presumption is that it is a विधि. Though there is no express text, yet from the universal application, it is concluded that the procedure of नारिष्टहोम applies to the दर्विहोम. As one who is habituated to do good to every one, the presumption is that he would do good to a particular person also. So in the same way as the procedure of नारिष्टहोम applies to all इष्टिs and animal sacrifices, it will also apply to दर्विहोम as well.

शब्दसामर्थ्याच्च ॥ ८ । ४ । १९ ॥

शब्दसामर्थ्यात् by the force of the commmand ; च and.

19. And by the power of the command.

The objector in support of his view says that in both of them the चोदना is common. The term जुहोति is used, as for instance नारिष्टाञ्जुहोति. "He performs नारिष्टयाग." So नारिष्टहोम is the model of दर्विहोम.

लिङ्गदर्शनाच्च ॥ ८ । ४ । २० ॥

लिङ्गदर्शनात् by seeing the indicative mark ; च and.

20. And there is an indicative mark also.

The objector relies on the force of the texts in support of his view. "यदिकीटोऽवपद्येतांतःपरिधि निनयेत्" "अंतर्वेदितिष्ठन् सावित्राणिजुहोति" "When an insect dies, let one throw water inside the circle of the sacrificial ground; he performs oblation of सावित्री by sitting within the boundary of the altar." The परिधि and वेदि are the parts of the नारिष्टहोम.

तत्राभावस्य हेतुत्वाद्गुणार्थेस्याददर्शनम् ॥ ८।४।२१ ॥

तत्र there ; अभावस्य of the absence ; हेतुत्वात् by reason of ; गुणार्थे in the object of subsidiary ; स्यात् is ; अदर्शनम् non-application.

21. There by reason of the absence, the procedure does not apply.

The author gives a reply to the objection of the objector. He says that the नारिष्टहोम can not be a model of the दर्विहोम. In a चातुर्मास्य, after the महापितृयज्ञ, त्र्यम्बकेष्टि is performed in a cross-path. After describing its performance like the दर्विहोम, it is said in that connection "नेध्मा बर्हिः संनह्यते, न प्रयाजाइज्यंते नानुयाजाइज्यंते न सामधेनीरन्वाह" "Neither fuel nor grass is prepared, nor are प्रयाजs offered; neither अनुयाजs are offered nor is सामधेनी pro-

nounced at the end." If the नारिष्ट homa had been a model, all these things mentioned in the text would find their place in त्र्यम्बकेष्टि.

विधिरिति चेत् ॥ ८ । ४ । २२ ॥

विधिः command, injunction ; इतिचेत् if you say.

12. If you say "it is a विधि".

The objector says that the text quoted by you is a prohibitory विधि. All these things, namely, fuel, grass, प्रयाज nd अनुयाज and सामधेनी would have found their place in the त्र्यम्बकेष्टि but for the text quoted by you.

न वाक्यशेषत्वाद्गुणार्थे च समाधानं नानात्वेनोपपद्यते ॥ ८ । ४ । २३ ॥

न not; वाक्यशेषत्वात् being a supplementary sentence; गुणार्थे in गुणविधि; च and; समाधानं removal of a doubt; नानात्वेन with the multiplicity of sentences; उपपद्यते arises.

23. Not so, by reason of its being a supplementary sentence; if you remove the doubt by holding it to be a गुणविधि, there will be a multiplicity of sentences.

The author says that it can not be a विधि but an अर्थवाद. The reason is that it is a supplementary text of "आदित्यंघृतेचरुंनिर्वपेत् । पुनरेत्यगृहेषु" "Let him offer an oblation of rice in ghee to sun, after going into houses again." which is a विधि. If you hold the text quoted in the commentary on sûtra 21 to be a विधि, then there will a split of sentences (1) one is a prohibition of fuel and grass, (2) the others are of प्रयाजs, (3) of the अनुयाजs and (4) of the सामधेनी verses. This split of sentences is against the canons of the मीमांसा.

येषां वाऽपरयोर्होमस्तेषां स्यादविरोधात् ॥८।४।२४॥

येषां of those; वा on the other hand; अपरयोः of the two subsequent (fires); होमः, होम; तेषां of those; स्यात् is; अविरोधात् by reason of contradiction.

24. Of those, sacrifices in which a homa is performed in the गार्हपत्य and दक्षिणाग्नि fires, their procedure will apply by reason of no contradictian.

The objector shifts his ground and says "very well by reason of the absence of those things mentioned above, the procedure of नारिष्टहोम does

not apply. But there are certain sacrifices in which homa is made in गार्हपत्य and दक्षिणाग्नि fire where the above mentiond things are not found; as for example पत्नीसंयाज &c. There being similarity of procedure, their procedure will therefore govern that of the दर्विहोम.

तत्रौषधानि चोद्यन्ते तानि स्थानेन गम्येरन् ॥८।४।२५॥

तत्र there; औषधानि herbs; चोद्यन्ते are ordained; तानि they; स्थानेन by the sequence; गम्येरन् may be used.

25. There the herbs are ordained; they will be substituted by the material of the model.

The author says that even पत्नीसंयाज can not be the model of the दर्विहोम; because in the latter some herbs are mentioned as the ingredients of the *homa*. As for instance in the त्र्यम्बकेष्टि, पुरोडाश cakes, करंभ vessels (vessels full of curd and parched flour) and rice are used. If पत्नीसंयाज were the model, the procedure of ghee would apply to the पुरोडाश cake which is not the case.

लिङ्गाद्वा शेषहोमयोः ॥ ८ । ४ । २६ ॥

लिङ्गात् by the mark; वा on the other hand; शेषहोमयोः of the remaining होमs.

26. On the other hand, by the marks of the remaining Homas.

The objector further shifts his ground and says "very good the procedure of पत्नीसंयाज does not apply. The procedure of पिष्टलेपहोम and फलीकरणहोम will apply. The reason is that in the पत्नीसंयाज, the herbs are not used but ghee is used; but in these two homas just as in the दर्विहोम, herbs are used.

प्रतिपत्ती तु ते भवतस्तस्मादतद्विकारत्वम् ॥८।४।२७॥

प्रतिपत्ती the final disposal; तु on the other hand; ते they; भवतः become; तस्मात् therefore; अतद्विकारत्वं not their modified form.

27. They finally disposo of the homas and so it is not their modified form.

The author says in reply that पिष्टलेपहोम and फलीकरणहोम are both प्रतिपत्तिकर्मs and the दर्विहोम is a principal act; so they can not be the models of the latter. As to प्रतिपत्तिकर्म see at p. 219.

सन्निपाते विरोधिनामप्रवृत्तिः प्रतीयेत विध्युत्पत्तिव्यवस्थानादर्थस्यापरिणेयत्वाद्वचनादतिदेशः स्यात् ॥८।४।२८॥

सन्निपाते in a collection; विरोधिनाम् of the contrary; अप्रवृत्तिः inapplicability; प्रतीयेत appears; विध्युत्पत्तिव्यवस्थानात् by reason of reading of the origin of the command in some context; अर्थस्य of the object; अपरिणेयत्वात् by reason of non-transferability; वचनात् under a text; अतिदेशः transfer; स्यात् is, takes place.

28. There appears to be an inapplicability in a case of collection of the contraries by reason of the reading of the origin of the command in some context and by reason of the non-transferability of the object. The transfer therefore takes place under a text.

The author summarises his own view that the दर्विहोम is its own अपूर्व; it has no model. So many models advanced by the objectors can not be its models as there are so many contrary things that they can not serve as models. The author further gives his reason that each विधि is connected with its context and it can not be transferred to any other context. The transfer however takes place under a चोदक text but not otherwise.

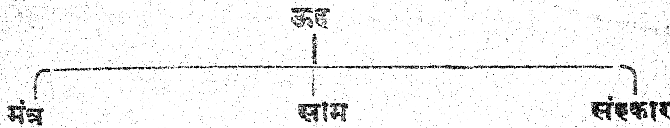
END OF PÂDA IV.

END OF CHAPTER VIII.

CHAPTER IX.

PÂDA I.

The author has dealt with अतिदेश in general in chap VII and the particular अतिदेश has been dealt with in chap VIII. He has shown what अतिदेश is and how many classes of it are there. In chap VIII he has dealt with the connection of the particular प्रकृति with the particular विकृति. In this chapter he deals with the adaptation of the procedure to the circumstances of the विकृति. This adaptation or modification of the practices of the model sacrifice to suit the circumstances of the modified sacrifice is what he calls ऊह. It is of three kinds.



Adhikaraṇa I. Dealing with the application of the extraordinary principle of the said characteristics to अग्निहोत्र &c.

यज्ञकर्म प्रधानं तद्धि चोदनाभूतं तस्य द्रव्येषु संस्कारस्तत्प्रयुक्तस्तदर्थत्वात् ॥ ९ । १ । १ ॥

यज्ञकर्म the action of a sacrifice; प्रधानम् principal; तत् it; हि because; चोदनाभूतं depending upon an injunction; तस्य its; द्रव्येषु on materials; संस्कारः purificatory rites; तत्प्रयुक्तः performed on it; तदर्थत्वात् by reason of being for it.

1 The action of a sacrifice is principal. It depends on an injunction. The purificatory rite is performed on its materials. It is performed because it is for it.

Before we proceed to explain the sûtra, it is better to understand प्रयोजक and निमित्त. The प्रयोजक is one that actuates any person to act in a certain way. The existence of the thing is the निमित्त. As for example you pay the wages of a gardner to protect your garden. The payment of the wages by you is the प्रयोजक and the garden is the निमित्त for the gardner

and the protection of the garden is the प्रयोजक and the existence of the garden is a निमित्त for you. Let us now come to our Vedic actions, the अपूर्व is the प्रयोजक and sacrifices which secure it are निमित्त. Now the question is, whether the different procedure for the performance of the sacrifice is for the sacrifice or for the अपूर्व? If you say that it is for the sacrifice, then there is no necessity of ऊह. The same procedure will apply to all the sacrifices but if it is for the attainment of अपूर्व, then the principle of ऊह will apply in order to adapt the procedure to suit the attainment of the अपूर्व of each sacrifice. The sûtra is, therefore, divided into four parts. The author says that the sacrifice is the principal thing because it secures the अपूर्व. This depends on the Vedic text, as for instance "सौर्यं चरुं निर्वपेद्ब्रह्मवर्चसकामः" तै० सं० II. 3. 2. "A person desirious of Brâhmaṇic splendour, should offer boiled rice consecrated to sun." Here we see that ब्रह्मवर्चस (Brâhmaṇic splendour) is the अपूर्व; it is that which actuates one to perform सौर्ययाग. The second question is "what is its procedure"? The चोदना comes in as a help "आग्नेयवत् कर्त्तव्यम्" It should be performed like आग्नेय. There it is said "अग्नयेजुष्टंनिर्वपामि" "I offer thee dear, to fire." The term अग्नये will be meaningless in सौर्ययाग. So the मंत्र wil be read as सूर्यायजुष्टं निर्वपामि. "I offer thee dear, to sun." The principle of ऊह applies in this way. The third part of the सूत्र says that the purificatory rite is performed on its materials as for instance pounding of rice. The question is, that when the result of pounding is visible, how is it that the visible result is considered to be अपूर्व? The reply is embodied in part 4; the author says that it leads to the attainment of अपूर्व indirectly. If instead of चरु ('नैवारंचरुं निर्वपेत्' "Let him offer wild rice.") नीवार is used, the same process of pounding and cleaning will apply under the principle of ऊह.

Adhikaraṇa II. Sûtras 2—3 dealing with the application of the extraordinary principle to sprinkling.

संस्कारे युज्यमानानां तादर्थ्यात्तत्प्रयुक्तं स्यात

॥ ९ । १ । २ ॥

संस्कारे in purifictory rites; युज्यमानानां of those applied; तादर्थ्यात् by reason of being for it; तत् प्रयुक्तं their application; स्यात् is.

2. Those applied in the purificatory ceremony being for it, their application is for it.

As said in the last अधिकरण, cleansing and purifying process indirectly

leads to the attainment of this अपूर्व. In connection with दर्शपूर्णमास it is said "प्रोक्षिताभ्यामुलूखलमुसलाभ्यामवहन्ति । प्रोक्षिताभ्यां दृषदुपलाभ्यां पिनष्टि" The pounding and grinding are to be done by the pestle and mortar and the stones sacrificially operated upon. The question is, whether the sacrificial operation is for the pounding and grinding or for the attainment of the अपूर्व? The objector's reply is that the direct result of the pestle and mortar is pounding of rice; so the purificatory rite is for pounding of rice. According to the context (प्रकरण) the purificatory rite is for the attainment of the अपूर्व and according to the वाक्य, it is for the subsidiary act. The वाक्य predominates over the context. In this view there is no ऊह; if the husk is removed from rice by the nails, there will be no sprinkling of water. So the (sprinkling of water) प्रोक्षण is only in case when pestle and mortar are used for the removal of the husk.

तेन त्वर्थेन यज्ञस्य संयोगाद्धर्मसम्बन्धस्तस्माद्यज्ञप्रयुक्तं स्यात्संस्कारस्य तदर्थत्वात् ॥ ९ । १ । ३ ॥

तेन with it; तु on the other hand; अर्थेन with the object; यज्ञस्य of the sacrifice; संयोगात् being connected; धर्मसंबन्धः procedure; तस्मात् therefore, because; यज्ञप्रयुक्तं application of the sacrifice; स्यात् is; संस्कारस्य of the purificatory rites; तदर्थत्वात् by reason of its being for it.

3. On the other hand, the sacrifice being connected with the object, the procedure is connected. It is applied to the sacrifice because the purificatory rite is for it.

The author says in reply to the objectors's view embodied in sûtra 2. The sûtra is divided into four parts. In the first, part pounding is connected with the sacrifice which secures the अपूर्व; pounding of rice produces some invisible effect in it, because it is connected with the अपूर्व The second part says that the pestle and mortar are connected with the sprinkling of water; the third part says that the purifictory rite consisting of sprinkling of water is for the sacrifice which secures the अपूर्व The fourth part says that the purifictory rite is to secure the अपूर्व. By the series of reasoning, the author comes to the conclusion that the प्रोक्षण is with a view to secure the अपूर्व. In this view, if the husk is removed from the rice, by means of nails, the nails must be previously sacrificially operated upon by प्रोक्षण ceremony. The principle of ऊह will therefore, apply.

This अकिरण is liable to another interpretation, *viz.* dealing with the non-application of the ... to the low and loud voice.

In connection with the ज्योतिष्टोम sacrifice it is said यावत्या वाचाकामयेत, तावत्या दीक्षणीयायामनुब्रूयात् । मंद्रंप्रायणीयायां मंद्रतरमातिथ्यायां, उपांशुउपसत्सु "By whatever tone one desires, he shall pronounce with the same tone in a दीक्षणीया; in a low tone in a प्रायणीया and in a lower tone in an आतिथ्या and silently in उपसत्s."

The question is, whether it is a final अपूर्व or a subordinate अपूर्व relating to दीक्षणीया &c. Accordingly, the पूर्वपक्ष view as embodied in sûtra 2 is that in a purificatory ceremony of the sacrificer like दीक्षणीया the loud and low voice as directed, being for the final अपूर्व applies to the दीक्षणीया &c. also. The whole consists of the parts; when the अपूर्व of the whole is obtained, it is useless as to the अपूर्व of the parts that constitute the whole.

Though in an अश्वमेध there is no दीक्षणीया, still in this view under the principle of ऊह, the text quoted above will apply to obtain the final अपूर्व.

To this view, the reply of the author is embodied in sûtra 3. The extraordinary principle of the sacrifice being connected with दीक्षणीया, the purificatory ceremony of the sacrificer like दीक्षणीया is also connected with the fruit of the sacrifice. The sacrifice secures अपूर्व and दीक्षणीया is for the sacrifice, and is therefore for the attainment of the अपूर्व. The author's conclusion is that the low and loud voice relates to the अपूर्व of the दीक्षणीया. As there is no दीक्षणीया in an अश्वमेध, there will be no ऊह of the voice.

Adhikaraṇa III. Sûtras 4—5 dealing with the subject that procedure relating to the fruit and deity is for the अपूर्व.

फलदेवतयोश्च ॥ ९ । १ । ४ ॥

फलदेवतयोः of the fruit and the deity; च and.

2. And of the fruit and the deity.

In connection with दर्शपूर्णमास, it is laid down as to fruit "अगन्मस्वः संज्योतिषाभूम" शु० य० २. २५. "Let us obtain heaven; let ns be united with light." and as to deity "अग्नेरहमुज्जितिमनूज्जेषं सोमस्याहमुज्जितिमनूज्जेषं" तै० सं० १।६।४।१ "Let me obtain the highest victory after the victory of Agni; let me obtain the highest victory after the victory of सोम." The question is, whether स्वर्ग and अग्नि are the प्रयोजकs of all these acts connected with heaven and अग्नि? or अपूर्व is the प्रयोजक of both? According to the पूर्वपक्ष view, these verses are only for the purpose of uttering the mantras and showing the reward and the deity. They do not lead to the अपूर्व. In सूर्ययाग there being no स्वर्ग and अग्नि, so there will be no ऊह.

न चोदनातो हि ताद्गुण्यम् ॥ ९ । १ । ५ ॥

चोदनातः by virtve of the command : हि certainly; ताद्गुण्यं partaking of its quality.

5. Not so; by virtue of the command, it partakes of its quality.

The author replies that you are mistaken; it is under a चोदना, that there is a transfer of the details from the model sacrifice to the modified sacrifice It, therefore, partakes of the nature of the अपूर्व. The mantras relating to the fruit and the deity are not merely for the purpose of showing the fruit and the deity but partake of the अपूर्व In this view the verses quoted in the commentary on sûtra 4 will be read as follows in सौर्याग "आगन्म ब्रह्मवर्चसं सूर्यस्याहमुज्जितिमनूज्जेषम्" "Let us obtain the Brâhmanic splendour; let me obtain the highest victory after the victory of the sun." The principle of ऊह will, therefore, apply to the मंत्रs.

Adhikaraṇa IV. Sûtras2 6—10 dealing with the non-application of the procedure to the deity.

देवता वा प्रयोजयेदतिथिवद्भोजनस्यतदर्थत्वात्
॥ ९ । १ । ६ ॥

देवता the deity ; वा on the other hand: प्रयोजयेत् should be entertained; अतिथिवत् like a religious mendicant; भोजनस्य of food; तदर्थत्वात् by reason of being for him.

6. On the other hand, the deity should be entertained like a religious mendicant by reason of the food being for him.

The objector says "very good, I accept your view that the god is not merely for remembering him as laid down in the preceding adhikaraṇa but he should be entertained like a religious mendicant, because the sacrificial food is prepared for him.

The deity is corporeal and partakes of food like a human being "जगृभ्मा तेदक्षिणमिंद्रहस्तं" ऋ० वे० १०।४७।१ "I take hold of thy right hand, O! Indra." "इमेचिदिंद्ररोदसी अपारेयत् संगृभ्णामघवन् काशिरित्ते" ऋ० वे० ३।३०।५ "As thou, O! Indra, graspest the utmost limit of heaven and earth, thy fist must be very big." तुविग्रीवो वपोदरः सुबाहुरंधसोमदे इंद्रोवृत्राणिजिघ्नते"। ऋ० वे० ८।१७।८ "Indra who has strong neck, fatty stomach and strong arm being intoxicated with the soma juice killed the enemies." These are the texts which show that a deity has a corporeal body. There are other texts

which show that he partakes of the food. "अद्धीन्द्र पिबच प्रस्थितस्व" "certainly, O! Indra, drink and depart."

अर्थापत्याच ॥ ९ । १ । ७ ॥

अर्थापत्या by reason of securing the object; च and.

7. And by reason of securing the object.

The objector assigns another reason; the deity is the lord of everything in the universe and secures the desired object. "इंद्रोदिव इंद्रईशे पृथ्व्यां इंद्रो अपामिंद्रइत्" (R. V., X. 89. 10.) "ईशानमस्यजगतः सुवर्दशमाशानमिंद्रतस्थुषे" (T. S. II. 4. 14. 2.) "इंद्र of the heavens, इंद्र the lord of the earth; इंद्र is certainly the lord of the seas." "O! इंद्र thou art lord of the moveable thou art lord of the immoveable guide to heaven." These texts show that the deity is the lord of the whole universe. There are other texts which show that he becomes pleased on an offering being made to him and grants rewards. "आहुतिभिरेव हुतादो देवान् प्रीणाति" "तस्मै प्राता इषमूर्जं नियच्छंति." "A devotee pleases the gods with offering; they being pleased, grant him desired valour."

ततश्च तेन सम्बन्धः ॥ ९ । १ । ८ ॥

ततः therefore; च and; तेन with it; सम्बन्धः connection.

8. And therefore the deity is connected with it.

The objector goes on in the same manner and says that the fruit is connected with the god. He grants it on being pleased with the devotee. As for example. "सइत् जनेन स विशा स जन्मना स पुत्रैर्वाजम्भरतेधनानृभिः" "देवानांयःपितरमा विवासति श्रद्धामना हविषाब्रह्मणस्पति" (T. S. II. 3. 14. 3.) "तृप्तएवैनमिंद्रः प्रजयापशुभिस्तर्पयति." "He fills corn with servants, with people, with birth, with sons, wealth and men." "He serves the father, the lord of knowledge with offerings made with devotion." "Indra being satisfied, gratifies him with offspring and cattle."

अपि वा शब्दपूर्वत्वाद्यज्ञकर्म प्रधानं स्याद्गुणत्वे देवताश्रुतिः ॥ ९ । १ । ९ ॥

अपि वा on the other hand; शब्दपूर्वत्वात् by reason of being based on the word; यज्ञकर्म the sacrifice; प्रधानं principal; स्यात् is; गुणत्वे in being subordinate; देवताश्रुतिः the mention of the deity.

9. On the other hand, by reason of being based on the word, the sacrifice is principal and the mention of a deity is subordinate.

The author gives a reply to the objection raised by the objector. The view that the deity is the प्रयोजक is erroneous. The sacrifice is principal; its performance is based on the testimony of the Veda and we do not see any अपूर्व by perception; it (performance) leads to the fruit. It is indicated by यजति. The deity is subordinate. As for example "दर्शपूर्णमासाभ्यां स्वर्गकामोयजेत" "ज्योतिष्टोमेन स्वर्गकामोयजेत" "A person desirous of heaven should perform new and full moon sacrifices." "One who is desirous of heaven should perform a ज्योतिष्टोम." The sacrifice is for securing the heaven but not for the deity. In this view, the deity is not प्रयोजक and is, therefore, subordinate.

As to the different aspects of the deity discussed above in relation to his corporeal nature &c., the commentator (शवर) has explained them at length. As to his corporeal nature, he says that it is by way of praise. The vocative case is with a view to point out the deity. "We have taken hold of your hand," (see at. 508) this sentence means that we have come under your protection. So other different portions of the body like fist and neck are also by way of praise.

As to the food that is offered, it is stated that the deity does not take it. The food that is offered to the gods becomes tasteless afterwards; it is not because the gods have partaken of it, but because it has become stale.

As to the deity being the owner of the property, the author says that it is also by way of courtesy. The property of the deity is the property of the persons who serve him.

As to the deity being the lord of everything, it is said in reply that this is by way of figure of speech. When it is said that the deity has done this or that, it is only the desire of the *shebait*; the deity has nothing to do with it. In this view the deity is not a प्रयोजक but only subordinate.

अतिथौ तत्प्रधानत्वमभावः कर्मणि स्यात्तस्य प्रीति-प्रधानत्वात् ॥ ९ । १ । १० ॥

अतिथौ in the case of a religious mendicant ; तत् प्रधानत्वम् of his being principal ; अभावः absence ; कर्मणि action ; स्यात् is ; तस्य his ; प्रीतिप्रधानत्वात love being principal.

10. In the case of a religious mendicant he is principal, the action is absent by reason of his love being principal.

The objector in sûtra 6 gave the illustration of a religious mendicant.

The author says in reply that your illustration does not hold good. In the case of a religious mendicant, the satisfaction of the mendicant is the principal object. 'अतिथिर्येन संतुष्टस्तथा कुर्यात् प्रयत्नत:"; "one should carefully do that which satisfies a religions mendicant." but in the present case, there is absence of the act that leads to the pleasure of a deity. It is a case of dissimilarity of illustration. In this view when securing of the reward depends upon the अपूर्व, there is an occasion for ऊह.

Adhikaraṇa V. Sûtras 11—19 dealing with the application of the extraordinary principle to sprinkling.

द्रव्यसंख्याहेतुसमुदायं वा श्रुतिसंयोगात् ॥ ९ । १ । ११ ॥

द्रव्यसंख्याहेतुसमुदायं material, number, reason and aggregate ; वा on the other hand ; श्रुतिसंयोगात् by reason of connection with the text.

11. On the other hand, material, number, reason and aggregate by reason of the connection with the text.

In connection with दर्शपूर्णमास "व्रीहीन् प्रोक्षति" "त्रीन्परिधीन्" "तिस्त्रःसमिधः" "चतुर्होत्रा पौर्णमासी मभिमृशेत्" पंचहोत्रा अमावस्याम्" शूर्पेण जुहोति । तेनह्यिन्नं क्रियते । "He sprinkles water on the wild rice" "three sacrificial boundary sticks," "Three sacrificial fuel-sticks;" "let one touch the offerings of पूर्णमासी with the चतुर्होतृ verse and those of अमावस्या with the पंचहोतृ verse." "he performs a sacrifice with a winnowing basket, by it corn is winnowed."

The above texts are the texts illustrating the materials, the number, the group and the reason. Take for example the first illustration " he sprinkles water on the wild rice" The question is whether washing or sprinkling is for the purpose of the rice or for the extraordinary principle ? The objector's reply is that it is for the material, because we see that the material is purified. So in the case of "three sacrificial fuels."

The context shows that they are for the अपूर्व but the sentence shows that they are for the different objects mentioned above According to the mimansa rules of interpretation the sentence predominates over the context.

In the illustration "he sacrifices with the winnowing basket; because corn is winnowed by it" The reason shows that the homa is for the purpose of the winnowing basket. As to the text quoted in connection with अभिमर्शन, (see at P. 465) " let one touch the offerings with the चतुर्होतृ verse and those of अमावस्या with the पंचहोतृ verse" it is with the object of

touching ; so according to the objector washing is for the purpose of the material and so on.

अर्थकारिते च द्रव्येण न व्यवस्था स्यात् ॥९।१।१२॥

अर्थकारिते on the extraordinary principle being the object ; च and ; द्रव्येण with the material ; न not ; व्यवस्था arrangement स्यात् is.

12. And if the object had been to attain the extraordinary principle, there would have been no arrangement with the material.

The objector says further in support of his view that if the extraordinary principle had been the object, there would not have been any rule to guide one to prepare the material. As for example मैत्रावरुणं पयसा श्रीणाति "He boils milk for मैत्रावरुण." In this test, we clearly see that boiling of milk is the object.

अर्थो वा स्यात्प्रयोजनमितरेषामचोदनात्तस्य च गुणभूतत्वात् ॥ ९ । १ । १३ ॥

अर्थः the extraordinary principle ; वा on the other hand ; स्यात् is ; प्रयोजनम् object ; इतरेषाम् of the others ; चोदनात् by reason of being not ordained ; तस्य of it ; च and ; गुणभूतत्वात् by reason of being subordinate

13. On the other hand the extraordinary principle is the object ; the others are not ordained, by reason of being subordinate to it.

The author's reply is very short ; the thing to be obtained is the object; the अपूर्व is the only object to be achieved : the other things are only इतिकर्तव्यता in the language of the Mimânsâ. They are, therefore, not laid-down ; the विधि applies to the principal and they are only subordinate to the principal.

अपूर्वत्वाद्व्यवस्था स्यात् ॥ ९ । १ । १४ ॥

अपूर्वत्वात् by reason of being the अपूर्व ; व्यवस्था rule of guidance ; स्यात् is

14. By reason of the अपूर्व, there is a rule of guidance.

The author gives a reply to the view of the objector as embodied in sûtra 12. What he says is that owing to the अपूर्व which appertains to the ceremony of मित्रावरुण, the rule as to the procedure applies. The procedure is to obtain the अपूर्व

तत्प्रयुक्तत्वे च धर्म्मस्य सर्वविषयत्वम् ॥ ९ । १ । १५ ॥

तत्प्रयुक्तत्वे on its being applied; च and ; धर्मस्य of the procedure ; सर्वविषयत्वम् application to all.

15. And on its being applied, the procedure will apply to all.

The author argues that if you say that sprinkling applies to materials, then it will apply to cooked rice intended for food and rice for sale as well.

तद्युक्तस्येति चेत् ॥ ९ । १ । १६ ॥

तत् युक्तस्य of one connected with it ; इति चेत् if you say.

16. If you say, it will apply to the one of the context.

The objector says "no, sprinkling will not be done on all sorts of rice ; it will be done on the rice which is described in the context."

नाश्रुतित्वात् ॥ ९ । १ । १७ ॥

न not ; अश्रुतित्वात् by reason of there being nothing stated.

17. Not so, by reason of there being nothing stated.

The author brings the fault that he has found with the view of the objector into prominence ; no, you are wrong : it is nowhere said that the act of sprinkling will apply to the rice of the sacrifice under performance.

अधिकारादिति चेत् ॥ ९ । १ । १८ ॥

अधिकारात् by division ; इति चेत् if you say.

18. If you say, by division.

The objector again supports his view and says that a priest can divide the rice for the sacrifice and for food and he can very easily distinguish it by this division.

तुल्येषु नाधिकारः स्यादचोदितश्च सम्बन्धः पृथक् सतां यज्ञार्थेनाभिसम्बन्धस्तस्माद्यज्ञप्रयोजनम् ॥ ९ । १ । १९ ॥

तुल्येषु in equal ; न अधिकारः no division ; स्यात् is ; अचोदितः not laid down, pointed out; च and ; सम्बन्धः relationship; पृथक्सतां separate existence; यज्ञार्थेन with the sacrifice ; अभिसम्बन्धः relationship ; तस्मात् therefore ; यज्ञप्रयोजनम् object of the sacrifice.

19. In equal, there is no division (difference). No relationship is pointed out ; nor is there any separate existence. There is relationship with the sacrifice, therefore the sacrifice is the purpose.

The author summarises his whole argument advanced by him in the अधिकरण. He says that the grains of rice are all equal, there is no difference in them nor can one be made. The same rice can be used for food or for a sacrifice. Being taken for a sacrifice and water being thrown after performing certain process on them, they become fit for the sacrifice. The conclusion is that the प्रोक्षण &c. are for the अपूर्व but not for the material upon which the process is performed.

Adhikaraṇa VI sûtras 20-25 dealing with the subject that in the Agniṣṭoma, silence applies to the procedure.

देशबद्धमुपांशुत्वं तेषां स्याच्छ्रुतिनिर्देशात्तस्य च तत्र भावात् ॥ ६ । १ । २० ॥

देशवद्धम् restricted to the place; ; उपांशुत्वं silence ; तेषाम् their ; स्यात् is ; श्रुतिनिर्देशात् by reason of the direction of the text; तस्य its ; च and ; तत्र there; भावात् by reason of existence.

20. The silence relating to it, is restricted to the place by reason of the direction of the text and because that exists there.

The adhikarṇa opens with the *siddhânta* view of the author. In connection with ज्योतिष्टोम it is said ? "त्सरावाएषायज्ञस्य, तस्माद्यत् किंचित् प्राचीन मग्निषोमीयात् तेन उपांशु चरंति" "it is a clever move of the sacrifice; therefore whatever is prior to अग्निषोमीय, they by it, behave silently" Now there is a doubt whether the silence mentioned in the text applies to all actions before अग्निषोमीय or to the final अपूर्व. The author's reply is that the apûrva that applies to the minor action, prior to अग्निषोमीय subserves immediately and purifies the principal substance. So the quality of reading in low tone applies to the *apûrva* of the minor acts; it is therefore confined to a certain place in the sacrifice because the text imposes silence as a rule; it is to be observed strictly ; because it finds its place there by invariable connection.

यज्ञस्य वा तत्संयोगात् ॥ ६ । १ । २१ ॥

यज्ञस्य of the sacrifice ; वा on the other hand; तत्संयोगात्; by reason of its mention.

21. On the other hand, of the sacrifice by reason of its mention

The objector says that it applies to the sacrifice because it is expressly mentioned in the text. The objector's view is that the silence imposed by the text applies to the final *apûrva,* because the term sacrifice is used as विधि

अनुवादश्च तदर्थवत् ॥ ९ । १ । २२ ॥

अनुवादः restatement ; च and ; तदर्थवत् with that object.

22. And the restatement is with that object.

The objector proceeds further and says that the text is an अर्थवाद of the sacrifice ; just as a hawker puts his steps in a silent and crooked way and takes hold of a bird unawares, so in order to accomplish the sacrifice, the sacrificer also acts in a crooked and silent way. Putting steps slowly and silently in a particular locality is not the object of the hawker but to seize his prey. So in the same way, the sacrificer's object is to accomplish the sacrifice but not to perform certain minor details in silence at a particular stage in the sacrifice.

प्रणीतादि तथेति चेत् ॥ ९ । १ । २३ ॥

प्रणीतादि sacrificial water etc ; तथा similarly ; इतिचेत् If you say.

23. If you say, that similarly in the case of sacrificial water.

The प्रणीता is water sacrificially purified and placed in the north of आहवनीय fire. "प्रणीता नाम आपोमंत्र संस्कृता आहवनीयस्योत्तरतोनिहिता:" see the commentary on अश्वलायन शौतसूत्र Poona edition at P. 4. प्रणीता is water sacrificially purified and placed to the north of आहवनीय fire," यदाप: प्रणयं स्तस्मादाप: प्रणीता स्तत्प्रणीतानांप्रणोतात्वम्"। श० ब्रा० १२. ७. ३. ९. "Because water is carried, therefore the water is called प्रणीता and the प्रणीता water has the quality of being प्रणीता."

In connection with दर्श पूर्णमास it is said " यज्ञं तनिष्यंतावध्वर्यु यजमानौ वाचंयच्छत: यदध्वर्यु यजमानौ वाचं यच्छतस्तत्प्रजापति भूयंगतौ यज्ञं तन्वाते तस्मात्प्रणीता: प्रणेष्यन् वाचं यच्छति तां सह हविष्कृता विसृजति " "The priest and the sacrificer while preparing a sacrifice observe silence, because the priest and the sacrificer observe silence ; the lord of the universe having mainfested himself again, prepares the sacrifice ; therefore carrying water he observes silence ; with the maker of offering he gives it up."

The objector in continuation of his argument says that the same strict observance of silence applies to the final अपूर्व i. e. the sacrifice in which प्रणीताप्रणयन (carrying of the holy water) is performed.

न यज्ञस्याश्रुतित्वात् ॥ ९ । १ । २४ ॥

न not so ; यज्ञस्य of the sacrifice ; अश्रुतित्वात् by reason of being not mentioned.

24. Not so, there is no mention of the sacrifice.

The author gives a reply to the objector that holding of the tongue imposed on the priest and the sacrificer while carrying water is by way of praise and for that part of the sacrifice but is not for the अपूर्व.

तद्देशानां वा संघातस्यचोदितत्वात् ॥ ९ । १ । २५ ॥

तद्देशानां of that particular locality ; वा on the other hand ; संघातस्य of the aggregate ; अचोदितत्वात् by reason not being laid down.

25. On the other hand, the procedure is of that particular locality, because the aggregate is nowhere laid own.

The author summarises the whole argument and says that silence that is imposed, is restricted to that particular part of the sacrifice, because nowhere it is laid down by a text that it appertains to the whole of it. The low-reading therefore applies to all minor acts that precede the अग्नीषोमीय

Some commentators have included the sûtras 23 to 29 in a separate adhikaraṇa and have numbered it as VII but we have followed our esteemed commentator शबर

Adhikaraṇa VII Sûtras 26 28 dealing with the performance of drawing out of the bricks once.

अग्निधर्मः प्रतीष्टकं संघातात्पौर्णमासीवत् ॥९।१।२६॥

अग्निधर्मः the fire ceremony ; प्रतीष्टकं on each brick ; संघातात् by reason of collection ; पौर्णमासीवत् as in a full moon ceremony.

26. The fire ceremony should be performed on each brick, by reason of collection as in a full moon ceremony.

There are texts " इष्टकाभिरग्निंचिनुते " " मंडूकेनाग्निं विकर्षति । वेतसशाखया वकाभिश्चाग्निं विकर्षति । हिरण्यशकलसहस्रेणाग्निं प्रोक्षति दध्ना मधुमिश्रेणाग्निं प्रोक्षति " " With the bricks, he establishes fire ; he pulls out fire with a toad tied to a branch of a tree ; he draws out fire with a cane branch or

branch of an aquatic tree ; he sprinkles fire with thousand pieces of gold ; he sprinkles fire with curd mixed with honey".

The question is, " should the act of drawing and sprinkling be performed on each brick or be performed at once simultaneously ? " The question therefore, narrows itself to this " whether the term 'agni' applies to a group of bricks or to any other substance different from the bricks? " If it applies to a group of bricks, then all bricks should be drawn in and sprinkled over separately and if it applies to a substance other than brick, then विकर्षण and प्रोक्षण may be performed on all of them simultaneously. The objector says that each brick should be drawn in and sprinkled over with water.

The reason is that each brick is separate ; when you draw a particular part of a body, the whole is drawn in ; but such is not the case with the bricks ; they are separate. There is an intervening space between them. So according to the objector all should be drawn in and washed seperately. He says that just as the group of आग्नेय, उपांशु and अग्नीषोमीय is included in the term पौर्णमास, so the term अग्नि denotes a group of bricks. "यएवंविद्वान् पौर्णमासीं यजते। यएवं विद्वानमावस्यां यजते" One knowing this performs a full moon sacrifice; one knowing this performs a new moon sacrifice.

अग्नेर्वा स्याद्द्रव्यैकत्वादितरासां तदर्थत्वात् ॥९।१।२७॥

अग्नेः of Agni ; वा on the other hand ; स्यात् is ; द्रव्यैकत्वात् by reason of the material being one ; इतरासां of the others; तदर्थत्वात् by reason of being for it.

27. On the other hand, it is Agni by reason of the material being one and the others being for it.

In the अग्निचयन ceremony, the bricks are laid and the fire is established there. The author therefore says that the bricks are for the establishment of fire "इष्टकाभिरग्निंचिनुते". " With the bricks, he establishes fire " The bricks are in the instrumental case and are, therefore, subordinate. There are two kinds of things moveable and immoveable. A tree is an immoveable thing ; if you draw a leaf, the whole thing is put into motion but such is not the case with the moveable things. Here the fire is the moveable thing, so the विकर्षण and प्रोक्षण must be performed simultaneously at a time.

चोदनासमुदायात्तु पौर्णमास्यां तथा स्यात् ॥९।१।२८॥

चोदनासमुदायात् by reason of number of commands ; तु on the other

hand ; पौर्णमास्यां in the full moon ceremony ; तथा so, similarly ; स्यात् is

28. On the other hand, by reason of the number of commands; in the full moon ceremony that is so.

"यएवं विद्वान् पौर्णमासीं यजते यएवं विद्वानमावस्यां यजते" One knowing this, performs a full moon sacrifice ; one knowing this, performs a new moon sacrifice".

The author says that it is all right in the case of पौर्णमासयाग. There the term is not used in any other sense than आग्नेय and others ; but here the action is performed by reason of a number of चोदनाs. Here in the case of अग्निचयन, the different substance is meant. So the ceremony pertaining to fire should be performed simultaneously at a time on all the bricks.

Adhikaraṇa VIII sūtras 29-32 dealing with fixing of पत्नी संयाज to the days other than the final.

पत्नीसंयाजान्तत्वं सर्वेषामविशेषात् ॥ ९ । १ । २९ ॥

पत्नीसंयाजान्तत्वं ending of ; पत्नीसंयाज ; सर्वेषां of all ; अविशेषात् by reason of being not special.

29. The term पत्नीसंयाज applies to all (the days), because there is nothing special in it.

In connection with द्वादशाह there is a text "द्वादशाहेन प्रजा कामंयाजयेत्" ॥ "पत्नीसंयाजांतानि अहानिसंतिष्ठंते" "Let him make one desirous of progeny perform द्वादशाह sacrifice" "They maintain it up to the पत्नीसंयाज days." The question is "whether all the days of द्वादशाह have the days of the पत्नीसंयाज or there is any exception to it." ? According to the objector, the days end in the पत्नीसंयाज thereby he means that all the days of द्वादशाह have पत्नी संयाज days and further there is no exception mentioned there. It is a general text without any exception.

लिङ्गाद्वा प्रागुत्तमात् ॥ ९ । १ । ३० ॥

लिंगात् by reason of inference ; वा on the other hand; प्राक् before; उत्तमात् from the final (day).

30. On the other hand by reason of the inference (it appears that the end of पत्नीसंयाज is) before the final day.

The author gives his own view and says that there is an inference from the text. पत्नीसंयाजांतानि अहानिसंतिष्ठंते न बर्हिरनुप्रहरति, असंस्थितो हि तर्हि यज्ञः" "They maintain it to the end of पत्नीसंयाज day ; no grass is subsequently brought, and the sacrifice is therefore incomplete."

The day on which the पत्नीसंयाज ends is not the day on which the sacrifice is complete. This fact shows that the पत्नीसंयाज ends before the final day.

अनुवादो वा दीक्षा यथा नक्तं संस्थापनस्य ॥९।१।३१॥

अनुवादः restatement ; वा on the other hand ; दीक्षा initiation ; यथा as, like, नक्तसंस्थापनस्य of the nocturnal sitting.

31. On the other hand it is a restatement, just as initiation is of nocturnal sitting.

There is a text in connection with the discharge of the initiation ceremony वरुणपाशाभ्यां वाएषवध्यते योदीक्षितः अहोरात्रे वैवरुणपाशौ यद्दिवा संस्थापये दनुन्मुक्तोवरुणपाशाभ्यांस्यान्नक्तं संस्थाप्योवरुणपाशाभ्या मेवोन्मुच्यते आत्मनोहिंसायाः । अनुन्मुक्तः सवरुणपाशाभ्यांनतावद्दीक्षयामुच्यते । अवभृथोहि दीक्षोन्मोचनार्थः ॥ " One who is initiated, is bound by the two traps of वरुण ; days and nights are the two traps of वरुण ; one who maintains a sacrifice by day is not discharged from the traps of वरुण ; but one who establishes it at night is discharged from the traps of वरुण and from self-slaughter". "He is not discharged from the initiation, till set free from the traps of वरुण ; the sacrificial bath is for the discharge of the initiation".

The objector says that the text as to the discharge of the initiation is in eulogy of the night-sitting ; so the incomplete nature of the sacrifice is to show the length of the sacrifice and is by way of praise of पत्नीसंयाज. The sacrifice must end with पत्नीसंयाज and there is no exception made to it.

स्याद्वाऽनारभ्य विधानादन्ते लिङ्ग विरोधात् ॥९।१।३२॥

स्यात् is ; वा on the other hand ; अनारभ्यविधानात् by reason of the general text ; अन्ते in the end ; लिंगविरोधात् by reason of the opposition to the inference.

32. On the other hand it may be so, by reason of the general text but in the end by reason of the opposition to the inference.

If you consider the text to be an अनारभ्यविधि not applicable to any text and hold that all the days in general are meant to have the पत्नीसंयाज including the final day, then this view is in opposition to the inference that the sacrifice is not over on the day the पत्नीसंयाज is finished. See the text quoted in the commentary on sûtra 30. The result is therefore that पत्नीसंयाजत्व (the characteristic of पत्नीसंयाज) is limited to all the days of द्वादशाह excepting the final day.

Adhikaraṇa IX dealing with the application of the local order to "the first should be thrice repeated"

अभ्यासः सामिधेनीनां प्राथम्यात्स्थानधर्मःस्यात् ॥८।१।३३॥

अभ्यासः repetition ; सामधेनीनां of सामधेनी verses ; प्राथम्यात् by reason of being first ; स्थानधर्मः the quality of sequence ; स्यात् is.

33. The repetition of सामधेनी verses by reason of being first, is of that which is there in order.

There are दर्शपूर्णमासयागs; there साम-धेनी verses are recited which form the model. In that connection it is stated " त्रिः प्रथमामन्वाह त्रिरुत्तमामन्वाह " "He subsequently utters three first ; he subsequently utters three last." The question for determination is, whether the repetition is the repetition of the ऋक् verses प्रवोवाजा etc., Rigveda III. 27. 1 or it is the repetition of the verses that happen to be first there. The reply of the author is that it means the repetition of that verse of the *sâmadheni* which is pronounced first. The reason is that the word 'first' is used which indicates the order.

Śabara has discussed the पूर्व पक्ष view on the ground that the 'first' and the 'last' are used in feminine gender and the ऋक् verse which is also in the feminine gender is therefore meant. This view he rightly rejects.

Adhikaraṇa X Sûtras 34-35 dealing with one performance of आरंभणीयेष्टि of दर्शपूर्णमासयागs which are to be performed for one's whole life.

इष्टयावृत्तौ प्रयाजवदावर्त्तेतारम्भणीया ॥ ८ । १ । ३४ ॥

इष्टयावृतौ on the repetition of the offerings of the new and full moon; प्रयाजवत् like प्रयाज offering ; आवर्तेत should be repeated; आरंभणीया, आरंभणीया offering.

34. On the repetition of the दर्शपूणमासेष्टि, like प्रयाज, the आरंभणीया should be repeated.

There are दर्शपूर्णमासयागs; in that connection it is said "दर्शपूर्णमासाभ्यांस्वर्गं कामोयजेत". "One who is desirous of heaven should perform new and full moon sacrifices." There is an introductory ceremony laid down which is called आरंभणीयेष्टि, अग्नावैष्णविमेकादश कपालं निर्वपेत् सरस्वत्यैचरुं सरस्वतेद्वादश कपालमग्नये भागि नेऽष्टाकपालं निर्वपेद्यःकामयेतान्नाद्यःस्यां॥ "One who wishes that he may be granivorous, shall offer cakes baked on eleven pans, consecrated to Agni and Viṣṇu, boiled rice to सरस्वती, cakes baked on twelve pans to सरस्वत् and cakes baked on eight pans to Agni who takes offerings."

There is another text " यावज्जीवं दर्शपूर्णमासाभ्यांयजेत " "He shall perform the new and full moon sacrifices as long as he lives." The दर्शपूर्णमास is to be repeated for one's whole life. The question is whether the आरंभणीयेष्टि should also be performed at every performance of दर्शपूर्णमासयाग. The object-

or's reply is that it should be repeated on the repetition of दर्शपूर्णमासयागs just as प्रयाजs, their parts are repeated with each performance.

सकृद्वाऽऽरम्भसंयोगादेकः पुनरारम्भो यावज्जीवप्रयोगात्

॥ ९ । १ । ३५ ॥

सकृत् once ; वा on the other hand ; आरम्भसंयोगात् by reason of the mention of the word beginning; एक one; पुनरारम्भ beginning; यावज्जीव प्रयोगात् by reason of the use of 'as long as one lives'.

35. On the other hand once by reason of the mention of (आरंभ) beginning; there is only one beginning by reason of the use of 'as long as one lives.'

There is a vow in connection with दर्श पूर्णमासयाग, "पर्वणि पर्वणि मया-दर्शपूर्णमासौकर्त्तव्यौ" "On each fortnight day, the new and full moon sacrifices shall have to be performed by me." This is the vow which is taken on the first performance of the दर्शपूर्णमास ; it can not be taken on each time. यावज्जीवंमयादर्शपूर्ण मासौकर्तव्यौ. As long as I live, the new and full moon sacrifices shall have to be performed by me." The author therefore argues that आरंभनीयेष्टि can be performed only once on the first performance of the दर्शपूर्णमास.

In another view this adhikaraṇa is called as dealing with the पुरुषार्थ nature of the आरंभणीयेष्टि. The objector's view is that there is a beginning of the दर्श पूर्णमास on each occasion, so there will be an आरंभणीयेष्टि on each performance. The author's view is that it is connected with the agent; because he takes a vow on the first performance of दर्शपूर्णमासयाग and thus makes himself fit for subsequent performance of दर्शपूर्णमासयागs. In either views, the result is that आरंभणीयेष्टि is to be performed only once on the first performance of दर्शपूर्णमासयागs.

Adhikaraṇa XI sūtras 36-37 dealing with the subject that the principle of ऊह does not apply to the mantras uttered at the time of offering.

अर्थाभिधानसंयोगान्मन्त्रेषु शेषभावः स्यात्तत्राचोदितमप्राप्तं चोदिताभिधानात् ॥ ९ । १ । ३६ ॥

अर्थाभिधानसंयोगात् by reason of the connection with the meaning ; मन्त्रे in the मन्त्र ; शेषभावः subordinate nature ; स्यात् is; तत्र there ; अचोदितमप्राप्तम् not adapted without a command : चोदिताभिधानात् by reason of naming under a command.

36. By reason of the connection with the meaning, there is a subordinate nature in the mantras ; there is no adaptation without a command because the naming is under a command.

There is a निर्वाप मंत्र in कृष्ण यजुर्वेद I. 1. 4. with some alteration; it is uttered at the time when offering is made to fire. देवस्यत्वासवितः प्रसवेऽश्विनोर्बाहुभ्यांपूष्णाहस्ताभ्यामग्नये जुष्टं निर्वपामि See Anand âśram Series vol. I. 67. I give the translation from the white यजुर्वेद I, 19 as explained by महीधर.

"O ! हवि I being inspired by सविता, offer thee who art beloved of अग्नि with the arms of Aświn and the hands of पूषा"

In the white यजुर्वेद the word ग्रहृणामि is read instead of निर्वपामि. The मंत्र is read in दर्शपूर्णमासयाग at the time of offering. Now the question is, whether the word. सविता, अश्विन and पूषा should be adapted in the modified sacrifice or not. The question then narrows itself to this, whether these words convey a meaning ; if they do, then the principle of ऊह applies and if not, the ऊह will not apply. The author says that the names have meanings and the mantras are therefore subordinate and the principle of ऊह will not apply without any express command, because the names depend on commands.

The author says that 'सविता' does not indicate action nor does it mean Agni or any other god. So there will be no ऊह because it does not apply without a चोदना.

ततश्चावचनंतेषामितरार्थं प्रयुज्यते ॥ ९ । १ । ३७ ॥

ततः therefore ; च and ; अवचनं no authority ; तेषाम् of those ; इतरार्थं in another sense ; प्रयुज्यते is applied.

37. And therefore there is no authority for those (that are not laid down) ; they are applied in the other sense.

The author further explains himself. He says that you can not sanction a thing which is not laid down. The words are used in a different sense, that is to praise the offering. सवितुः प्रसवे on the rising of the sun; अश्विनो वाहुभ्यां with the arms of the sacrificer and his wife. The sacrificer and his wife, are so called because by offering a horse Aświns bless them ; or with the arms of the sacrificer and the priest, which are as it were the arms of Aświns.

पूषणं the sacrificer is maintained and nourished by the pious act of a sacrifice. So these are all in praise of निर्वाप

Where the gods such as सविता, अश्विन and पूषा are in connection with the sacrificer, there can not be ऊह. These words used in the मंत्र are for service but not for denoting the gods. So there is no ऊह.

Adhikaraṇa XIII Sûtras 38—39 dealing with the subject that in अग्नयेजुष्ट the word अग्नि would be adapted in the modified sacrifice.

गुणशब्दस्तथेति चेत् ॥ ९ । १ । ३८ ॥

गुणशब्दः subordinate words ; तथा likewise ; इतिचेत् if you say.

38. " And the subordinate word is likewise " if you say.

The objector says that in the same way the term *Agni* in the above passage can not be adapted in the modified sacrifice because it also conveys a meaning like सविता etc., as said above ; the terms सविता etc., are असमवेतवचन i. e. are not tied by conventionalism ; so is अग्नि. If that were so, it would be a case of similarity and there will be no disparity. So they are used not in the conventional sense but only to praise the offering. When there is nothing of conventionalism in them, they will be used in a different sense; so the term अग्नि will not be substituted by any other term in विकृति.

नसमवायात् ॥ ९ । १ । ३९ ॥

न not ; समवायात् by reason of close affinity.

39. Not so, by reason of close affinity.

The author says that अग्नि is a समवेतवचन that is, the word is used in the sense in which it is fixed by convention. In the present case as said by the पूर्व पक्ष there is no offering of जुष्ट but to serve or propitiate अग्नि an offering is made ; we see the visible effect. There is no similarity in these terms सवितृ and अग्नि. The word अग्नि will therefore be adapted in the modified sacrifice.

This adhikaraṇa is explained otherwise and is called " In the mantra used in offering तंडुल, the word धान्य should be substituted."

In connection with दर्श पूर्णमास it is said " धान्यमसिधिनुहि देवान् । दृषदि आवपति". "Thou art paddy; delight the gods; he throws it on the stone slab." The question is, whether धान्य is समवेतशब्द or not, the objector says that it is a subordinate word and is, therefore, not fixed by convention (असमवेतशब्द) ; so the principle of ऊह does not apply.

The author says that the word धान्य is invariably connected with the sense it conveys (समवेतशब्द) ; so the principle of ऊह applies. There is a

शाक्यानामयन which lasts for 36 years ; in connection with that it is said "संस्थितेसंस्थिते ऽहनिगृहपतिर्मृगयां याति, सतत्रयान् मृगानहंतितेषांतरसा सवनीयपुरोडाशा:भवंति" see at P. 197 "In each departure of the day, the master of the house goes a-hunting ; with the flesh of those deers which he kills there, the cakes are made" According to the objector the text quoted in the second commentary on sûtra 38 will be read in the unmodified form "धान्यमसिधिनुहिदेवान्" According to the author the principle of ऊह will apply and the text will be modified as follows "मांसमसिधिनुहिदेवान्". "Thou art flesh; delight the gods."

The principle that is deduced from these Adhikaraṇas after a discussion is that when the sense of the terms can be adjusted to the occasion there will be no ऊह as the term can be used in any sense suited to the occasion but when the sense of the term is unchangeable, then there can be substituted any other word to suit the occasion in the विकृति.

Adhikarṇa XIII dealing with the subject that the principle of ऊह does not apply to the यज्ञपति in इडाव्हान मंत्र.

चोदिते तु परार्थत्वाद्विधिवदविकार: स्यात ॥९।१।४०॥

चोदिते on being commanded ; तु on other hand ; परार्थत्वात् by reason of being dependent ; विधिवत् like a विधि ; अविकार not modified ; स्यात् is.

40. On the other hand, on being commanded by reason of its being dependent, like the विधि it will be not modified.

In the दर्शपूर्णमासयाग, the verses invoking इडा are recited. In that connection, it is said दैव्या अध्वर्यव उपहूता उपहूता मनुष्यायइमंयज्ञमवान्येच यज्ञपतिं वर्द्धान्" (T.B. III. 5. 8. 3.) "The divine priests who were invited and the invited men who protected the sacrifice and nourished the sacrificer." The question is whetherin a सत्र where there are many sacrificers, will the word यज्ञपति be in plural ? or will it be used without any modification ? The question will narrow itself to this, whether the term यज्ञपति is समवेतबचन or असमवेतबचन ? If the word is for the benefit of the sacrifice, it is समवेत वचन but if it is for praise, then it is असमवेत वचन. Here the term यज्ञपति is for the praise for इडा. Though the term यज्ञपति is read by चोदना, yet being subservient to the praise of इडा it will be used without any modification like विधि. It is in praise of इडा and if the sentence is one, the object is served and so the whole sentence without any modification will be read in the modified sacrifice. It is with an object to stimulate the sacrificer. Wherever a sacrificer is subordinate,

of the इड़ा is principal; in this view the principle of ऊह does not therefore apply.

Adhikaraṇa XIV, dealing with the subject that the term sacrifice is to be modified in the hymn recited at the time when grass is brought from the jungle.

विकारस्तत्प्रधाने स्यात ॥ ९ । १ ४१ ॥

विकारः modification; तत् that ; प्रधाने in a principal ; स्यात् is ;

41. It will be modified, on its being principal.

In connection with दर्शपूर्णमास, there is a सूक्त which is read at the time of प्रस्तर प्रहरण carrying of grass from the jungle. It is said there. "अयं यजमान आयुराशास्ते" "This sacrificer hopes for longevity." The question is, that when there are many sacrificers, whether the word यजमान will then be modified or not. The author's reply is that here the word यजमान is principal ; so the principal of ऊह will apply. There are two kinds of मंत्र one kind is क्रियाप्रकाशक explaining the performance of an action and the other is फलप्रकाशक explaining the reward of an action. In the former case, there will be no ऊह but in the latter case there will be ऊह. The मंत्र in the preceding अधिकरण is of the former class and that of the present अधिकरण is of the latter class. So in the present case the term यजमान will be modified ; in other words, the principle of ऊह will apply.

Adhikarana XV sūtras 42-44. dealing with the subject that in a Nigada called invoking of सुब्रह्मण्य the term हरिवत is not modified.

असंयोगात्तदर्थेषु तद्विशिष्टं प्रतीयेत ॥ ९ । १ । ४२ ॥

असंयोगात् by reason of there being no connection ; तदर्थेषु in the sense of that ; तद् विशिष्ट particularised with it ; प्रतीयेत appears.

42. By reason of there being no connection with the sense of that, it appears to be particularised with it.

There is a ज्योतिष्टोम sacrifice; in it there is सुब्रह्मण्यनिगद. There is a verse "इंद्र आगच्छ हरिव आगच्छ मेधातिथेर्मेष वृषणश्वस्यमेन गौरावस्कंदिन्नहल्यायैजार" तै० आ० १।१२।२. O! Indra who has horses, O! ram of मेधातिथि, O! lover of वृषणश्व's daughter O! white attacker, O! paramouer of अहल्या, come." This निगद is transferred to अग्निष्टुति which is its modified form by the चोदक, text. आग्नेयीसुब्रह्मण्याभवति" "The सुब्रह्मण्या verse is in honour of अग्नि" Here the verse will be read as "अग्नआगच्छ" The question is, whether the epithets of इंद्र such as हरिव etc., will also be modified or not. The author's view is that इंद्र is समवेतार्थशब्द, so the principle will undoubtedly apply ; but हरिव etc., are

असमवेतार्थ i.e. the meaning is not connected with the word by hard and fast rule, so it can apply to any individual god; there is therefore no necessity of alteration. The principle of ऊह does not apply. These epithets are in praise of इंद्र but they can also apply to अग्नि.

कर्माभावादेवमिति चेत् ॥ ९ । १ । ४३ ॥

कर्माभावात् by reason of the absence of exploit ; एवम् so ; इतिचेत् if you say ;

43. If you say, it is so by reason of the absence of exploit.

The objector says that these terms indicate the heroic exploits of इंद्र. As for instance Indra has two horses on both sides by means of which he carries away all. By assuming the form of a ram, he stole the son of कण्व named मेधातिथि. मेनका or मेना was the daughter of वृषणश्व ;Indra fell in love with her. Assuming the form of a white deer, Indra drank soma. Indra ravished अहल्या. These epithets are all समवेतवचन and apply to Indra only. In the view of the objector, for these reasons, the principle of ऊह does not apply.

न परार्थत्वात् ॥ ९ । १ । ४४ ॥

न not so ; परार्थत्वात् by reason of being subservient to others.

44. Not so, by reason of their being subservient to o hers.

The author says that you are mistaken ; they are in praise of Indra ; there is nothing special in them ; they can equally apply to अग्नि. As for instance, the quality of the horses is that they rob all of their wealth ; this can equally apply to Agni. There is nothing special in it. इंद्र is called हरिवान् because he plundered all by means of his horses ; this is a praise which can apply to इंद्र and अग्नि as well. As to the story of मेधातिथि, it is a fable in derogation to the eternality of the *Veda* and is therefore allegorical. It is a निगद् and can equally apply to Agni.

The adhikaraṇa is called by another name i.e. dealing with the subject that in the मंत्र " तस्यै श्रतं " the principle of ऊह does not apply.

In connection with ज्योतिष्टोम, it is said about a एकहायनी (one year old) cow "इयं पौलोमक्रयणी, तयातेक्रीणामि । तस्यै श्रतंतस्यैशरःतस्यै दधि तस्यै मस्तु, तस्याआतचनम्, तस्यै नवनीनम् तस्यैघृतं, तस्याआमिक्षा, तस्यै वाजिनं" "This cow is a means to purchase *soma*; I shall buy thee by means of her ; there is for her boiled milk, for her cream, for her curd, for her watery portion of milk, for her is whey, for her butter, for her ghee, hers is thecurd-dish, hers is the watery portion of curd.' Here the *dative* case is used for the genitive.

In साद्यस्क, it is said त्रिवत्स सांडसोमक्रयण: "Three-years old calf is a means of purchasing *soma.*" In it the above said मंत्र is recited in connection with a bullock ; the first part of it is read as follows "अयंसाण्ड: सोमक्रयण: तेनक्रीणामि" "This bullock is a means of purchasing soma ; I purchase thee with it." Now the question is whether the latter part should also be read with modification or not. The author's reply is no ; because the passage is not applicable to a cow of one year in as much as milk, ghee, curd etc., can not be obtained from her; similarly it is not applicable to a bullock. In other words, there is nothing in the passage to stick it to the one year old cow ; so it can apply to a bullock as well. The words used are असमवेत and can apply to a bullock as well, in future time, and so the principle of ऊह does not come into play.

The objector says that there is a possiblity of the one year old cow, giving milk in future but there is no such possibility in a bullock.

The author says in reply that you are quite right; a cow which is one year old will give milk in future time, so also a bullock will beget a cow on another cow which will produce milk in future. The मंत्र should be read without any alteration with the exception of one that is mentioned above.

Adhikaraṇa XVI. Sūtras 45—49 dealing with subject that in the sacrifice where an ewe is offered to सरस्वती, there is no application of the command to अध्रिगु.

लिङ्गविशेषनिर्देशात्समानविधानेष्वप्राप्ता सारस्वती स्त्रीत्वात् ॥ ९ । १ । ४५ ॥

लिंगविशेषनिर्देशात् by reason of mention of a particular gender ; समानविधानेषु where the command is equally applicable ; अप्राप्तासारस्वती does not apply to सरस्वती ; स्त्रीत्वात् by reason of feminine gender.

45. By reason of mention of a particular gender where the command is equally applicable, it does not apply to the sacrifice called सरस्वती

In अग्निष्टोम several animals are mentioned as victims आग्नेय:पशुरग्निष्टोमे आलभ्यऐंद्राग्न: पशुरुक्थ्ये ऐंद्रावृष्णि षोडशिनिसारस्वती मेषी अतिरात्रे" "In an अग्निष्टोम an animal consecrated to Agni, in an उक्थ्य an animal consecrated to इंद्र and अग्नि, in a षोड़शिन् a powerful bullock consecrated to इंद्र and in an अतिरात्र an ewe consecrated to सरस्वती should be brought."

In अग्निषोमीय there is a command "उपनयत मेध्यादुरआशासानामेधपतिभ्यांमेधं". तै० ब्रा० III. 6. 6. 1. "Place the consecrated animals at the gate for slaughter

for the two masters of the sacrifice (husband and wife or sacrificer and priest) for sacrifice." The question is whether this formula should be repeated in a सरस्वती sacrifice where ewe is offered. The author's reply is that under the circumstances where there is a common command there is no applicability of it to सरस्वती sacrifice. The reason is that there is a gender mentioned प्रास्म अग्निं भरत." *Ibid.* "For him, nourish fire." Here 'अस्मै' is in masculine gender and the ewe is in the feminine gender and the masculine gender can not apply to a female.

पश्वभिधानाद्वा तद्धि चोदनाभूतं पुंविषयं पुनः पशुत्वम् ॥ ९ । १ । ४६ ॥

पश्वभिधानात् by reason of general demomination; वा on the other hand; तत् that ; हि because ; चोदनाभूतं being a command ; पुंविषयं applicable to men ; पुनः again ; पशुत्वं state of animal.

46. On the other hand by reason of the general denomiation of animal and because that is a command and applicable to a male and to the state of an animal.

The objector says that the subject is that of an animal for the sacrifice and being in masculine gender applies to the whole class without regard to the sex. The ewe also comes under the 'genus' of animal and therefore the command to अध्रिगु applies to सरस्वती sacrifice.

विशेषो वा तदर्थनिर्देशात् ॥ ९ । १ । ४७ ॥

विशेषः particular ; वा on the other hand ; तदर्थनिर्देशात् by reason of its pointing out that object ;

47. On the other hand it is particular by reason of its pointing out that object.

The author says that it is not general as you say, but in the formula the pronoun अस्मै is used in masculine gender and the ewe is in feminine gender. The masculine gender can not apply to a female.

पशुत्वं चैकशब्द्यात् ॥ ९ । १ । ४८ ॥

पशुत्वं animal nature ; च and ; ऐकशब्द्यात् by reason of one word.

48. And animal nature by reason of one word.

The objector harps on the same tune and says that animal is one word and belongs to a class and therefore requires a masculine gender.

यथोक्तं वा सन्निधानात् ॥ ९ । १ । ४९ ॥

यथोक्तं as said; वा on the other hand; सन्निधानात् by reason of the proximity;

49. On the other hand, it is as said by reason of the proximity

The author says that the pronoun will apply to the object referred to before. The pronoun in the quotation can not apply to any animal. As it is in masculine gender, it will apply to a male animal. The answer is a simple one ; if the procedure relating to animal was common, then it did not apply to सरस्वतीयज्ञ by reason of the ewe being used in a feminine gender and if the procedure related to अग्नीषोमीय then it applied to Saraswatî by the principle of ऊहः but here the author's view is that the animal sacrifice is governed by the common विधि and so the सरस्वती sacrifice is an exception and अध्रिगुप्रैष does not apply. अध्रिगु is a priest whose function is to kill an animal for the sacrifice. माधव defines the term thus "अध्रिगुना मादैव्यः शमिता" He is a divine killer. See at p. 432. of the Poona edition of न्यायमाला.

Adhikaraṇa XVII Sûtras 50 – 53 dealing with the subject that in यज्ञायज्ञीय song, इरा should be sung in place of गिरा

आम्नातादन्यदधिकारे वचनाद्विकारः स्यात् ॥ ९ । १ । ५० ॥

आम्नातात् by being laid down; अन्यत् otherwise ; अधिकारे in one connection; वचनात् under an authority ; विकारः modification ; स्यात् is.

50. In connection with one sacrifice laid down as otherwise, it is modified under an authority.

In connection with ज्योतिष्टोम sacrifice, there is a song called यज्ञायज्ञीय which is sung. "यज्ञायज्ञीयेनस्तुवीत" "He should praise with यज्ञायज्ञीय" In the verse (see *infra* in the commentary on Sûtra 52.) there is a word 'गिरा' In that connection, it is said नगिरागिरेतिब्रूयात्, यद्गिरागिरेतिब्रूयात्, आत्मानंतदुद्गातोद्गिरेदैरं कृत्वोद्गेयं ॥ "The word 'गिरा' should not be pronounced as 'गिरा', if a singer pronounces 'गिरा' as 'गिरा' he shall throw himself up and by making it ऐर shall sing it." Now the question is whether the गिरा' should be pronounced with ग or without ग. The reply of our author is that ग should be dropped. In connection with one context where it is laid down as to be read otherwise, then it should be considered to be modified. The text clearly says that गिरा should not be pronounced as गिरा but it should be pronounced as इरा.

द्वैधं वा तुल्यहेतुत्वात्सामान्याद्विकल्पः स्यात् ॥९।१।५१

द्वैधं two-fold ; वा on the other hand ; तुल्यहेतुत्वात् by virtue of equal reasons ; सामान्यात् by reason of common meaning; विकल्पः option ; स्यात् is.

51. On the other hand, it should be two-fold by virtue of equal reasons ; and by reason of common meaning there is option.

The objector says that as there is a double reading and both words गिरा and इरा have a common meaning, so there is option for a singer to insert any word he likes.

उपदेशाच्च साम्नः ॥ ९ । १ । ५२ ॥

उपदेशात् by reason of direct command ; च and ; साम्नः of a song.

52. And by reason of the direct command of the song.

The objector further gives a reason that it is laid down by the psalm " यज्ञायज्ञावोअग्नये गिरा गिराचदक्षसे " यजु० वे० २७।४२. सा० वे० पू० १।४।१. ऋ० वे० ६।४८।१. " O ! ye singers in every sacrifice, sing praises to the prosperous Agni " And there is a command यज्ञायज्ञीयेनस्तुवीत· "Let him sing यज्ञायज्ञीय." So this fact also shows that there is an option of the reading.

नियमो वा श्रुतिविशेषादितरत्साप्तदश्यवत् ॥९।१।५३॥

नियमः a restrictive rule ; वा on the other hand ; श्रुतिविशेषात् by reason of the special text ; इतरत् the other ; साप्तदश्यवत् like 17 सामधेनी verses.

53. On the other hand, it is a restrictive rule by reason of the special text ; and the other is like the seventeen Sâmadhenî verses.

The author says that the rule as to pronouncing इरा in place of गिरा is fixed by special text of the Veda and the term ' गिरा ' is used in the altered form like the seventeen Sâmadhenî verses which are transferred to the modified sacrifice as fifteen verses. The conclusion of the author is clear that in the psalm, from the term 'गिरा', ग should be dropped while singing.

The author after describing the principle of ऊह as applicable to मंत्र, has commenced to discuss the second class of ऊह relating to साम in the present अधिकरण.

Adhikaraṇa XVIII sûtras 54–58 dealing with the subject that इरा is to be sung.

अप्रगाणाच्छब्दान्यत्वे तथाभूतोपदेशः स्यात् ॥९।१।५४॥

अप्रगाणात् by reason of being not capable of singing; शब्दान्यत्वे on the word being changed into another form ; तथाभूतः is in accordance with it ; उपदेशः the direction ; स्यात् is.

54. By reason of being not capable of singing, and on the word being changed into another form, the direction is in accordance with it.

We have already seen in the foregoing अधिकरण that गिरा should be pronounced as इरा ; the next question for solution is that it should be sung or should be simply pronounced. The objector says that the psalm is given as if it is not intended for singing ; so it should be read in that way. If it had been intended for singing its form would be 'आईरीय' under the rules of music.

यत्स्थाने बा तद्गीतिः स्यात्पदान्यत्वप्रधानत्वात्

॥ ९ । १ । ५५ ॥

यत्स्थाने in whose place ; वा on the other hand ; तत् that ; गीतिः song ; स्यात् is ; पदान्यत्वप्रधानत्वात् by reason of the modified form being principal.

55. On tl e other hand, one in whose place the word is susbtituted will be sung by the rule of music by reason of the modified form being principal.

The author says that it should be sung, as 'गिरा' is substituted by 'इरा' and the word ऐर is the तद्धित form of इरा. So the इरा form shows that the song is to be set to music.

गानसंयोगाच्च ॥ ९ । १ । ५६ ॥

गानसंयोगात् by reason of being connected with music ; च and.

56. And by reason of its being connected with the music.

The author gives an additional reason in support of his view "उद्गेयमाइराचादाक्षासा" "Should be sung as 'आइरा' 'चा' and 'दाक्षासा' this is the form in which इरा and दक्षसे are set to music.

वचनमिति चेत ॥ ९ । १ । ५७ ॥

वचनम् a precept ; इति चेत् if you say.

57. If you say that it is a precept.

The objector says that you say that " उद्गेयमा इराचादाक्षासा " ("Should be sung as 'आइरा', चा and 'दाक्षासा'".) is a song set to music ; but I say it is some text containing a precept.

न तत्प्रधानत्वात् ॥ ९ । १ । ५८ ॥

न not so ; तत्प्रधानत्वात् by reason of its being principal.

58. Not so, by reason of its being principal.

The author says "it is not a विधि because the principal factor is इरा It is an अर्थवाद of इरा". The conclusion is that the psalm quoted in the preceding अधिकरण (see in the commentary on सूत्र 52.) with the change discussed, is intended to be sung.

End of Pâda I.

PÂDA II.

Adhikaraṇa I Sûtras I—2 dealing with the subject that the songs are called साम.

सामानि मन्त्रमेके स्मृत्युपदेशाभ्याम् ॥ ९ । २ । १ ॥

समानि songs ; मंत्रम् mantra ; एके according to one ; स्मृत्युपदेशाभ्याम् by the tradition and instruction.

1. Verses set to music are साम according to one by the tradition and instruction.

There are several terms as for instance रथंतर, वृहत्. वैरूपं, वैराजं शक्वर', रैवतं There is the verse अभित्वाशूर नोनुम ऋ० वे० VII. 32. 22. The question is whether the verses set to music are called साम or only the songs are called साम In chapter II pâda 1 sûtra 36 songs are called साम. (see at p. 56) The objector says that verses set to music are साम.

तदुक्तदोषम् ॥ ९ । १ । २ ॥

तत् that ; उक्तदोषम् the defect as stated.

2. There is the defect as stated.

The author says that for reasons given at length in chapter VII pâda II, the songs are only called साम. see at p. 433.

This अधिकरण is called " dealing with the subject that the code relating to adaptation is human" and commented upon differently.

The question is, what is ऊह? "कया न श्चित्र आसुवदूती" ऋ० वे० IV. 31 1. is it a code of the ऋषिः and eternal or is it a mode of singing? According to one, says the objector, these verses are set to music and adapted according to the fixed cannons of the Risis and are therefore permanent. The reason given is that such is the tradition and such is also the teachng of the preceptor to the disciples. Further " ऊहश्चिकीर्षितः " "ऊह is desirable (depends on

one's desire)" so runs the instruction to the Brâhmaṇa ; if it were so, it is a divine code and is binding; but if it were not so, then it would not be an authority.

The author says that according to your own view, ऊह is human. If it is चिकीर्षित (depending on one's will) as you say, then it depends upon the wishes of an arranger ; so it is a human institution. It is acceptable if based on reason.

Adhikaraṇa II sûtras 3—13 dealing with his subject that psalms are purificatory acts of the ऋक्

कर्म वा विधिलक्षणम् ॥ ९ । २ । ३ ॥

कर्म principal act ; वा on the other hand ; विधिलक्षणम् characterised by command.

3. On the other hand, it is the principal act being characterised by command.

It has been settled in the foregoing अधिकरण that the term 'साम' is used in the sense of songs. Now the question is whether these songs are principal or subsidiary with reference to ऋक् verses. In other words, whether the term साम denotes the principal act or the purificatory act. The objector's reply is, that it is principal because it is characterised by विधि " रथंतरं गायति". "He sings रथंतर" The word (रथंतरं) is used in the accusative case and is a principal act. Secondly the principal act leads to rewards.

तादृग्द्रव्यं वचनात्पाकयज्ञवत् ॥ ९ । २ । ४ ॥

तादृग्द्रव्यं the material ; वचनात् under a text ; पाकयज्ञवत् like a cooking sacrifice.

4. Therefore the material is ऋक् under a text, just as in a cooking sacrifice.

The objector goes on developing his argument and says that in a principal action there is इतिकर्तव्यता i. e. different materials ; here the material is the ऋक् verse. There is a text "ऋचिसामगायति" " He sings a song in a *rik* verse" ; just as in a पाकयज्ञ you have different materials such as parched grain, rice, ghee, etc., so we have here.

तत्राविप्रतिषिद्धो द्रव्यान्तरे व्यतिरेकः प्रदेशश्च ॥९।२।५॥

तत्र there ; अविप्रतिषिद्धः not prohibited ; द्रव्यांतरे in a different material ; व्यतिरेकः different ; प्रदेशः transference ; च and.

5. There in a different material though the transference is not prohibited, it is separate.

The objector says that you can take any ऋक् verse and sing in any tune whether बृहत् or रथंतर. The term साम applies to all songs.

शब्दार्थत्वात्तुनैवं स्यात् ॥ ९ । २ ॥ ६ ॥

शब्दार्थत्वात् by reason of its being for the object of the word ; तु on the other hand ; नैवं not so ; स्यात् is.

6. It can not be so by reason of its being for the object of the word.

The author now commences to develop his own view. He says you are wrong, the psalms are not principal but they are subordinate because we see that they subserve the words. They are for the purpose of altering the words in a melodious way. They exist for the purpose of others. When sung, the Rik verses are pronounced melodiously.

परार्थत्वाच्च शब्दानाम् ॥ ९ । २ । ७ ॥

परार्थत्वात् by reason of being for the object of others ; च and ; शब्दानाम् of the words.

7. And of the words being for the object of others.

The author further goes on developing his argument that the words are subservient i. e. they serve the purpose of others. They are for praise.

असम्बन्धश्च कर्मणा शब्दयोः पृथगर्थत्वात् ॥ ९ । २ । ८ ॥

असंबन्धः not connected ; कर्मणा with the action ; शब्दयोः of the words ; पृथगर्थत्वात् by reason of different objects.

8. And it is not connected with the action, there being different objects of the two words.

The author says that there is a difference between the action i. e. the verses that are selected for singing (स्तोत्र) and the song (as for instance the time in which it is sung.) The object of रथंतर is to sing the पृष्ट The former is the name of a tune and the latter is name of a स्तोत्र. It is the former that brings the latter to the ears of the hearers.

संस्कारस्त्वाप्रकरणेऽग्निवत्स्यात्प्रयुक्तत्वात्॥ ९ । २ । ९ ॥

संस्कारः purificatory act ; अप्रकरणे at non-sacrificial time ; अग्निवत् like fire; स्यात् is ; प्रयुक्तत्वात् by reason of being applied.

9. It is a purificatory act, at a non-sacrificial time like the fire by reason of being applied.

The objector says I accept your view that the psalms are for the purpose of ऋक् . It is quite reasonable that psalms should be sung at the time of learning music but there is no necessity of singing them at the time of a sacrifice when they have been once learnt; as for instance the establishment of fire once performed, enures for the benefit of the entire sacrifice.

अकार्य्यत्वाच्च शब्दानामप्रयोगः प्रतीयेत ॥ ९ । २ । १० ॥

अकार्यत्वात् by reason of being for no purpose ; च and ; शब्दानाम् of the words ; अप्रयोगः non-use ; प्रतीयेत appears.

10. And by reason of the words being for no purpose, it appears that they were not used.

The author says that the psalms sung at the non-sacrificial occasion being not for the purpose of sacrifice, they are to be repeated again at the time of a sacrifice. The reasoning of शबर is very queer ; he says that the songs sung at the non-sacrificial occasion do not vanish and remain in existence up to the time of the sacrifice; there is then no repetition and if they can not be sung again, in that case also there can not be a repetition. But the psalms sung can be sung again and the psalms sung on the non-sacrificial occasions are, therefore, useless and do not serve the purpose of the sacrifice.

आश्रितत्वाच्च॥ ९ । २ । ११ ॥

आश्रितत्वात् by reason being dependent ; च and.

11. And by reason of being dependent.

The author now proceeds to show how the psalms are sung at the time of the sacrifice. "औदुंबरींस्पृष्ट्वानपाश्रितउद्गातोद्गायेत" "Having touched the pillar made of ओदुम्बर wood, let the उद्गाता sing unsupported by it." There is a post made of ओदुम्बर wood in the middle and the उद्गाता touching it sings a song. So the illustration of अग्न्याधान does not hold good ; because when psalms are sung on the non-sacrificial occasions, no such formality as described above is observed.

प्रयुज्यत इति चेत् ॥ ९ । २ । १२ ॥

प्रयुज्यते should be practised ; इतिचेत् if you say.

12. "It should be practised" if you say.

The objector says that from your reasoning it appears that the singing of psalms on the non-sacrificial occasion is useless, then what do you say to the text अर्द्धपंचमासान् अध्ययनं प्रयुज्यते तत्फलायभविष्यति ? "Study for half of five months is proper ; it is fruitful"

गृहणार्थं प्रयुज्येत ॥ ९ । २ । १३ ॥

गृहणार्थं for acquisition ; प्रयुज्येत should be practised,

13. It should be practised for acquistion.

The author says that the reward mentioned here is not invisible but visible. When the preceptor imparts knowledge to his disciple, he makes him practise. As for instance a chariot-maker teaches his pupil by drawing a chart on the ground and a teacher teaches his pupil by drawing letters on a board or slate ; so in the same way the psalms sung on the non-sacrificial occasions are only with a view to acquire knowledge of music.

Adhikaraṇa III sûtras 14—20 dealing with the subject that in a group of three ऋक्s the whole song should be finished after each ऋक्

तृचे स्याच्छ्रुतिनिर्देशात् ॥ ९ । २ । १४ ॥

तृचे in a song of three verses ; स्यात् is ; श्रुतिनिर्देशात् by reason of the vedic text.

14. In a group of three ऋक् verses by reason of the command of the vedic text.

In connection with ज्योतिष्टोम it is said "एकं मास तृचे क्रियतेस्तोत्रीयम्" "One stotrîya psalm should be made in a group of three *rik* verses." The question is whether singing should be done at the end of each ऋक् or after a group of 3 ऋक्s. The reply according to the objector is that it should be done after the end of the group of 3 ऋक् verses. The reason is that it is so directed by the Veda.

शब्दार्थत्वाद्विकारस्य ॥ ९ । २ । १५ ॥

शब्दार्थत्वात् by reason of being for the purpose of the word ; विकारस्य of the modification.

15. By reason of the modification being for the purpose of the word.

The objector gives a reason in support of his view. The modulation of the voice is for the sake of the words; it will be more convenient to have the ऋक् verses grouped as three.

Take for example the sentence "give one rupee to three persons" it is impossible to give indivisble one rupee to three persons; so the rupee will be divided.

दर्शयति च ॥ ९ । २ । १६ ॥

दर्शयति it shows ; च and.

16. And it shows.

The objector now proceeds to rely on the लिंग "ऋक् सामोवाच मिथुनी संभवावेति सोऽब्रवीन्न वैत्वं ममालमसि जायार्थे वेदो मम महिमेति । ते द्वे भूत्वोचतुः संभवामेति सोऽब्रवीत् । नयुवां ममालं स्वो जायार्थे वेदो मम महिमेति तास्तिस्रो भूत्वोचुः मिथुनी संभावामेति सोऽब्रवीत् संभवामेति । तस्मादेकं साम तृचे क्रियते स्तोत्रीयम्" "He said to the साम 'let us be a pair'; he said 'thou art not fit to be my wife, my glory is the Veda.' Then they became two and said 'let us be a pair;' he said 'you both are not enough to be my wife, my glory is the Veda.' Then they became three and said 'let us be a pair'; then he agreed and said 'let us be a pair ; for a स्तोत्रीय psalm, therefore three verses are grouped together." This shows that 3 ऋक् verses should be sung together.

वाक्यानां तु विभक्तत्वात्प्रतिशब्दं समाप्तिः स्यात्संस्कारस्य तदर्थत्वात् ॥ ९ । २ । १७ ॥

वाक्यानां of the sentences ; तु on the other hand ; विभक्तत्वात् by reason of the division ; प्रतिशब्दं at every word ; समाप्तिः completion ; स्यात् is ; संस्कारस्य of the purificatory rites ; तदर्थत्वात् being for it.

17. On the other hand by reason of the division of the sentence, there is a completion at every word by reason of the purificatory rite being for it.

The author says that every ऋक् is complete in itself because the vedic sentences are divided and the singing is for the purpose of showing the ऋक् to be clear and melodious.

There is no psalm of 3ऋक्s. The song is for purifying the ऋक्. So the song must be sung at the end of every ऋक् verse.

तथा चान्यार्थदर्शनम् ॥ ९ । २ । १८ ॥

तथा similarly ; च and ; अन्यार्थदर्शनम् seeing another text.

18. And similarly there is another text.

The author now supports his view by quoting authorities "अष्टाक्षरेण प्रथमायामृचि प्रस्तौति द्व्यक्षरेणोत्तरयो" "एका वा अस्योत्तमास्तोत्रीया तामुद्गृह्योद्गायेत्" "He sings in the first ऋक् with eight letters and with two letters in the two subsequent." "Taking the last स्तोत्रीय from it, let him sing."

The inference from these texts is that the song should be sung at the end of each ऋक्

अनवानोपदेशश्च तद्वत् ॥ ९ । २ १९ ॥

अनवानोपदेशः instruction as to singing in one breath ; च and; तद्वत् like it.

19. And similarly the instruction as to the song in one breath is like it.

The author says that there is a text अनवानंगायति "He sings in one breath." Singing in one breath is possible at the end of each but can not be so, if the song is sung at the end of the group of three ऋक्s. At the time of instruction, the song is sung at the end of each ऋक् ; how can one become so expert as to sing at the end of three verses on the occasion of a sacrifice ? This fact also shows that the song is to be sung at the end of each ऋक् verse

अभ्यासेनेतरा श्रुतिः ॥ ९ । २ । २० ॥

अभ्यासेन by repetition ; इतरा the other ; श्रुतिः text.

20. The other text is by repetition.

The author says that you have quoted the text एकंमासत्रृचेक्रियते. The text shows the repetition. Take for instance "त्रिषुकुलेषुदेवदत्तोभोजयितव्यः" Deva Dutta is to be fed in three families; this does not mean at a time but successively the person is to be fed in three families. So here it also means that the song is to be sung at the end of each ऋक् successively.

Adhikaraṇa IV. Sûtras 21—22, dealing with the subject that in three ऋक्s of equal measures, a song is sung.

तदभ्यासः समासु स्यात् ॥ ९ । २ । २१ ॥

तदभ्यासः its repetition ; समासु in equal ; स्यात् is.

21. Then the repetition is to be made in equal (measures).

In connection with the text "तस्मादेकंसामतृचे क्रियतेस्तोत्रीयं" see at p. 537; it has been explained in the foregoing अधिकरण that the song should be sung at the end of each ऋक्. "The question is, what kind of ऋक् verses should be sung, whether they should be of equal measure, or of unequal measure. The reply of the author is that the said three ऋक्s should be of equal measure. If they are of an equal measure, there will be two sorts of faults called संशर and विलेश superfluity and deficiency. If the original ऋक् is of larger measure, the उत्तरा being of less letters the song shall have to be shortened in order to adapt it and similarly if the original ऋक् is of shorter measure, the उत्तरा being of more letters, the redundant letters will remain unpurified. (impure).

लिङ्गदर्शनाच्च ॥ ९ । २ । २२ ॥

लिंगदर्शनात् by seeing the inference from the text; च and.

22. And by seeing the inference from the text.

The author now refers to the texts and makes an inference in support of his view. "स्थाल्यांसक्तवधीयते सम्भवतीत्याहुः यद्बृहद्गायत्रीषुक्रियतेऋक्त्वेनां तरुजति" "It is possible, they say, that gruel may be filled in a dish but when बृहती is sung in गायत्री, the ऋक् nature thereof is internally disorganised." This shows the defect of singing a longer song in a ऋक् of smaller number of letters. The result is that the song and the ऋक् should have equal number of letters in order to avoid the defects of संशर and विलेश. माधव. explains संशर and विलेश thus "शरोहिंसा लेशोअल्पत्वम्" (शर is killing and लेश is smallness). If the song connected with the original ऋक् i.e. योनि of larger measure, be sung with the उत्तरा of smaller number of letters, that being not supplemented by the whole song, the redundant part of the song will be cut off and if the उत्तरा has more letters than the original, then the redundant part of the ऋक् will be without a song. So the songs should be in the verses of equal measure.

Adhikaraṇa V. Sūtras 23—24 dealing with the subject that the text उत्तरयोर्गायति means the two ऋक्s read in the book relating to उत्तरा.

नैमित्तिकं तूत्तरात्वमानन्तर्यात्प्रतीयेत ॥ ९ । २ । २३ ॥

नैमित्तिकं correlated; तु on the other hand; उत्तरात्वम् the word उत्तरा; आनंतर्यात् by reason of its immediateness; प्रतीयेत appears.

23. On the other hand, the word उत्तरा appears correlative by reason of its immediateness.

There are two books for reading and singing of ऋक् verses. (1) one is छंद (2) the other is उत्तरा. In the former, there are original versesof many varieties of songs given and in the latter the groups of 3 verses are given ; in the group the first verse is the original योनि and the last two are उत्तरा. There is a text " "रथंतर मुत्तरयोर्गायति । यद्योन्यांतदुत्तरयोर्गायति " " He sings रथंतर tune in two उत्तरा verses" "He sings the उत्तरा verses with the tune of the original verse (योनि)." See at P. 432. In the छंदोग्रंथ the योनि of रथंतर is "अभित्वाशूर" After that त्वामिद्धि हवामहे &c, many such योनिs of बृहत् songs are given. In the उत्तराग्रंथ " अभित्वाशूर " song is given and after it no योनि of the song 'नत्वावां अन्य' is given (R. V. VII. 32. 22-23 see at Page 541).

In correlation with the छंदो ग्रंथ the two उत्तरा verses will be the yonis and in the group of three verses the last two will be the yonis and they will be sung. The author says that as the word उत्तरा is pronounced immediately, it means the two उत्तरा verses in relation to छंदोग्रंथ.

ऐकार्थ्याच्च तदभ्यासः ॥ ९ । २ । २४ ॥

ऐकार्थ्यात् by reason of the unity of the sense; च and; तदभ्यासः its repetition.

24. And by reason of the unity of sense, its repetition.

The author proceeds further and says that in this view the group of three ऋक् verses is for a purpose, otherwise it will be meaningless.

The adhikaraṇas IV—V are grouped together under one adhikaraṇa called "dealing with singing of त्रिशोक during the repetition of अतिजगती."

There is a द्वादशाह sacrifice ; in it on the fourth day the त्रैशोक song produced from अतिजगती is sung. अतिजगती " विश्वाःपृतनाअभिभूतरंनरंसजूस्ततक्षुरिन्द्रंजजनुश्चराजसे । क्रत्वावरिष्ठंवरआमुरीमुतोग्रमोजिष्ठंतवसंतरस्विनम् ॥ ऋ० वे० VIII. 97. 10. "They excited and brought forth Indra, victorious man over the entire army of the enemy arrayed and who is great by his exploits, killer, fierce, splendid, great and quick, for self glorification and wealth". In उत्तरा there are two बृहतीs. The first is नेमंनमंतिचक्षसामेषं विप्राअभिस्वरा । सुदीत योवा अद्रुहोऽपिकर्णे तरस्विनः समृक्वभिः" ऋ० वे० VIII 97. 12. "The wise and loud singers bow to the all-pervading ram (Indra); you who are splendid and not hostilely disposed towards any one, sing praises near the ear of the fast god (Indra)". The last is समीरेभासोअस्वरन्निंद्रं सोमस्यपीतये । स्वर्पतिंयदीं वृधेधृतव्रतोह्योजसा समूतिभिः" ऋ० वे० VIII. 97. 11. "The singers sang well in praise of him (Indra) for the *soma* drink when the lord of heavens having under taken a vow is extolled, he increases in splendour with the praises." The question is whether the two other अतिजगतीs should be imported to make the equal measure, or two बृहतीs should be allowed to remain intact and the inequal

song should be sung. The reply of the objector is to obviate the defects called संशर and विलेश ; the two अतिजगतीs should be imported and the song of equal measures should be sung.

Commentary on Sûtra 22.

The objector proceeds further to support his view from the text अतिजगती षु स्तुवंति " "They praise in अतिजगतीs " The plural number shows that the अतिजगती should be brought in.

Commentary on सूत्र 23.

The author says. " No, you are wrong ; the term is correlative and " उत्तरयोःगायति " is the श्रुति which predominates over लिंग. The Brihatis will, therefore, remain intact and no अतिजगतीs will be brought in.

Commentary on सूत्र 24.

The author says that you allege that the 'अतिजगती' is plural in अतिजगतीषुस्तुवंति The reason is that if you repeat षोडशी twenty one times, it is the repetition, of त्रैशोक. If you repeat अतिजगती seven times, the same result is achieved. The plural number is therefore used. In त्रैशोक which has one deity, the group of three ऋक् verses is properly applicable; for this reason no अतिजगतिs are to be brought in.

Adhikaraṇa VI. Sûtras 25—28 dealing with the subject that in a रथंतर song, बृहती and पंक्ती should be strung together.

प्रागाथिकं तु ॥ ९ । २ । २५ ॥

प्रागाथिकं intertwined song; तु on the other hand.

25. On the other hand, the song should be intertwined.

In connection with ज्योतिष्टोम it is said " बृहत्पृष्ठं भवति " " रथंतरंपृष्ठंभवति" 'Song of loud tone.' "Song of low tone." The योनि of रथंतर is in बृहती metre "अभित्वाशूरनोनुमोदुग्धाइवधेनवः । ईशानम स्यजगतः स्वर्दृशमीशान मिन्द्र तस्थुषः "We like milked cows salute thee, O! brave and omniscient Indra, the Lord of the moveable and the Lord of the immoveable. Rigveda VII 32. 22. The उत्तरा of the same is in पंक्ति metre. "नत्वावान अन्यादिव्यो न पार्थिवोनजातो नजनिष्यते । अश्वायंतो मघवन्निंद्रवाजिनोगव्यंतस्त्वाहवामहे " ऋ० वे० VII. 32. 23. "O! Indra, the thunderer like thee there is no other heavenly or earthly creature born or will be born ; we desirous of horses, corn and cows, invoke thee."

The योनि of बृहत is बृहती " त्वामिद्धिहवामहे सातावाजस्य कारवः । त्वांवृत्रेष्विद्र सत्पतिंनरस्त्वांकाष्ठास्वर्वतः " ऋ० वे० VI. 46. 1. " We the singers invoke thee

to obtain corn ; the people, O! Indra, invoke thee, the protector of the righteous when वृत्र is ready and in a battle consisting of cavalry."

The उत्तरा of the same is in पंक्ति metre "सत्वंनश्चित्र वज्रहस्त धृष्णुयामहः स्तवानोअद्रिवः। गामश्वं रथ्यमिंद्र संकिरसत्रावाजन्नजिग्युषे" O! thou Indra desirable thunderer, having thunder-bolt in thy hand, terror of enemies, great and being praised, give us cow, and horse fit for a chariot as one gives big rewards (corn) to a victorious person". Rigveda VI. 46. 2.

It is said, न वैबृहद्रथंतरमेकच्छंदो यत्तयोपूर्वा बृहती ककुभावुत्तरे" "There can not be one metre consisting of बृहत् and रथंतर tunes so that the first of them may be बृहती and the subsequent two may be ककुप्".

The question is whether the original ककुप् should be brought in from elsewhere or the बृहती of the original (योनि) and पंक्ति of the उत्तरा should be sung by repetition. The reply of the author is that बृहती and पंक्ति should be sung by repetition. The word in the text is प्रगथन. We must explain the term as explained by खंडदेव in his भाट्टदीपिका. First the बृहती should be read once in its entirety; you should read the hemistich of the second verse with the final पाद of the first verse and then read the last hemistich of the second with the final पाद of it. This is called प्रगथन or repetition,. As for instance, the above mentioned verses under the principle of प्रगथन will read as follow :—

अभित्वाशूरनोनुमोदुग्धा इवधेनवः।
ईशानमस्यजगतः स्वर्दृशमीशानमिंद्रतस्थुषः। योनिः
ईशानमिंद्रतस्थुषः। नत्वावां अन्योदिव्योनपार्थिवोनजातोनजनिष्यते ॥ 1st ककुप्
नजातो नजनिष्यते।

अश्वायंतोमघवन्निंद्रवाजिनोगव्यंतस्त्वाहवामहे। 2nd ककुप्

Thus a तृच song is formed by प्रगथन.

ककुप् is a kind of metre. See the enumeration of छंद in यजुर्वेद chapter XV. 4.

It is defined as "आद्यंतावष्टाक्षरौ पादौ मध्यमौद्वादशाक्षरौककुप्" "The first and last quatrains have eight letters and the middle two have 12 letters." वेद दीपिका.

Another definition is. 'द्वितीयमुष्णिक् त्रिपदांत्योद्वादशकः आद्यंचेत् पुरउष्णिक् मध्यमश्चेत् ककुप्'. It consists of three quatrains, if the final has 12 letters it is called द्वितीयमुष्णिक्, or परोष्णिक् if the first consists of twelve letters, it is called पुरउष्णिक् and if the middle consists of twelve letters it is called ककुप्" कात्यायन सर्वानुक्रमणिका See Anandarâm Borooah's grammar Vol. X. (Prosody) Para 55.

स्वे च ॥ ९। २। २६ ॥

स्वे In itself ; च and.

26. And in itself.

The author continues that if the original metre with the metre of the उत्तरा be sung in the प्रगथन way, it is in its own element without seeking any external help.

प्रगाथे च ॥ ९ । २ । २७ ॥

प्रगाथे in singing by प्रगाथ ; च and.

27. And in singing by प्रगाथ.

The author says that by so doing the term प्रगाथ has a meaning. The term प्रगाथ derivatively means 'excessive singing.' If a verse of one metre is followed by one or two verses of different metres, the whole together form a प्रगाथ or compound verse." Anandram Borooah's grammar Para. 22. Singing and repeating is प्रगाथ ; so it becomes significant by singing in the way mentioned above.

लिङ्गदर्शनाव्यतिरेकाच्च ॥ ९ । २ । २८ ॥

लिंगदर्शनाव्यतिरेकात् by seeing the invariable marks of inference ; च and.

28. And by seeing the invariable marks of inference from the text.

The author now cites authorities from which he concludes the argument in support of his view " एषावै प्रतिष्ठिता बृहती यापुनःपदा । तद्यत्पादं पुनरारभते । तस्माद्वत्सोमातरमभिहिंकरोति" "It becomes permanent when बृहती is repeated ; because its foot is repeated. As a calf lows for its mother;" commencing of the पाद again is प्रगथन ; so the conclusion is that the बृहती of the first and पंक्ति of the उत्तरा should be sung and repeated again.

2. This अधकिरण is interpreted otherwise and in that view, it is called as "dealing with the subject that in रौरव and यौधाजय songs, बृहती and विस्तारपंक्ति should be sung by प्रगाथ."

Commentary on सूत्र 25.

There are two songs called रौरव and यौधाजय having a group of three ऋक् verses.

The first is of बृहती metre and the last two are of विष्टारपंक्ती metres. The question is whether the बृहती should be brought in from elsewhere to make the song equal or the बृहती of the first and वष्टारपंक्ति of the उत्तरा should be formed into a group of 3 ऋक्s to make it sung by repetition. The reply of the author is that प्रगाथ should be done.

Commentary on सूत्र 26.

The author says that in this view, singing will be according to its own model.

Commentary on सूत्र 27.

This explains the etymology of प्रगाथ.

The author relies on a 'लिंग. "षष्टिस्त्रिष्टु भोमाध्यंदिनंसवनं". The माध्यंदिनसवन has 60 त्रिष्टुप्s. If by प्रगाथ, the singing is done with बृहती and विष्टारपंक्ति, then only 60 त्रिष्टुप्s are possible.

In a माध्यंदिन सवन, there is one पवमान and four पृष्टस्तोत्रs. In a पवमान there are three सूक्तs as follows :—

1. 'उच्चातेजातं'; in it there are 3 गायत्री ऋक् verses.

2. 'पुनानः सोम'; it is sung by प्रगाथ ; the first is बृहती and the two subsequent verses are विष्टारपंक्ति.

3. 'प्रतुद्रवपरिकोशम्'; in it there are three त्रिष्टुभ्s. Four पृष्टस्तोत्रs are as given below :—

4. 'अभित्वाशूर'; it is sung by प्रगाथ; in it the first is बृहती and two subsequent verses are पंक्तिs.

5. 'कयानश्चित्र'; in it there are three गायत्रीs.

6. 'तंवोदस्ममृतीषहं'; it is sung by प्रगाथ; there are one बृहती and two पंक्तिs.

7. 'तिरोभिर्वोविद्वसुम्'; it is sung by प्रगाथ; there are one बृहती and two पंक्तिs.

There are thus 7 सूक्तs. Nine songs are sung as given below.

I. सूक्त (1) गायत्रं (2) आमहीयव songs.

II. सूक्त (1) रौरवं (2) यौधाजय songs.

III. सूक्त (1) औशन song.

IV. सूक्त. (i) रथंतर song.

V. सूक्त. (1) वामदेव्य song.

VI. सूक्त. (1) नौधस song.

VII. सूक्त. (1) कालेय song.

In the first सूक्त in order to make two songs, there are 6 गायत्री verses by repetition. In the 5th सूक्त there are three verses which being repeated in order to form 17 स्तोमs, yield 17 गायत्रीs. Thus there is a total of 23 गायत्रीs.

In the sixth सूक्त by intertwining बृहती and पंक्ति there is a group of three

ऋक् verses in a बृहती metre. In the 7th सूक्त there being 17 *stomas* on both sides, 34 बृहतीs are formed. In the second सूक्त on the principle of प्रगथन we have 6 बृहतीs In the 4th सूक्त for the sake of रथंतर song on the principle of प्रगथन we have two ककुप्s in उत्तरा and the first is बृहती already. They are sung in three alternatives; (1) three बृहतीs and two ककुप्s one by one ; (2) once बृहती, three times ककुप् in the interval and once ककुप् in the end ; (3) once बृहती and 3 times two ककुप्s. Thus we have 5 बृहतीs and 12 ककुप्s in order to make the seventeen स्तोमs.

With the exception of the third सूक्त, in the 6 सूक्तs we have 23 गायत्रीs, 45 बृहतीs and 12 ककुप्s. A ककुप् has 28 letters as we have seen (see p. 542) To it, if we add 2 feet of a गायत्री metre consisting of 16 letters, we have 44 letters of which one त्रिष्टुप् consists. In order to convert 12 ककुप्s into 12 त्रिष्टुभ्s we require 24 feet of गायत्रीs viz. 8 गायत्रीs each consisting of 3 feet. Thus out of 23 गायत्रीs, we have only 15 गायत्रीs left ; by multiplying with 3, we get 45 feet of गायत्रीs. By adding 45 बृहतीs, each consisting of 36 letters to the 45 feet of गायत्रीs, each foot consisting of 8 letters, we have (45 × 36)= 1620 letters + (45 × 8 =) 360 letters = 1930. If we divide this figure by 44 letters of which one त्रिष्टुप् consists, the quotient is 45 त्रिष्टुप्s. Add 12 त्रिष्टुप्s already obtained ; the total is 57. To this add 3 त्रिष्टुप्s of the 3rd सूक्त. We have thus 60 त्रिष्टुप्s. This result is possible on the prinoiple of प्रगथन.

3. This Adhikarna is further applied to other songs and it is called "as dealing with the subject that; श्यावाश्व and अंधीगवय should be sung by means of प्रगथन of अनुष्टुप् and गायत्री."

Commentary on सूत्र 25.

In श्यावाश्व and अंधीगव, the first is अनुष्टुप् and the other two are गायत्रीs The question is whether singing should be performed by importing the original अनुष्टुप् from outside, in order to make the song equal or the अनुष्टुप् of the first and गायत्री of the उत्तरा should be sung by प्रगाथ by making a group of three ऋक् verses. The reply of the author is that singing should be performed in the प्रगाथ way as explained above.

Commentary on सूत्र 26.

In this view, the singing will be on its own model.

Commentary on सूत्र 27.

The term प्रगाथ will not be meaningless but will be significant.

The author relies on the argument from लिंग ' चतुर्विंशतिजंगत्यस्तृतीयसवनम् एका ककुप्" "In a तृतीयसवन, there are 24 गायत्रीs and one ककुप्." It is only on the rule of प्रगाथ that there can be 24 जगतीs and one ककुप् possible

There is a text "पंचच्छंदा आवापः आर्भव पवमानः सप्तसामाः गायत्रेतृचः भवतः। श्यावाश्वांधीगवे आनुष्टुभेतृचेभवतः। उष्णिहि सफम् ककुभिपौष्कलम्। कावमंत्यं जगतीषु"

There is a पवमान called आर्भव in the third सवन ; there are 5 सूक्तs and seven साम s as detailed below :—

1. सूक्त ; 'स्वादिष्टयामदिष्टया' ; there are 3 गायत्री verses, and two साम s called गायत्रं aud संहितं.

2. सूक्त; 'पुरोजितीवोअंधसः' there are one अनुष्टुप् in the योनि, two गायत्रीs in the उत्तरा, and two सामs called श्यावाश्वम् and आंधीगवं.

3. सूक्त ; 'इंद्रमच्छसुताइमे' ; there are 3 उष्णिक्s and one साम called सफ.

4. सूक्त; 'पवस्वमधुमत्तमः' it is sung by प्रगाथ, the first is ककुप्, and the subsequent two are पंक्तीs ; the साम is called पौष्कल.

5. सूक्त; "अभिप्रियाणि पवते चनोहितः' ; there are 3 जगतीs in a साम called कव.

In the 1st सूक्त, there are 6 गायत्रीs in the two सामs ; there are 24 letters in a गायत्री ; so 6 गायत्रीs are equal to 3 जगतीs each consisting of 48 letters.

In the 2nd सूक्त there are 6 अनुष्टुप्s from one अनुष्टुप् and 2 गायत्रीs by repetition in two सामs on the principle of प्रगथन. 6 अनुष्टुप्s are equal to 4 जगतीs. Thus we have 7 जगतीs in two सूक्तs. In the 3rd & 4th सूक्तs we have only one ऋक् in सफ and पौष्कल. We have therefore one उष्णिक् & one ककुप्; both have 28 letters each (see at p. 542) The total number of letters is 56 i. e. one जगती of 48 letters and one foot of गायत्री. Thus the total is 8 जगतीs and one foot of गायत्री. In the 5th सूक्त there are 3 जगतीs of its own, thus giving the total of 11 जगतीs and and one foot of गायत्री i. e. 8 letters in-excess.

In the third सवन there is also a स्तोत्र called यज्ञायज्ञीय. यज्ञायज्ञावो अग्नये; it is to be sung in प्रगाथ. The first is जगती and last two are विष्टारपंक्ति. But on the principle of प्रगथन, the ककुभ्s should be formed in the उत्तरा. There are 21 स्तोमs. They are to be sung alternatively. In the first we have 3 बृहतीs 1st, then one and lastly 3 बृहतीs again; in the middle we have 3 ककुप्s first and three ककुप्s again and one ककुप् in the end. Lastly one ककुप् first then 3 ककुप्s each in the second and the last. We have thus 7 बृहतीs and 14 ककुप्s.

7 बृहतीs $= 36 \times 7 = 252$.

The middle foot of a ककुप् consists of 12 letters ; so there are 14 feet each consisting of 12 letters ; add to the above such seven feet of ककुप्s.

$252+(12\times7)=252+84=336$.

By dividing it by 48 we have $\frac{336}{48}=7$ जगतीs.

We have now $14\times2=28$ feet of 1st and last feet of a ककुप् consisting of 8 letters each left; but such six feet of a ककुप् make one जगती ; 24 feet of ककुप्s yield 4 जगतीs. We have thus 4 जगतीs and 4 feet of ककुप्s each consisting of 8 letters.

We have seven feet of ककुप्s consisting of 12 letters left.

$12\times7=84$; add to it 8 letters in excess over the 11 जगतीs of the पवमान. $84+8=92$. Deduct 4 letters from the four feet of the ककुप्s in the above calculation. Thus we have $92+4=96=2$ जगतीs. The total number of जगतीs up to this, comes to 13 जगतीs. Adding this number to the 11 जगतीs of the पवमान, we get 24 जगतीs Now we have to account for 4 feet of ककुपs of eight letters each *minus* four letters.

$32-4=28=$ one ककुप्.

The result is 24 जगतीs and one ककुप्.

4 This adhikaraṇa is applied to another song and is therefore called as dealing with the subject that ब्रह्मसाम is sung by applying the principle of प्रगाथ to the quarter of a ऋक्.

In connection with ब्रह्मसाम in गवामयन sacrifice it is said that "चतुः शतमैंद्रावार्हताः प्रगाथा स्त्रयस्त्रिंशतंचसतोवार्हता स्त्रिकाः" There are 104 बृहतीs strung together in honour of इंद्र and 33 सतोबृहतीs in a group of 3 verses". The question is whether the two ऋक् verses should be sung on the principle of प्रगाथ or the singing should be done in all the three ऋक्s. The reply is that two ऋक् verses should be sung on the principle of प्रगाथ. The reasons as contained in sûtras 26 and 27 are the same.

Commentary on 28 सूत्र.

The लिंग is from the text "पंचसुमाः सुवार्हताः प्रगाथा आप्यंते" "प्रगाथs having सतोबृहतीs limited by five are obtained". It is possible in प्रगाथ but not in a group of three verses.

Adhikaraṇa VII dealing with the subject that there is an option in the modifications of letters which constitute the various modes of singing.

अर्थैकत्वाद्विकल्पः स्यात् ॥ ९ । २ । २९ ॥

अर्थैकत्वात् by reason of the unity of purpose ; विकल्पः option ; स्यात् is.

29. By reason of the unity of the purpose, there is option.

There are many modes of singing in Sâmaveda. The song, as we know, is the product of the internal effort to produce a melodious sound It is called साम. The ऋक् verses are adapted to a certain tune. There are modifications of letters called विश्लेष, विकर्षण, अभ्यास, विराम, स्तोम and others. Now the question is whether these modes enumerated above should be used collectively or at the option of a singer. The author says that it is at the option of the singer ; the reason given by him is that the object is one and it can be accomplished by adopting any of the methods enumerated above.

Adhikaraṇa VIII ; sûtras 30-31. dealing with the subject that a song should be sung by साम in a text 'ऋचोस्तुवते सामनास्तुवते'.

अर्थैकत्वाद्विकल्पः स्यादृक्सामयोस्तदर्थत्वात् ॥९।२।३०॥

अर्थैकत्वात् by reason of the unity of the purpose ; विकल्पः option ; स्यात् is ; ऋक्सामयोः of ऋक् and साम; स्यात् is; तदर्थत्वात् by reason of being for that object.

30. By reason of the unity of the purpose, there is option because the ऋक् and साम are for that object.

There is a text " ऋचास्तुवते साम्नास्तुवते । यदृचा स्तुवते तदसुराअन्ववाय न्साम्नास्तुवते तदसुरानान्ववायन् यएवं विद्वान् साम्नास्तुवीत ". " He sings with a ऋक् verse ; he sings with a साम verse ; if he sings with a ऋक् verse, it is surrounded by demons : but if he sings with a साम verse, it is not surrounded by demons. Knowing this one sings with a साम verse."

The question is whether the praise is to be done by ऋक् or by साम at the option or by साम alone without any option. The objector's reply is that according to the principle laid down in the preceding अधिकरण, you have an option either to eulogise by ऋक् verses or by साम verses. The reason is that the object of both is one, namely to sing a praise.

वचनाद्विनियोगः स्यात् ॥ ९ । २ । ३१ ॥

वचनात् according to the text ; विनियोगः application ; स्यात् is.

31. Application should be according to the text.

The author says that you are misguided and wrongly apply the principle of option laid down in the preceding अधिकरण. You must be guided by the text. "The praise is by ऋक्, the praise is by साम ; but if you do by ऋक्, the demons come ; but ; if you do by a साम the demons do not come; so one knowing this, eulogies by the साम " Here praising by ऋक् is condemned and that by साम is highly spoken of. The conclusion is that the praise is to be done by साम only.

2. The adhikaraṇa is otherwise called " as dealing with the subject that the worship of आहवनीय is to be performed while singing with अयंसहस्रमानव सामवेदपूर्व ५ अर्ध प्र० २।८२ and other".

Commentary on 30 सूत्र.

There is a text " अयं सहस्रमानवइत्येतयाआहवनीयमुपतिष्ठते." " The आहवनीय should be worshipped with the psalm 'अयंसहस्र मानव'." The questiou is whether the आहवनीय fire should be worshipped while singing or not. The objector's reply is that it is optional for the same reason as given above.

Commentary on सूत्र 31.

The reply of the author is that it should be worshipped while singing it. The reason is the text itself ; अयं सहस्रमानव is the text of the model sacrifice. According to the direction given in the सामवेद, it is to be sung.

3. Adhikaraṇa dealing with "the subject that अग्निमूर्द्धा &c, ऋ० वे० VIII. 44. 16. the mantra used at the time of offering, should be read in a protracted tone."

Commentary on सूत्र 30.

There are याज्यानुवाक्य mantras used at the time of making offerings ; some say that they should be read in all the 3 स्वरs and others say that they should be read in all the four स्वरs. The question is, how are you to read them ? The reply of the objector is that you have an option on the principle discussued previously.

Commentary on सूत्र 31.

The reply of the author is that they should be read in a protracted tone under the text 'तानोयज्ञ कर्मणि'. (1) In a sacrifice, there is protracted tone.',

Adhikaraṇa IX sûtras 32—33 dealing with the subject that in the passage रथंतरमुत्तरयोगायति &c. the singing should be according to the letters of the उत्तरा.

सामप्रदेशे विकारस्तदपेक्षः स्याच्छास्त्रकृतत्वात् ॥९।२।३२॥

सामप्रदेशे in transference of a साम ; विकारः alteration ; तदपेक्षः dependent on it ; स्यात् is शास्त्रकृतत्वात् ; by reason of the Śâstric command.

32. In the transference of a song, the alteration depends on the first part, by reason of the Śâstric command.

It is laid down " रथंतरमुत्तरयोगायति " " यद्योन्यांनदुत्तरयोगायति " " कवतीषु रथंतरंगायति " (2) He sings उत्तरा in a low tune ; he sings उत्तरा

with the tune of its योनि ; he sings कवतीs in a रथंतर tune." The question is whether a song should be sung according to the letters in a योनि or उत्तरा. Take for instance "कयानश्चित्र आभुवदूती सदावृधः सखा । कयाशचिष्ठयावृता ॥ कस्त्वासत्योमदानांमंहिष्ठोमत्सदंधसः । दृढाचिदारुजेवसु ॥ अभिषुणः सखीनामविता जरितॄणाम् । शतंभवास्यूतभिः ॥ "May the respected, ever increasing and friendly disposed Indra be favourable to us by any praise and by any sacrifice performed wisely. Who is the true and great amongst the drinkers who can with the soma-jnice intoxicate thee for the division of the enemies' wealth howsoever strongly locked? Thou art O! Indra a protector of the singers of equal fame; be favourably disposed to us by hundred-fold means of protection." Rigveda IV. 31-1-3 and verse 12 of Sâmaveda उत्तरार्चिक first प्रपाठक and first half अर्द्धप्रपाठक. In it the fourth letter is श्चि. The इ of it should be altered into आई. Now the question is, whether the letter in the उत्तरा will be changed according to this change in the योनि. The objector's answer is that it would be so. In this view the first verse of the उत्तरा namely कस्त्वासत्योमदानां will have the alteration in the fourth letter; the fourth letter is त्यो. य and ओ will be dropt and आई will be brought in. So in the second verse namely अभिषुणः सखीनां" the अ of णः, the fourth letter will be changed into आई.

वर्णे तु बादरिर्यथाद्रव्यं द्रव्यव्यतिरेकात् ॥ ९ । २ । ३३ ॥

वर्णे in a letter; तु on the other hand; बादरिः the name of बादरि ऋषि; यथाद्रव्यं according to the matter; द्रव्यव्यतिरेकात् by the difference of the matter.

33. On tho other hand, the view of बादरि is that the change is in the letter according to the matter because it differs.

The author who has adopted the view of बादरि says that the change will not be governed by the योनि. The reason is not far to seek; in the fourth letter of योनि there is श्चि bnt according to the rule of music, it will be pronounced as ए but ए is composed of आ and ई. In the first verse of the उत्तरा the fourth letter is त्यो; it is not इ and so in the second verse of the fourth letter is णः which is also not इ. In this view the objector's reply as embodied in sûtra 33 is not satisfactory; the only satisfactory reply is that wherever इ occurs in उत्तरा it will be changed into आई and this change is not governed by a similar change in the योनि.

Adhikaraṇa X Sutras 34—38 dealing with the transference of musical stops of उत्तरा.

स्तोभस्यैके द्रव्यान्तरे निवृत्तिमृग्वत् ॥ ९ । २ । ३४ ॥

स्तोभस्य of the musical pause; एके according to one; द्रव्यांतरे in another

verse ; निवृत्तिम् cessation ; ऋगवत् like a ऋक् verse.

34. According to one, a musical pause is the cessation into another verse like a ऋक् verse.

There are texts "रथंतरंगायति" "रथंतरमुत्तरयोर्गायति" "यद्योन्यांतदुत्तरयोर्गायति" "He sings उत्तरा in a low tune ; he sings उत्तरा with the tune of its योनि ; he sings कवतीs in a low tune." The question is whether स्तोभ (musical stop) is transferable or not. The reply of the objector is that it is not transferable ; the reason is that साम is a musical song but not a स्तोभ ; the latter is a stop and another verse commences after it. So a song is transferable but not such meaningless expressions as हा, ही which are musical stops. As the letters of ऋक् verse which can not be set to music are not transferable, so is a स्तोभ.

सर्वातिदेशस्तु सामान्याल्लोकवद्विकारः स्यात् ॥९।२।३५॥

सर्वातिदेशः The transfer of the whole ; तु on the other hand ; सामान्यात् by reason of being in the general ; लोकवत् like the ordinary music ; विकारः modification ; स्यात् is.

35. On the other hand, the whole is transferable by reason of its being included in the general ; the modification is just as is in the ordinary music.

The author says that you can not say that स्तोभ ceases with the योनि and does not apply to उत्तरा. The song connotes ऋक्, स्तोभ, स्वर and कालाभ्यास. The whole is transferred and स्तोभ is not excluded. We see in the secular music, a musician throws in some meaningless expression for a division of time.

अन्वयश्चापि दर्शयति ॥ ९ । २ । ३६ ॥

अन्वयं invariable connection ; च and ; अपि also ; दर्शयति shows.

36. And the invariable connection also shows.

The author proceeds to give his reason in support of his view. Where the musical sentences are complete, the स्तोभ follows the स्वर.

निवृत्तिर्वाऽर्थलोपात् ॥ ९ । २ । ३७ ॥

निवृत्तिः completion ; वा on the other hand ; अर्थलोपात् by reason of meaninglessness.

37. On the other hand, the completion of musicial sentences

is to avoid meaninglessness.

The objector says that such stops as अग्निष्टपति &c. are to avoid meaninglessness which would otherwise follow. शीत कर्माहीन्द्रः 'Indra is certainly a cold worker' is a supplementary sentence.

अन्वयोवार्थवादः स्यात् ॥ १ । २ । ३८ ॥

अन्वयः invariable affinity ; वा on the other hand ; अर्थवादः by way of supplementary sentence ; स्यात् is.

38. On the other hand, the invariable affinity is by way of supplementary sentence.

The author's reply is that such sentences as "शीतकर्माहींद्रः" "Indra is a doer of cold deed," are by way of अर्थवाद; for we do not see इंद्र.

Adhikaraṇa XI definition of स्तोभ.

अधिकञ्च विवर्णञ्च जैमिनिः स्तोभशब्दत्वात् ॥१।२।३९॥

अधिकं redundant; च and; विवर्णं meaningless modified form; च and ; जैमिनिः the view of जैमिनि; स्तोभशब्दत्वात् by being the word स्तोभ.

39. According to jaimini, by the word स्तोभ is meant redundant and meaningless.

Now the author proceeds to explain what स्तोभ is. During the course of singing there are some expressions which are used by a musician to gain time. The first kind of expressions is the repetition of the same word 'अद्रि' 'अद्रि' ; it is what is called अधिक (redundant) in the sûtra. The second kind of modified expression is meaningless as ओम्राई. These two kinds of expressions come under स्तोभ.

Adhikaraṇa XII dealing with sprinkling and pounding &c., of the wild rice &c.,

धर्मस्यार्थकृतत्वाद्द्रव्यगुणविकारव्यतिक्रमप्रतिषेधे चोदनानुबन्धः समवायात् ॥ १ । २ । ४० ॥

धर्मस्य of the function ; अर्थकृतत्वात् being for an object ; द्रव्यगुणविकार व्यतिक्रमप्रतिषेधे in substance, quality, modification, transgression and prohibition ; चोदनानुबंधः a series of commands ; समवायात् by a close affinity.

40. The function being for an object, there is a series of commands in substance, quality, modification, transgression and prohibition because there is a close affinity.

The sûtra will be clear by the illustration of each. Take द्रव्य; in connection with वाजपेय, it is said "बार्हस्पत्यं चरुं नैवारं सप्तदशशरावं निर्वपति" "He offers boiled wild rice consecrated to बृहस्पति and seventeen dishes". In the model sacrifice, the व्रीहि is to be sprinkled with water; here we find निवार instead of व्रीहि. The question is, whether the प्रोक्षण a ceremony or function which belongs to the model sacrifice where व्रीहि is offered, should be performed on नीवार which is used in the modified sacrifice. The reply of the author is that on account of the close affinity of the नीवार with व्रीहि by reason of its being a substitute, the चोदना of the model sacrifice applies and the function of sprinkling of water will be performed on नीवार.

2 Now take गुण. "उद्‌गीथा वा एतर्हि वाग्भवति यर्हि पृष्ठः षडहः संतिष्ठते, न बहुवदेन्नान्यं पृच्छेन्नान्यस्मै ब्रूयात् संस्थिते षडहे मध्वाश्‍नीयेद्‌घृतं वा" "It is a singing of a साम when the tongue moves; wherefore one takes to पृष्ठ lasting for six days, he shall not talk much, shall not ask another and shall not speak to another. Let him eat honey or clarified butter when engaged in a sacrifice lasting for six days." The question is, whether at the time when honey is used in fast, the function of षडह applies or not. The author says that the same silence is observed as when ghee is used in fasting.

3. Take विकार. In connection with राजसूय it is said "नैऋतं चरुं नखावपूतानां परिवृत्त्यैग्रहे" The boiled rice consecrated to निऋति, for rotation in cups of those which have been cleaned by nails." In the model sacrifice the pestle and mortar are sprinkled over with water; the question is whether nails used in their place should also be sprinkled over with water. The reply of the author is in the affirmative for similar reasons.

4. व्यतिक्रम. In connection with चातुर्मास्य, it is said "परिधौ पशुं नियुञ्जीत" "Let him tie an animal to the boundary post" The question is whether the cremony relating to यूप should be performed on a परिधि or not. The reply of the author is in the affirmative for similar reasons.

5 प्रतिषेध. "न गिरा गिरेति ब्रूयाद्यदि गिरा गिरेति ब्रूयादात्मानं तदुद्गाता द्गिरेदैरं कृत्वो द्गेयं। "Let him not pronounce गिरा as गिरा; but if a singer pronounces गिरा as गिरा, he shall throw himself up and shall sing by making it ऐर". The question is whether the function relating to गिरा should be performed on इरा or not. The reply of the author is in the affirmative for similar reasons.

The author now commences to deal with the third class of ऊह called संस्कार ऊह (see at P. 504) from सूत्र 40.

Adhikaraṇa XIII. Sûtras. 41—43, dealing with the subject that the procedure relating to यूप applies to परिधि.

तदुत्पत्तेस्तु निवृत्तिस्तत्कृतत्वात्स्यात् ॥ ९ । २ । ४१ ॥

तदुत्पत्तेः on its being made, in its origin ; तु on the other hand ; निवृत्तिः cessation ; तत् कृतत्वात् by reason of the procedure being over; स्यात् is.

41. On the other hand on its being made, there is a cessation by reason of the procedure (relating to यूप) being over.

In the foregoing अधिकरण under the head of व्यतिक्रम, it is said that the function relating to यूप is applicable to परिधि. The objector says that when a परिधि is made for the establishment of आहवनीय fire, the function relating to यूप is over. So the function relating to यूप does not apply to परिधि.

आवेश्येरन्वार्थवत्त्वात्संस्कारस्य तदर्थत्वात् ॥ ९ । २ । ४२ ॥

आवेश्येरन् should be performed ; वा on the other hand ; अर्थवत्वात् being for a purpose ; संस्कारस्य of a purificatory rite ; तदर्थत्वात् by reason of its being for it.

42. On the other hand of the purificatory rite being for it, the function should be performed, so that it may be for a purpose.

The author's view is that the ceremouy relating to a यूप should be performed on a परिधि, so that it may be fruitful. All the rites which are in conformity with परिधि should be performed ; while those contrary to it should not be performed.

आख्या चैवं तदावेशाद्विकृतौ स्यादपूर्वत्वात् ॥ ९ । २ । ४३ ॥

आख्या name ; च and ; एवम् thus ; तदावेशात् by adoption of the function ; विकृतौ in a modified sacrifice ; स्यात् is ; अपूर्वत्वात् by reason of the extraordinary principle.

43. And by adoption of the ceremony, the name is in the modified sacrifice by reason of the extraordinary principle.

In the model sacrifice where यूप is used, at the time of anointing the यूप, there is प्रैष to the effect "यूपायाज्यमानायानुब्रूहि." 'Order for the anointed sacrificial post.' Accordiug to the पूर्वपक्ष view, the term परिधि should be used in place of यूप. To this, the author says that to all intent s and purposes the परिधि is treated as यूप but the principle of ऊह does not apply and परिधि is used in the sense of यूप. Because the परिधि is with the bark and lies prostrate on the ground, and so it does not require to be smoothed and cut like a यूप but its anointment with ghee is not inconsistent ; it

would therefore be done without inserting परिधये instead of यूपाय in the प्रैषमंत्र

Adhikaraṇa XIV sûtras 44—45dealing with the subject that the rites connectod with the प्रणीता apply to milk &c.

परार्थेन त्वर्थसामान्यं संस्कारस्य तदर्थत्वात ॥९।२।४४॥

परार्थेन with the object of another ; तु on the other hand ; अर्थसामान्यं common object ; संस्कारस्य of the purificatory ceremony ; तदर्थत्वात् by reason of its being for the object of it.

44. On the other hand, the common object is with the purpose for others, because the purificatory rite is for the object of it.

There is a text. ""विवाएतं प्रजयापशुभिरर्द्धयति वर्द्धयत्यस्यभ्रातृव्यंयस्य हविर्निरुप्तं पुरस्ताच्चंद्रमा अभ्युदेति सत्रेधातंडुलान्विभजेत् येमध्यमास्तानग्नये दात्रे पुरोडाशमष्टाकपालंनिर्वपेत्। येस्थविष्ठास्तानिंद्राय प्रदात्रे दधंश्चरुं योदिष्ठास्तान् विष्णवेशिपिविष्टायश्रृतेचरुं"। तै० सं० २।५ ५।२. "Certainly his children and animals will decrease and his enemies will iucrease if the moon rises when he has already consecrated the offering ; he shall divide the rice in three portions ; he shall offer the middle class of them baked on eight pans to Agni; he shall offer the grossest of them boiled in curd to Indra, the giver: he shall offer the most minute of them boiled in milk to Viṣṇu, the dweller in cattle."

The question is, whether on the curd and milk the ceremony perfcrmed on प्रणीता should be performed or not. The reply, of the objector is that the milk and curd are for the principal sacrifice but not for प्रणीता ; (see at P. 515): so the ceremony relating to प्रणीता should not be performed on them; there being no common object and the object of purification is for boiling of the offerings.

क्रियेरन्वार्थनिर्वृत्तेः ॥ ९ । २ । ४५ ॥

क्रियेरन् should be performed; वा on the other hand; अर्थनिर्वृत्तेः forthe completion of an object.

45. On the other hand, they should be performed for the completion of the object.

The author's reply is that the ceremony relating to the holy waters should be performed on milk and curd, because an extraordinary principle is produced.

Adhikaraṇa XV. Sūtras 46-47. dealing with the functions of बृहत् and रथंतर tunes.

एकार्थत्वादविभागः स्यात् ॥ ९ । २ । ४६ ॥

एकार्थत्वात् by reason of having one object ; अविभागः no division ; स्यात् is.

46. There is no division by reason of having one object.

In connection with ज्योतिष्टोम, it is said "बृहत्पृष्ठं भवति" "रथंतरंपृष्ठंभवति" 'A पृष्ठ in loud tune, a पृष्ठ in low tune'. Where बृहत् is used, रथंतर is also used. So there is an option ; you can use any tune in a ज्योतिष्टोम.

निर्देशाद्वा व्यवतिष्ठेरन् ॥ ९ । २ । ४७ ॥

निर्देशात् by direction ; वा on the other hand ; व्यवतिष्ठेरन् a rule is fixed.

47. On the other hand by direction, a rule is fixed.

The author says, you are wrong ; there is a rule as to singing and you are to be guided by it. "नोच्चैर्गेयं, नचवलवद्गेयम् । रथंतरे प्रस्तूयमानेसंमीलेत् स्वर्दृशंप्रतिवीक्षेत" "It should not be sung in a high tune ; nor should it be sung with force ; when one sings रथंतर, he should wink his syes and look up to heavens." This is the rule about रथंतर and as to बृहत् the rule is, "बृहति उच्चैर्गेयम् बृहतिगीयमाने समुद्रं मनसाध्यायेत्". "In बृहत् one should sing in high tune; when one sings बृहत्, let him meditate on the ocean.' This difference is pointed out. The रथंतर is to praise the heroes and बृहत् is sung to praise pictures &c.

Adhikaraṇa XVI. dealing with the subject that a कण्वरथंतर has the collective qualities of बृहत् and रथंतर.

अप्राकृते तद्विकाराद्विरोधाद्व्यवतिष्ठेरन् ॥ ९ । २ । ४८ ॥

अप्राकृते in the modified ; तद्विकारात् by reason of the modification; विरोधात् by reason of the contradiction ; व्यवतिष्ठेरन् a rule is fixed, there is a rule.

48. In the modified sacrifice, by reason of the modification, there is a rule because of the contrary.

It is said in connection with वैश्यस्तोम "वैश्यस्तोमेनयजेत" "कण्वरथंतरंपृष्ठंभवति" "Let him sacrifice with a वैश्यस्तोम; a पृष्ठ is in a mixed tune. The question is whether कण्वरथंतर partakes of the qualities of रथंतर and बृहत् or of one of them or of both. The reply of the author is that कण्वरथंतर being the modification of बृहत् and रथंतर, partakes of the qualities of both but where there are contradictory qualities of बृहत् and रथंतर, it partakes of either of them at the option. Where the qualities are not contradictory, it partakes

of them collectively. In the opinion of भट्टकुमारिल there is option only.

Adhikaraṇa XVII Sûtras 49—50 dealing with the subject that in a double song, the rule fixes the qualities of बृहत् and रथंतर.

उभयसाम्नि चैवमेकार्थापत्तेः ॥ ९ । २ । ४९ ॥

उभयसाम्नि in double song ; च and ; एवम् similarly ; एकार्थापत्तेः by reason of having one object.

49. And similary in double songs, by reason of having one object.

There are sacrifices in which there are double songs "संसवउभेकुर्य्यात् । गोसव उभेकुर्य्यात् । अपिवताावपिएकाहे उभेबृहद्रथंतरेकुर्य्यात्" "In संसव both should be sung; in गोसव both should be sung: in a sacrifice lasting for a day both बृहत् and रथंतर should be sung." In the model sacrifice, there are the characteristics of both बृहत् and रथंतर; here in the modified sacrifice they find their place under a चोदक text. Now the question is, whether double songs partake of the qualities of both. The reply according to the objector is that double songs partake of the qualities of both i. e. बृहत् and रथंतर just like कण्वरथंतर, because their object is one i. e, पृष्ठ.

पृष्ठ is defined thus : "एकस्मिन्सूक्ते विद्यमानानां तिसृणामृचांब्राह्मणोक्त विधानेन सप्तदशधाभ्यासः सप्तदशस्तोमस्ता।दशेषुस्तोत्रेषुपृष्ठशब्दः श्रूयतेसप्तदशानिपृष्ठानीति ।" "Text quoted in वाचस्पत्य. "In one सूक्त when three ऋक् verses being repeated 17 times under the rules of ब्राह्मण, yield 17 स्तोम्s, then to such psalms the word पृष्ठ applies, as 17 पृष्ठs."

स्वार्थत्वाद्वा व्यवस्था स्यात्प्रकृतिवत ॥ ९ । २ । ५० ॥

स्वार्थत्वात् by reason of having their object ; व्यवस्था a fixed rule ; प्रकृतिवत् like the model sacrifice.

50. On the other hand, by reason of having their object, there is a fixed rule like the model.

The author's view is that there is a difference between the रथंतर and बृहत्; so in a रथंतर, the rule of रथंतर will apply and in a बृहत्, the rule of बृहत् will apply, because the procedure of each is for each separately. They are the characteristics of साम but not of पृष्ठ.

Adhikaraṇa XVIII. Sûtras 51-56 dealing with the subject that in सौर्य sacrifice &c., the पार्वणहोम is not performed.

पार्वणहोमयोस्त्वप्रवृत्तिः समुदायार्थसंयोगात्तदभीज्या हि ॥ ९ । २ । ५१ ॥

पार्वणहोमयोः of two पार्वणहोमs; तु on the other hand; प्रवृत्तिः non application; समुदायार्थसंयोगात् by its connection with the collective sense; तदभीज्या the oblation with that object; हि because.

51. There is the non-application of पार्वणहोम by its connection with the collective sense, because the oblation is with that object.

There are new and full moon sacrifices; in that connection it is said स्रुवेणपार्वणौजुहोति. "He offers oblations in the पार्वणहोम with a ladle." The question is, whether in सौर्ययाग which is the modified form, the पार्वणहोम is to be performed or not. The issue narrows itself to this, whether the पार्वणहोम is to be performed at a certain time or is it a collective homa? If the former, then the पार्वणहोम is to be performed in सौर्ययाग; but in the latter case, it could not apply. The author's reply is that पार्वणहोम means a collection of all the sacrifices pertaining to fire, cake and animal and the sacrifice is with the object of all three collectively: and as in सौर्ययाग there are no three sacrifices, so the पार्वणहोम is not performed in a सौर्ययाग. The पार्वण means a sacrifice performed in honour of a deity called पर्व

कालस्येति चेत् ॥ ९ । २ । ५२ ॥

कालस्य of time; इतिचेत् If you say.

52. 'Of time' if you say.

The objector says that पर्व always indicates time.

नाप्रकरणत्वात् ॥ ९ । २ । ५३ ॥

न not; अप्रकरणत्वात् by reason of no context.

35. Not so, by reason of no context.

The author says that you are mistaken; that the context does not show that पर्व means time but it denotes a collection. The word is also derivad from the verb meaning gift. The gift is a collection; so it is a collection of sacrifices.

मन्त्रवर्णाच्च ॥ ९ । २ । ५४ ॥

मंत्रवर्णात् from the inference arising from the mantras; च and.

54. And from the inference from the mantras.

The author now proceeds to produce the authorities.

"ऋषभंवाजिनंवयंपूर्णमासंयजामहे । अमावास्या सुभगासुशेवा" (T.B. III. 7. 5. 13) "We invoke noblest corngiving god of the full moon and of the fortunate and serviceable new moon."

This also indicates a collection of sacrifices.

तदभावेऽग्निवदिति चेत ॥ ९ । २ । ५५ ॥

तदभावे in its absence ; अग्निवत् like fire ; इतिचेत् If you say.

55. "In its absence like fire" if you say.

The objector says that though the collection of sacrifices is not to be found in a सौर्ययाग, what harm is there if पार्वणहोम is performed just as ("अग्निमग्न आवह" T.S. II. 5. 9. 4. O ! Agni, bring fire) fire is brought in a sacrifice whether it be near or not.

नाधिकारिकत्वात् ॥ ९ । २ । ५६ ॥

न not ; अधिकारिकत्वात् by reason of pertaining to the subject.

56. Not so, by reason of pertaining to the subject.

The पार्वणहोम belongs to the model of three sacrifices ; it will partake of the subject where it is mentioned; in the case of आग्नेय, it is performed in honour of अग्नि. So the illustration does not hold good. The result is that पार्वणहोम is not performed in सौर्ययाग.

Adhikaraṇa xix sutras 57-58 dealing with the subject that the full moon & new moon sacrifices are two sacrifices.

उभयोरविशेषात् ॥ ९ । २ । ५७ ॥

उभयोः of both ; अविशेषात् by reason of there being nothing special.

57. Of both, by reason of there being nothing special.

The question is, whether both the homas should be performed on the new moon and full moon days or whether on the new moon day the new moon day sacrifice should be performed and on the full moon day the full moon day sacrifice should be performed. The reply of the objector is that both should be performed, because in the context both are allowed to be performed.

यदभीज्या वा तद्विषयौ ॥ ९ । २ । ५८ ॥

यद्भीज्या that sacrifice ; वा on the other hand ; तद्विषयौ its subject ;

58. On the other hand, that sacrifice should be performed of whose subject it is.

The author's reply is that sacrifice should be performed whose subject it is i. e. the new moon sacrifice should be performed on the new moon day and full moon sacrifice should be performed on the full moon day.

Ahikaraṇa xx sūtras 59-60 dealing with the subject that समित् &c. are the names of the sacrifices.

प्रयाजेऽपीति चेत् ॥ ९ । २ । ५९ ॥

प्रयाजे in प्रयाज ; अपि also ; इतिचेत् If you any.

59. In प्रयाज also, if you say.

The प्रयाजs are laid down in connection with the दर्शपूर्णमासयाग "समिधो यजति, तनूनपातंयजति, इडोयजति, वर्हियंजति, स्वाहाकारंयजति". "He sacrifices समित्, he sacrifies तनूनपात् ; he sacrifices इड्, he sacrifices वर्हि, he sacrifices स्वाहा." The question is, whether these are the names of deities or they are the names of the model sacrifices. The reply of the objector is that they are the names of the deities.

नाचोदितत्वात् ॥ ९ । २ । । ६० ॥

न not so ; अचोद्रितत्वात् by reason of there being no order.

60. Not so by reason of there being no order.

The author's reply is that you are mistaken, if they had been the names of the deities, the word 'समित्' &c., would have been in the dative cases "यद्ग्नयेसायंजुहुयात्". "Let him make an offering to Agni in the evening" but when द्वितीया is used as for instance "अग्निहोत्रंजुहोति, He performs an अग्निहोत्र"; it indicates a name of a sacrifice. So समिद्द &c., are the names of the sacrifices.

END OF PADA. II.

PADA III.

Adhikaraṇa I. sūtras 1-2 dealing with the subject that in the modified sacrifice, the word 'व्रीहि' &c.. in a mantra are to be adapted.

प्रकृतौ यथोत्पत्तिवचनमर्थानां तथोत्तरस्यां ततौ तत्प्रकृतित्वादर्थे चाकार्यत्वात् ॥ ९ । ३ । १ ॥

प्रकृतौ in the model sacrifice ; यथा just as ; उत्पत्तिवचनम् the original text ; अर्थानां of the object ; तथा similarly; उत्तरस्यां in the subsequent ; ततौ in a sacrifice ; तत्प्रकृतित्वात् by reason of its being the model ; अर्थे in the purpose ; च and ; अकार्यत्वात् by reason of being of no use.

1. In the model sacrifice just as is the original word of the object, so also in the subsequent sacrifice by reason of its being the model and in the purpose by reason of its being of no use.

In the model sacrifice, there are निर्वाप mantras "अग्नयेजुष्टंनिर्वपामि" "इन्द्रायमरुत्वते नैवार मेकादशकपालंनिर्वपेत्". I offer the pleasing to Agni ; let him offer cakes of wild rice baked on eleven pans to the powerful Indra like Marut." There are modified sacrifices.

"सौर्यं चरुं निर्वपेद्ब्रह्मवर्चसकामः" "ऐन्द्राग्नमेकादश कपालं निर्वपेत् प्रजाकामः" "चित्रयायजेत पशुकामः" "वैश्वदेवीं माग्रायणींनिर्वपेद्ग्रामकामः" "Let one desirous of Brâhmanic glory offer boiled rice consecrated to the sun." Let one desirous of offspring offer cakes baked on eleven pans to Indra and Agni." "Let one desirous of cattle perform चित्रा sacrifice." Let one desirous of villages offer firstling to all the goddesses."

In the प्रकृति there is a मंत्र. "स्योनंतेसदनंकृणोमिघृतस्यधारया सुशेवंकल्पयामि तस्मिन् सीदामृते प्रतितिष्ठव्रीहीणां मेधसुमनस्यमानः" (T.B. III. 7. 5. 2) "I make a comfortable seat for thee with the flow of ghee ; I shall make it serviceable ; sit there O ! essence of barley on the immortal seat permanently with satisfaction. The mantra is transferred to the modified sacrifice under a चोदक text. The question is, whether the mantra is to be transferred to the modified sacrifice without any adaptation or with the adaptation. The reply of the author is that it should not be adapted. Where the object of a मंत्र remains the same in the modified sacrifice as it is in the model sacrifice there is no change; but where the purpose is not served by keeping the word intact, there the principle of ऊह applies, as for instance अग्नि and व्रीहि are substituted by सूर्य and नीवार.

लिङ्गदर्शनाच्च ॥ ९ । ३ । २ ॥

लिंगदर्शनात् by reason of seeing the लिंग; च and.

2. And by seeing the लिंग.

The author relies on the text "नमातावर्द्धते नपिता नभ्राता नसखा" "There is no increase of mother, nor of father nor of brother, nor of friends" It does not prohibit the increase; because we see the brothers and friends increasing. It means that these words are not adapted, i. e. the principle of ऊह does

not apply to them. The inference is that the principle of ऊह applies elsewhere.

Adhikaraṇa II. Sûtras 3-8 dealing with the subject that in the offering of the lotus flower, the principle of ऊह applies to the mantra uttered at the time of spreading.

जातिनैमित्तिकं यथास्थानम् ॥ ९ । ३ । ३ ॥

जातिनैमित्तिकं common noun and adjective ; यथा just as, according ; स्थानम् to the respective place.

3. The common noun and the adjective according to their respective place.

There is a text " मौद्गंचरुं निर्वपेत् श्रियैश्रीकामः" "Let one desirous of wealth offer boiled kidney-beans to श्री." There it is laid down " पौंडरिकाणिवर्हींषि भवंति" "The *lotuses* become grass." In the model sacrifice there is a text for spreading स्तरण.

"अभिस्तृणीहि परिधेहिवेदिं । जामिंमाहिंसी रमुयाशयाना । होतृषदना हरिताः सुवर्णाः । निष्काइमे यजमानस्य ब्रध्ने । तै० ब्रा० III. 7. 5. 13. Spread, O! grass, cover the altar ; lying prostrate, on the altar do not kill the progeny ; they are green and of colour and are fit to be the seat of a *Hota* ; they are the ornaments of the sacrificer in the next world."

The मंत्र is transferred in the modified sacrifice by a चोदक text. There दर्भैः is a common noun and हरित is its adjective and applies to it only. But in the modified form as we see the पुंडरीक is used for spreading and its concomitant quality is red (रक्त.) The question is, whether the principle of ऊह applies to the common noun only or does it apply to the noun and its adjective.? The reply of the author is that the principle of ऊह applies to both and both the words should be adapted at their respective places.

अविकारमेकेऽनार्षत्वात् ॥ ९ । ३ । ४ ॥

अविकारम् unmodified ; एके according to one school ; अनार्षत्वात् by reason of its being not human.

4. According to one school, it is transferred unmodified by reason of its being not human.

The objector accepts the first part of the first sûtra and says that the स्तरण मंत्र should be transferred unmodified without any change because it is improper to make any substitution in the Vedic मंत्र which is of divine origin.

लिङ्गदर्शनाच्च ॥ ९ । ३ । ५ ॥

लिंगदर्शनात् by seeng the लिंग ; च and,

5. And by seeing the लिंग.

The objector proceeds to give reason in support of his view by quoting authorities. There is a text in connection with आग्नेय "आग्नेये छागस्यवपाया-मेदसोऽनुब्रूहि" "In Agneya, utter मेदस् (omentum) in place of वपा (omentum)." Had there been ऊह, there would have been no such direction and again in connection with अग्निषोमीय animal "यद्येकंयूपमुपस्पृशेत् एषतेवायो इति ब्रूयात्" "यदिद्वौएतौतेवायू" "यदिबहून् एतेतेवायवः" "If he touches one यूप let him say this is thine O! वायु ;" "if he touches two, these are thine O! वायू ;" "If he touches many, these are thine O! वायवः" If there were ऊह, there would have been no such direction.

विकारो वातदुक्तहेतुः ॥ ९ । ३ । ६ ॥

विकारः adaptation ; वा on the other hand ; तदुक्तहेतुः for that reason.

6. On the other hand, there is adaptation for the said reason.

The author says that in the concluding part of the first sûtras, (see at P. 561) the reason is given for ऊह So there is ऊह for the reason given therein. Where the sense of the मंत्र is served by a change, there the principle of ऊह applies.

लिङ्गं मन्त्रचिकीर्षार्थम् ॥ ९ । ३ । ७ ॥

लिंगम् mark ; मंत्रचिकीर्षार्थम् with the object for the desire for the mantra.

7. The लिंग is with the object for the desire for the मंत्र.

The objector relies on the inference derived from the texts quoted in the commentary on सूत्र 5. The author says that it is with a view to show the nature of the desire for the मंत्र.

नियमो वोभयभागित्वात् ॥ ९ । ३ । ८ ॥

नियमः restrictive rule ; वा on the other hand ; उभयभागित्वात् by reason of partaking of both.

8. On the other hand, it is a rule by reason of partaking of both.

As to the text about touching of यूप the objector relies on the लिंग argument. The author says that had there been no such restrictive rule, all the मंत्रs could have been read even when there was only one यूप.

Adhikarana III. dealing with the subject that in an अग्नीषोमीय animal sacrifice, there is a penance on touching the common यूप.

लौकिके दोषसंयोगादपवृक्ते हिचोद्यते निमित्तेन प्रकृतौ स्यादभागित्वात् ॥ ९ । ३ । ९ ॥

लौकिके in the worldly यूप; दोषसंयोगात् by reason of the connection with the sin; अपवृक्ते on prohibiting its touch; हि because; चोद्यते is directed; निमित्तेन by cause; प्रकृतौ in the model sacrifice; स्यात् is; अभागित्वात् by reason of not partaking of it.

9. In the wordly यूप by reason of the connection with the sin on prohibiting touch, there is a direction for a cause; in the model sacrifice by reason of not partaking of it.

There is a ज्योतिष्टोम sacrifice; there अग्नीषोमीय animal is ordained "यदिएकंयूपमुपस्पृशेदेषते वायोइतिब्रुयाद्यदिद्वावेतौ ते वायू इति, यदिबहून् एते तेवायव: इति" "If he touches one sacrificial post, he must utter, it is thine O! वायु; if two, then he shall say they (two) are thine O! वायू; if many then he shall say, they are thine O! वायवः".

The question is, whether this applies to a वैदिक यूप or a लौकिक यूप. The reply of the author is that it applies to a लौकिक यूप because a sin is committed by touching the यूप and so penance is provided for "यूपोवैयज्ञस्य दुरिष्टमामुंचते, यद् यूपमुपस्पृशेद्यज्ञस्यदुरिष्टमामुंचते तस्माद्यूपोनोपस्पृश्यः" "Sacrificial post certainly removes all the evils of a sacrifice; if one touches a sacrificial post, it removes the evil of a sacrifice; a sacrificial post should not, therefore, be touched." after this, the above said text is given as direction for a penance. So on account of this direction there is a prohibition as to touching the यूप and there is, therefore, a penance. This applies to an ordinary यूप; this can not apply to the Vedic यूप as touching is there indispensable for smoothing and anointing it.

Adhikaraṇa IV. Sūtras 10-14 dealing with the subject that in a sacrifice of two animals, the dual number should be substituted in the मंत्र having singular and plural numbers.

अन्यायस्त्वविकारेणा दृष्टप्रतिघातित्वादविशेषाच्च तेनास्य ॥ ९ । ३ । १० ॥

अन्यायः not right; तु on the other hand; अदृष्टप्रतिघातत्वात् by reason of its not obstructing the seen; अविशेषात् by reason of there being nothing special; च and; तेन by it; अस्य its.

10. On the other hand, it is improper; it therefore applies unmodified by reason of its not obstructing the seen and there being nothing special of it.

There is an अग्निषोमीय animal; it is said of it. "योदीक्षितोयदग्नीषोमीयं पशुमालभते" "One who is initiated, brings an अग्नीषोमीय animal for the sacrifice." There is a mantra in connection with one rope "अदितिःपाशंप्रमुमोक्त्वेतम्" (T. S. III. 1. 4. 4.) "let अदिति break this trap (bond)." then there is another मंत्र in connection with many ropes "अदितिः पाशान्प्रमुमोक्त्वेतान्" (Maitrâyani Saṃhitâ IV. 14. 4.) "Let अदिति break these traps." In the model sacrifice they are to be used collectively. There is a modified sacrifice of two animals "मैत्रंश्वेतमालभेत वारुणंकृष्णमपां चौषधीनांचसंधावन्नकामः" "Let one desirous of corn, sacrifice a white animal to मित्र, black to वरुण in the mixture of water and vegetable." The मंत्रs relating to ropes are transferred to the modified sacrifice under a चोदक text. Now the question is, which mantra is to be used, either the mantra which has a singular number or the mantra which has a plural number? The view of one objector is that the singular number is unjust and improper because it applies to one animal in the model sacrifice and there is nothing special in it to apply to two animals; the formula containing the plural number can, therefore, be transferred without any modification to the modified sacrifice.

विकारो वा तदर्थत्वात् ॥ ९ । ३ । ११ ॥

विकारः modification; वा on the other hond; तदर्थत्वात् by reason of its being for it.

11. On the other hand, modification by reason of its being for it.

The second view is that the plural number can not apply; there being two ropes; so the principle of ऊह will apply and the dual number will be substituted in place of the singular or plural number in the formula. It may be said that this is the author's view.

अपित्वन्यायसम्बन्धात्प्रकृतिवत्परेष्वपियथार्थं स्यात् ॥९।३।१२

अपितु on the other hand; अन्यायसम्बंधात् being connected with impropriety; प्रकृतिवत् like the model sacrifice; परेषु in the modified sacrifice; अपि also; यथार्थं significant; स्यात् is.

12. On the other hand, being connected with impropriety, like model, it will become significant in the modified sacrifice also.

The third view is that the plural number is improper but singular number should be employed in the modified form as in the model sacrifice. The plural includes one and it also includes two as well. So you car employ either of the formulas.

यथार्थं त्वन्यायस्याचोदितत्वात् ॥ ९ । ३ । १३ ॥

यथार्थं correct form ; तु on the other hand ; अन्यायस्य of improper form; अचोदित्वात् being not ordained.

13. On the other hand, correct form should be used; because the improper form in not ordained.

The author says that both formulas are incorrect; so they can not be used. It is the correct dual form that should be used. So the principle of ऊह applies to both the formulæ.

छन्दसि तु यथादृष्टम् ॥ ९ । ३ । १४ ॥

छंदसि in the Veda ; तु on the other hand ; यथादृष्टम् as seen.

14. On the other hand, in the Veda like the seen.

The author says that in the oommon parlance plural is not used for singular nor is singular used for the plural or dual. Such is also the case in the Vedic language.

Adhikaraṇa V. Sūtras 15-19. dealing with the subject that in connection with the अग्नीषोमीय animal, the mantras relating to one rope or many ropes may be optionally employed.

विप्रतिपत्तौ विकल्पः स्यात्तत्सत्वाद्गुणे त्वन्यायकल्पनैकदेशत्वात् ॥ ९ । ३ । १५ ॥

विप्रतिपत्तौ on contradiction ; विकल्पः option ; स्यात् is ; समत्वात् by reason of equality ; गुणे in the subordinate act ; तु on the other hand ; अन्यायकल्पनैकदेशत्वात् by reason of the partial nature of the supposition of impropriety.

15. On contradiction, there is option by reason of equality, because of the partial nature of the supposition of impropriety in the subordinate act.

In the same connection as we have seen in the preceding अधिकरण, there are two मंत्रs. In the model sacrifice there is one rope, while there is the मंत्र relating to many ropes. The question is, whether in such a state of conflict, should the मंत्र containing the singular number be imported.? The reply of the author is that there is no उत्कर्ष ; but you have an option because both numbers are equal in context. You can consider the plural to be improper in connection with one rope.

प्रकरणविशेषाच्च ॥ ९ । ३ । १६ ॥

प्रकरणविशेषात् by reason of the special context ; च and.

16. And by reason of the special context.

The author says that the special context shows that they are both equal as said in sútra no 15.

अर्थाभावात्तु नैवं स्याद्गुणमात्रमितरत् ॥ ९ । ३ । १७ ॥

अर्थाभावात् by reason of the want of an object ; तु on the other hand ; न not ; एवम् thus ; स्यात् is ; गुणमात्रम् merely subordinate ; इतरत् the other.

17. On the other hand, by reason of the want of an object it can not be so and the other is merely subordinate.

The author further says that there is no उत्कर्ष. You give the example of a द्वियज्ञ as for instance कुलालयज्ञ at P. 380. but there the उत्कर्ष is proper. Here there is no duality or plurality of यजमान; so here the principle of उत्कर्ष does not apply. ("उत्कर्षोवाद्वियज्ञवत् । " "There is transference forward as in द्वियज्ञ." (There is the sûtra in some books embodying the पूर्वपक्ष view of which the present sûtra is a reply).

द्यावोस्तथेति चेत् ॥ ९ । ३ । १८ ॥

द्यावोः of heaven and earth ; तथा similarly ; इतिचेत् If you say,

18. "Similarly the heaven and earth" if you say.

The objector says "very good, do not take the example of the sacrifice, but take the मन्त्र read in connection with दर्शपूर्णमासयाग. "द्यावापृथिव्योरहंदेवयज्यया वृत्रहाभूयासं" (K. S., V. 1.) "Let me be a killer of वृत्र with the gods' offerings of heaven and earth." The principle of उत्कर्ष applies there ; similarly the principle of उत्कर्ष will apply here also.

नोत्पत्तिशब्दत्वात् ॥ ९ । ३ । १९ ॥

न not ; उत्पत्तिशब्दत्वात् by reason of the word being connected with the origin.

19. Not so, by reason of the word being connected with the origin.

The author replies that the principle of उत्कर्ष does not apply here because the मंत्र in connection with द्यावापृथ्वी is not connected with the origin while here the mantra is connected with the origin of the ropes explaining the variation of the number.

Adhikaraṇa VI. dealing with the subject that in a proceeding by a person having two wives in connection with new and full moon sacrifices, the principle of ऊह does not apply to the मंत्र "पत्नींसंनह्य"

अपूर्वे त्वविकारोऽप्रदेशात्प्रतीयेत ॥ ९ । ३ । २० ॥

अपूर्वे in the model sacrifice ; तु on the other hand ; अविकारः no modification ; अप्रदेशात् by reason of non-transference ; प्रतीयेत appears.

20. On the other hand, there appears to be no modification in the model sacrifice by reason of no transference.

In connection with दर्शपूर्णमासयाग there is a text "प्रोक्षणीरासादयेध्मंबर्हिरुपसादयस्रुचः संमृड्ढिपत्नींसंनह्य आज्येनोदेहि" श० ब्रा० १।२।२।५।२१. "Bring the vessel containing water (प्रोक्षणी); place the sacred fuel ; cleanse the ladle and having adorned the wife (of the sacrificer) bring us clarified butter." Now in the present text the expression पत्नींसंनह्य is used. If a sacrificer has got more than one wife, would the term be adapted to suit the occasion? The reply of the author is that the मंत्र would not be altered, because in the model sacrifice there is no transfer and consequently the principle of ऊह does not apply. So the मंत्र would be read unaltered.

Adhikarana VII, dealing with the subject that in a proceeding by a person having two wives, the principle of ऊह does not apply to the formula पत्नींसंनह्य in the modified sacrifice.

विकृतौ चापि तद्वचनात् ॥ ९ । ३ । २१ ॥

विकृतौ in the modified sacrifice ; च and ; अपि also ; तद्वचनात् by reason of that authority.

21. And in the modified sacrifice, by reason of that authority.

The author says that we have seen in the preceding अधिकरण that the principle of ऊह does not apply to the model sacrifice ; the same principle applies to the modified sacrifice. The formula quoted in the commentary on sûtra 20, will be read unaltered in the modified sacrifice for the same reason.

Adhikarana VIII dealing with the subject that the rule relating to सवनीय animal being the same as the अग्नीषोमीय animal, the principle of ऊह does not apply to the formula "प्रास्मैअग्निमन्"

अध्रिगुः सवनीयेषु तद्वत्समानविधानाश्चेत् ॥९।३।२२

अध्रिगुः the command to the animal killer ; सवनीयेषु in सवनीय animals; तद्वत् like it ; समानविधानाः of similar rules ; चेत् if.

22. The command to the animal killer is similar in सवनीय animal by reason of the similar rules.

In a soma sacrifice, there is an अग्नीषोमीय animal "योदीक्षितोयदग्नीषोमीयंपशुमालभते" "One who is initiated brings an अग्नीषोमीय animal for a sacrifice."

There is अग्निगुप्रैष. "प्रास्मा अग्निंभरतस्तृणीत वर्हिरन्वेनंमाता मन्यता मनुपितानुभ्राता". तै० ब्रा० ३।६।११. "Kindle fire for him; spread grass; let the mother hold him in high esteem let the father and brother follow suit." The procedure relating to अग्नीषोमीय and सवनीय horse is the same. The question is whether in सवनीय where there are many animals, the formula will be read with the change of number "आग्नेय: पशुरग्निष्टोमआलभ्य: ऐन्द्राग्न उक्थ्येद्वितीय: । ऐन्द्रोवृष्णि: षोडशिनितृतीय: । सारस्वतीमेष्य तिरात्रेचतुर्थी." "In an अग्निष्टोम an animal consecrated to Agni, secondly in an उकथ्य an animal consecrated to इंद्र and अग्नि, thirdly in a षोडशी a powerful bullock consecrated to इंद्र and अग्नि and fourthly in an अतिरात्र an ewe consecrated to सरस्वती should be brought."

We have already seen that there is no ऊह in सरस्वतीयाग in Pada 1. अधिकरण XVI सूत्र 45. (see at P. 527); the author therefore, says that for reasons, given in the preceding adhikaraṇa there is no change of number in the formula and the principle of ऊह does not apply.

Adhikaraṇa IX. sūtras 23—26 dealing with the subject that when wild rice is used in place of rice, there is no change of the word 'rice' in the formula.

प्रतिनिधौ चाविकारात् ॥ ९ । ३ । २३ ॥

प्रतिनिधौ in a substitute ; च and ; अविकारात् by reason of no change.

23. And in a substitute by reason of no change.

Sometimes it so happens that नीवार is used in place of व्रीहि. There is a मंत्र in connection with व्रीहि "स्योनंतेसदनंकृणोमि । घृतस्यधारया सुशेवंकल्पयामि तस्मिन्सीदामृते प्रतितिष्ठव्रीहिणांमेधसुमनस्यमान:. T.B. III. 7. 5. 2. "I make a comfortable seat for thee with the flow of ghee ; I shall make it serviceable ; sit there, O! essence of rice on the immortal seat permanently with satisfaction."

Now the question is, whether the word व्रीहि in the formula will be changed, when नीवार is used in its place. The reply of the author is that the principle of ऊह does not apply to the substitute and the formula will be read unchanged.

अनाम्नानादशब्दत्वमभावाच्चेतरस्य स्यात् ॥ ९ । ३ । २४

अनाम्नानात् there being no mention ; अशब्दत्वम् no word ; अभावात् by the absence ; च and ; इतरस्य of the other ; स्यात् is.

24. There will no ऊह, if there had been no word व्रीहि and by reason of there being no other word.

The objector says that the principle of ऊह does not apply if, there had

been no word व्रीहि in the formula and if there had been no such term as नीवार. What the objector argues is, that as there are two terms नीवार and व्रीहि, so the principle of ऊह will apply.

तादर्थ्याद्वा तदाख्यं स्यात्संस्कारैरविशिष्टत्वात् ॥९।३।२५॥

तादर्थ्यात् by reason of its being for it ; वा on the other hand ; तदाख्यं that name ; स्यात् is ; संस्कारैः with purificatory rites ; विशिष्टत्वात् being common.

25. On the other hand, that name is for its object by reason of the purificatory ceremony being common.

The author says, you are wrong ; the नीवार is for the object of व्रीहि and that name also indicates व्रीहि and the ceremonies of pounding and cleaning are also common; so the principle of ऊह does not apply.

उक्तञ्च तत्त्वमस्य ॥ ९ । ३ । २६ ॥

उक्तं described ; च and ; तत्त्वम् real nature ; अस्य its.

26. And its real nature is also described.

The author says that we have described all this in chapter VI in dealing with substitute ; so the principle of ऊह does not apply. See pages from 333 to 339.

Adhikaraṇa X. sûtras 27—28 dealing with the subject that in a double animal sacrifice the principle of ऊह does not apply to the formula "सूर्यं चक्षुर्गमयतात्"

संसर्गिषु चार्थस्यास्थितपरिमाणत्वात् ॥ ९ । ३ । २७ ॥

संसर्गिषु in the bodily organs; च and ; अर्थस्य of the object; अस्थितपरिमाणत्वात् by reason of multiplicity.

27. And in bodily organs by reason of the multiplicity of the objects.

In connection with अध्रिगुप्रैष the different organs are described. Then there is a text "सूर्यं चक्षुर्गमयताद्वातं प्राणमन्ववसृजतात् ". (T.B. III. 6. 6.2.) "Let eye go to the sun and let vital airs merge in the air." The question is, whether in a double animal sacrifice, the principle of ऊह applies or not, because the eye sees two animals. If it applies, then the word चक्षु will be read in dual number. The reply of the author is that the principle of ऊह does not apply because the light in the eye is one though the objects may be many. The subject that receives the impressions of so many diverse objects being one, the mantra will be read without any modification.

लिङ्गदर्शनाच्च ॥ ९ । ३ । २८ ॥

लिंगदर्शनात् by seeing the force of the text ; च and.

28. And by seeing the force of the text.

The author relies on the लिंग argument in support of his view "नमातावर्द्धते नमज्जाननाभिः प्राणोहिसः" "There is no increase of mother nor of marrow, nor of navel, and certainly of the vital airs." The text shows that the principle of ऊह does not apply to the bodily organs. See the discussion at P. 561.

Adhikaraṇa XI. Sūtras 29-31 dealing with the subject that in a double animal sacrifice the word 'एकधा' in the अध्रिगुप्रैष should be repeated.

एकधेत्येकसंयोगादभ्यासेनाभिधानं स्यात् ॥९।३।२९॥

एकधेति 'in one way' ; एकसंयोगात् by reason of the mention of one ; अभ्यासेन by repetition ; अभिधानं name ; स्यात् is.

29. "'In one way' by reason of the mention of one ; it is known by repetition.

There is अग्नीषोमीय animal in अग्निष्टोम sacrifice "योदीक्षितोयदग्नीषोमीयंपशुमालभते" "He who is initiated brings an अग्नीषोमीय animal to a sacrifice." There is a command to अध्रिगु priest. "एकधाऽस्यत्वचमाच्छयतात्" तै० ब्रा० ३।६।६।२. "Cut off his skin once." There are two animals in the modified sacrifice. The question is whether the formula is to be repeated twice in the case of two or more animals or it is to be repeated once. The author's reply is that it should be repeated twice in the unmodified form because then the process of cutting the skin will govern all the sacrificial animals.

अविकारो वा बहूनामेककर्मवत् ॥ ९ । ३ । ३० ॥

अविकारः no change ; वा on the other hand ; बहूनाम् of many ; एककर्मवत् like one act.

30. On the other hand, it should remain unchanged like the performance of many acts by one.

The objector says that you are mistaken, the formula is to be repeated once. Here is an illustration. He gives water to the cows in one way ; this shows that all the cows are given water in one way at one and the same time. So the command relating to the stripping off the skin is also like it.

सकृत्त्वं चैकध्यं स्यादेकत्वात्त्वचोऽनभिप्रेतं तत्प्रकृति-

त्वात्परेष्वभ्यासेन विवृद्धावभिधानं स्यात् ॥ ९ । ३ । ३१॥

सकृत्वं of being once ; तु on the other hand ; एकध्यं of being in one way ; स्यात् is; एकत्वात् by reason of being one ; त्वच: of the skin ; अनभिप्रेतं undesireable ; तत्प्रकृतित्वात् of its being the model ; परेषु in the subsequent actions ; अभ्यासेन by repetition ; विवृद्धौ on the increase ; अभिधानं naming ; स्यात् is.

31. On the other hand, the formula is to be repeated once by reason of the skin being one ; by reason of its being a model, it is unsuitable ; so in subsequent acts on the increase, the naming will be (by repetition.)

The reply of the author is that the illustration does not apply ; in the model sacrifice, there is one skin, so the formula can be repeated only once but in the modified sacrifice where the animals are more than one the repetition of the formula once is not sufficient. So on the number of the animals increasing, the formula will have to be repeated twice.

Adhikaraṇa XII. Sûtras 32 - 40 dealing with the subject that in the modified double sacrifice, the word मेधपति is to be adapted according to the deity.

मेधपतित्वं स्वामिदेवतस्य समवायात्सर्वत्र च प्रयुक्तत्वात्तस्याचान्यायनिगदत्वात्सर्वत्रैवाविकार: स्यात् ॥९।३।३२॥

मेधपतित्वं the word मेधपति ; स्वामिदेवतस्य of the master and the deity ; समावायात् being connected ; सर्वत्र everywhere ; च and ; प्रयुक्तत्वात् being used ; तस्य its ; च and ; अन्यायनिगदत्वात् being mentioned as improper ; सर्वत्र every where ; एव certainly ; अविकार: no change ; स्यात् is.

32. The word 'मेधपति' being connected with the master and the deity and being used everywhere and as it is said to be improper, it is to be used unaltered every where.

In a command given to अध्रिगु it is said "दैव्या:शमितार उतमनुष्याआरभध्वम् । उपनयत मेध्यादुरआशासाना मेधपतिभ्यांमेधम्" तै०ब्रा० ३।६।६।१. "Commence O ! divine and human शमिता priests (whose duty is to kill the sacrificial animals) place the consecrated animals at the gate for slaughter for the masters of the sacrifice (husband and wife or Agni and soma) and ye who are anxious of the sacrifice..............." There are two kinds of animal killers, viz, the divine and the human, addressing both of them, the *Hotâ* priest directs them to commence the business. In another recension of the Veda in the place of 'मेधपतिभ्यांमेधं' the reading is 'मेधपतयेमेधं.' The question

is, whether the singular form or the dual form is used in the modified sacrifice where there are many animals; if the principle of ऊह applies and singular form is transferred, does मेधपति mean sacrificer, the master of the sacrifice? Or if the dual form is transferred, does it mean अग्नीषोमौ dual gods? In this state of conflict the first view embodied in the sûtra is that in अग्नीषोमीय animal sacrifice there are two gods and one यजमान, so the sûtra says that the term मेधपति is connected with the three masters, namely, the two gods and the master of the sacrifice; this is undesirable and improper in the model sacrifice that the singular or dual form be used: so what seems to be proper is that the principle of ऊह does not apply to the formula.

अपि वा द्विसमवायोऽर्थान्यत्वे यथासंख्यं प्रयोगः स्यात् ॥ ९ । ३ । ३३ ॥

अपि वा on the other hand; द्विसमवायः connection with two; यथासंख्यं respectively; प्रयोगः application; स्यात् is.

33 On the other hand, there is connection with two and on the sense being different, the application shall be according it.

The other view is that where one यजमान is meant the singular form is used; but where both the sacrificer and the god are meant the plural form is used. The principle of ऊह applies according to the number of gods and the sacrificer; the singular, dual and plural forms are, therefore, used accordingly-

स्वामिनो वैकशब्द्यादुत्कर्षो देवतायां स्यात्पत्न्यां द्वितीयशब्दः स्यात् ॥ ९ । ३ । ३४ ॥

स्वामिनः of the master; वा on the other hand; एकशब्द्यात् being one word; उत्कर्षः transference forward; देवतायां in the deity; स्यात् is; पत्न्यां in the wife; द्वितीय शब्दः the 2nd word; स्यात् is.

34. On the other hand the the master being one word, there will be an importation of deity or the wife would be the second word.

The third view is that the word मेधपति does not mean master and god. When the term is used, it means one master and if you import god also

into it, there will be a splitting of the sentence ; or you will have to consider the यजमान and his wife along with him. So why should you not consider the word मेधपति to mean the god ? This will be against the context. According to this view, the wife of यजमान is meant and the principle of ऊह will apply according to the number of यजमान.

देवता तु तदाशीष्ट्वात्सम्प्राप्तत्वात्स्वामिन्यनर्थिका-स्यात् ॥ ९ । ३ । ३५ ॥

देवता deity ; तु on the other hand ; तदाशीष्ट्वात् by reason of the object of the hopes ; संप्राप्तत्वात् having parted with the ownership ; स्वामिनि in the word master ; अनर्थिका meaningless ; स्यात् is.

35. On the other hand, the god by reason of the object of the hopes and having parted with the ownership the word master becomes meaningless.

The fourth view is that मेधपति is the god, because he is the object of all desires and hopes and the master of the sacrifice can not be the object of hopes and secondly the master has parted with the property which has been spent in the ceremony. So in this view, the master is meaningless and मेधपति, therefore, means god.

उत्सर्गाच्च भक्त्यातस्मिन्पातित्वं स्यात् ॥ ९ । ३ । ३६ ॥

उत्सर्गात् by reason of relinquishment ; च and ; भक्त्या by secondary sense; तस्मिन् in him ; पतित्वं ownership ; स्यात् is.

36. By reason of relinquishment, the ownership is in him in a secondary sense,

The fourth critic gives his reason in support of his view. The यजमान can not be looked upon as owner because he parts with the proprietary rights in favour of the sacrifice ; he can be looked upon as owner only by a figure of speech. This is the view of our author.

उत्कृष्येतैकसंयुक्तो द्विदेवते सम्भवात् ॥ ९ । ३ । ३७ ॥

उत्कृष्येत transfer ; एकसंयुक्तः in connection with one ; द्विदेवते two gods ; संभवात् by reason of the possibility.

There is an importation in connection with one by reason of the possibility of two gods.

The objection to the 4th view is that there will be a transfer of the formula, because it applies to one god and there is a possibility of there being two gods.

एकस्तु समवायात्तस्य तल्लक्षणत्वात् ॥ ९ । ३ । ३८ ॥

एकः one ; तु on the other hand ; समवायात् on account of affinity ; तस्य its ; तल्लक्षणत्वात् by reason of possessing its characteristics.

38. On the other hand, it is one by affinity because it has that characteristic.

The objector says that the double gods may be looked upon as one collectively and in that case the singular formula applies as for instance "Bring the articles of killing for the set of gods." "एकस्मैगणायमेध-उपनयत"

संसर्गित्वाच्च तस्मात्तेन विकल्पः स्यात् ॥ ९ । ३ । ३९ ॥

संसर्गित्वात् by reason of jointness ; च and ; तस्मात् therefore ; तेन by it ; विकल्पः option ; स्यात् is.

39. By reason of jointness, there will then be option.

The author says that when offering is made to two gods, the offerings become the joint property of both and so there is an option in the use of the formula.

एकत्वेपि गुणानपायात् ॥ ९ । ३ । ४० ॥

एकत्वे in unity ; अपि also ; गुणानपायात् by reason of the undesirability of quality.

40. In unity also, by reason of the undesirability of the qualities.

The author says that the singular form is undesireable, so it is not imported. The result is that the formula either in the singular or in any other form will be used according to the number of the gods.

Adhikaraṇa XIII. Sūtras 41-42 dealing with the subject that in a sacrifice of animals to many gods also, the singular form of मेधपति is to be optionally used.

नियमो बहुदेवते विकारः स्यात् ॥ ९ । ३ । ४१ ॥

नियमः restrictive rule , बहुदेवते in many deities ; विकारः modified form ; स्यात् is.

41. There is a restrictive rule ; in the case of many deities, the modified form.

There are animals sacred to gods. "सतान्पशूनादित्येभ्यःकामायआलभते" "वैश्वदेवंधूम्र मालभेत" "He brings those animals to आदित्यs for sacrifice to obtain desires." "Let him sacrifice smoke-coloured animal for विश्वेदेवाs." We have discussed in मेधपति formula in the preceding अधिकरण and have seen that in an अग्नीषोमीय animal sacrifice we have the option to use the singular or the dual form. Now in a sacrifice where there are several animals, which formula will be used? whether the singular form or the dual form ? The objector says that the singular form is unsuited. The dual form will apply by the rule but being not suited, the principle of ऊह will apply and the plural form will be substituted.

विकल्पो वा प्रकृतिवत् ॥ ९ । ३ । ४२ ॥

विकल्पः option ; वा on the other hand ; प्रकृतिवत् like the model sacrifice.

42. On the other hand, there is an option like the model sacrifice.

The author's reply is that we accept that the dual form will be unsuited, but we do not accept that the singular form does not apply. You can look upon the gods as one collective body. In this view you have an option to use either the singular or the dual form.

Adhikaraṇa XIV. dealing with the subject that in एकादशिनी sacrifice, the singular form of मेधपति should be altered.

अर्थान्तरे विकारः स्याद्देवतापृथक्त्वादेकाभिसमवायात्स्यात् ॥ ९ । ३ । ४३ ॥

अर्थान्तरे in a different object ; विकारः modification ; स्यात् is ; देवतापृथक्त्वात् by reason of the deity being different ; एकाभिसमवायात् one being sufficient for one ; स्यात् is.

43. In a different object, there is modification by reason of the gods being different and one being sufficient for one.

There is an एकादशिनी sacrifice; in connection with it, it is said "प्रैवाग्नेयेन वापयति, मिथुनंसारस्वत्याकरोतिसौम्येनदधातिरेतः, प्रजनयति पौष्णेन" "He makes it fit for cultivation by means of an animal consecrated to Agni; he makes a pair by an animal consecrated to सरस्वती, he throws seed with an animal consecrated to सोम and produces progeny with an animal consecrated

to पूषा. There is another text "आग्नेयःकृष्णग्रीवः । सारस्वती मेषी । बभ्रुःसौम्यः । पौष्णःश्यामः" (T.S., V. 5. 22. 1.) "An animal having black neck is consecrated to Agni ; an ewe is consecrated to सरस्वती ; a tawny coloured animal is consecrated to सोम ; a black animal is consecrated to पूषा".

The question is, whether the प्रैष formula should be used in the singular or dual form or should it be used optionally as in the model sacrifice ?

The singular form can not be used because there are different deities which can not be looked upon as one collective body and separate animals are dedicated to them. separately ; so the principle of jointness does not apply. As there is a large number of deities, so the principle of ऊह applies and the plural form will be substituted.

END OF PADA. III.

PÂDA IV.

Adhikarana I. sûtras 1-16. dealing with the subject that there is ऊह in the formula षड्विंशतिरस्यवंक्रयः &c., (it has 26 ribs) after aggregating.

षड्विंशतिरभ्यासेन पशुगणे तत्प्रकृतित्वाद्गणस्य प्रविभक्तत्वादविकारे हि तासामकात्स्न्र्येनाभिसम्बन्धो विकारान्न समासः स्यादसंयोगाच्च सर्वाभिः ॥ ९ । ४ । १ ॥

षड्विंशतिः twenty six; अभ्यासेन by repetition ; पशुगणे in a group of animals तत्प्रकृतित्वात् by reason of its being a model ; गणस्य of the group ; प्रविभक्तत्वात् by reason of being divided ; विकारे in a modified form ; हि because ; तासाम् their ; अकात्स्न्र्येन in a part ; अभिसम्बंधः relationship ; विकारात् by reason of a modified form ; समास aggregate ; स्यात् is ; असंयोगात् by reason of no connection ; च and ; सर्वाभिः with all.

1. In a group of animals, there is a repetition of twenty six by reason of its being a model and the group being divided ; because in the unmodified form, their relationship is with a part, and by reason of the modified form, there will be no aggregate because there is no connection with all.

In a ज्योतिष्टोम sacrifice, there is an अग्नीषोमीय animal "योदीक्षितोयदग्नीषोमीयं पशुमालभते" "One who is initiated brings an animal consecrated to Agni and Soma for sacrifice." In connection with this there is "अध्रिगुप्रैष "षड्-

विंशतिरस्यवंक्रयः ताअनुष्ठ्योच्यावयतात्" ॥ तै० ब्रा० ३।६।६।३. It has twenty six ribs ; remove them from their places in their order." This is transferred under a चोदक text to the sacrifice of two or more animals; "मैत्रंश्वेतमालभते, वारुणंकृष्णमपांचौषधीनांचसंधावन्नकामः". "Let one desirous of corn, sacrifice a white animal to मित्र, black to वरुण in the mixture of water and vegetable."

Now the question is, whether the word 'षड्विंशति' should be repeated or should it be used unmodified? or should the word be modified ? or should the words 'अस्य षड्विंशति' be repeated or should they be modified ? The first view embodied in the sûtra is that the word षड्विंशति should be repeated because in the model sacrifice there is only one animal and it has 26 ribs; so this will be divided in a group of animals ; if you apply the formula unmodified, the whole number of the ribs will not be covered by it because in two animals there will be 52 ribs and if you apply the formula in a modified form, it may apply to an animal of 52 ribs and may not necessarily apply to two animals of 26 ribs each. According to this पूर्वपक्ष view it is reasonable to repeat the formula in case of each animal in an unmodified form.

अभ्यासेऽपि तथेति चेत् ॥ ९।४।२ ॥

अभ्यासे in repetition ; अपि also ; तथा similarly ; इतिचेत् If you say.

2. "In repetition also the same" if you say.

The objection to the 1st पूर्वपक्ष view is that the same applies to the repetition. If you say that the formula in its modified form is improper by reason of its being contrary to the form in the model sacrifice, I say the same is the case with the repetition. In the model sacrifice, the formula is not repeated ; so the form in the modified sacrifice will be contrary to it.

न गुणादर्थकृतत्वाच्च ॥ ९।४।३ ॥

न not so ; गुणात् by reason of its being a quality ; अर्थकृतत्वात् by reason of being for the purpose ; च and.

3. Not so, by reason of its being a quality and for a purpose.

The propounder of the 1st view says that you are mistaken in saying that the same fault is in repetition ; it is not so, because it is one of the characteristics of a word to be repeated and secondly the repetition in the present case is for a purpose, there being two animals in the modified sacrifice.

समासेऽपि तथेति चेत् ॥ ९ । ४ । ४ ॥

समासे in the aggregate ; अपि also ; तथा similarly ; इतिचेत् If you say.

4. "In the aggregate also the same" if you say.

The objector to the 1st view says that when the number of the ribs are collectively mentioned the same thing happens; the total number of ribs are at once mentioned. So the formula should be uttered in the modified form.

नासम्भवात् ॥ ९ । ४ । ५ ॥

न not so ; असंभवात् by reason of impossibility.

5. Not so, by reason of impossibility.

The propounder of the 1st view says that in my case the चोदक text is fully realised but in your case the application of the formula is in the modified form; but the चोदक text is preferable to प्रयोग text. So the formula should be repeated in its unmodified form.

स्वाभिश्च वचनं प्रकृतौ तथेह स्यात् ॥ ९ । ४ । ६ ॥

स्वाभिः with its own ; च and ; वचनं formula ; प्रकृतौ in the model sacrifice ; तथा similar ; इह here ; स्यात् is.

6. And the formula in the model sacrifice is in its proper form and so is here.

The propounder of the 1st view says that in case of repetition, the 26 ribs in the modified sacrifice are the same as in the model sacrifice but in giving the aggregate number of ribs, the particular number of the ribs is changed.

वङ्क्रीणान्तु प्रधानत्वात्समासेनाभिधानं स्यात्प्राधान्यमध्रिगोस्तदर्थत्वात् ॥ ९ । ४ । ७ ॥

वंक्रीणां of the ribs ; तु on the other hand ; प्रधानत्वात् by reason of being principal ; समासेन by the aggregate ; अभिधानं naming ; स्यात् is ; प्राधान्यं principal ; अध्रिगोः of अध्रिगु priest; तदर्थत्वात् by reason of being for it.

7. On the other hand, by reason of the ribs being principal the naming is by aggregate ; the अध्रिगु priest is principal because he is for it.

The objector to the view of the propounder who is our author says

that the ribs are principal; the formula should, therefore, be uttered after giving the aggregate number of the ribs in it. The अध्रिगु priest is for the purpose of the ribs but not for counting animals; hence the formula should be repeated in the modified form. In this view of the author, the 1st view is repelled; the other views in which the number of animals is principal are, therefore, rejected.

तासां च कृत्स्नवचनात् ॥ ९ । ४ । ८ ॥

तासां their ; च and ; कृत्स्नवचनात् by the whole sentence.

8. And by reason of their being covered by the whole sentence.

The formula is for the purpose of removal of the ribs by the अध्रिगु and so the ribs are covered by the entire formula. The number contained in the formula covers the entire number of ribs. The author supports his view in this way.

अपि त्वसन्निपातित्वात्पत्नीवदाम्नातेनाभिधानं स्यात् ॥९।४।९॥

अपि तु on the other hand ; असंनिपातत्वात् by reason of being remote ; पत्नीवत् like a पत्नीवत् ; आम्नातेन by the action ; अभिधानं naming ; स्यात् is.

6. On the other hand by reason of its being remote, like पत्नीवत्, there will be naming by the direction.

The second objector to the view of the सिद्धांती steps in and says that the formula is repeated first and then the action of the अध्रिगु commences after killing the animal to recover the ribs; so it is very remote. Why do not permit repetition of the formula in an unmodified form just as it was done in the case of 'पत्नींसंनहय' ? (see sûtra 20 pâda III. of this chapter at P. 568). So the second objector maintains that the repetition of formula in the unmodified form is proper and right.

विकारस्तु प्रदेशत्वाद्यजमानवत् ॥ ९ । ४ । १० ॥

विकारः modification ; तु on the other hand; प्रदेशत्वात् by reason of transfer; यजमानवत् like a यजमान (sacrificer.)

10 On the other hand, there is modification by reason of transfer as in a यजमान (sacrificer.)

The author says that the formula is transferred from the model sacrifice to the modified sacrifice and applies to अध्रिगु "दैव्याशमितार मनुष्या आरभध्वं" । तै० ब्रा० ३।६।६।४. 'Ye divine and human killers of

animals, commence," "षड्विंशतिरस्यवंक्रयस्ता अनुष्टयोच्यावयतात्" तै० ब्रा० ३।६।६।३. "It has twenty six ribs, remove them from their places in their order" We see that the text is for the purpose of the ribs but not for the purpose of the number 26. Hence the principle of ऊह applies as in the case of a यजमान; where the यजमान is one, the singular number is used and where there are two, the dual form is used.

अपूर्वत्वात्तथा पत्न्याम् ॥ ९ । ४ । ११ ॥

अपूर्वत्वात् by reason of the अपूर्व nature ; तथा similarly ; पत्न्याम् in पत्नींसन्नह्य

11. And by reason of the अपूर्व nature in पत्नींसन्नह्य.

The objector gave an illustration of पत्नींसन्नह्य of the foregoing pâda at P. 568. in sûtra 9 but the author says that it does not apply. There is no doubt that the formula will not be altered by reason of the varying number of the wives; in दर्शपूर्णयागs there is no transfer, so the principle of ऊह does not apply there; but here the formula is uttered for the removal of the ribs by the अध्रिगु. So the principle of ऊह applies in the present case.

अनाम्नातस्त्वविकारात्सङ्ख्यासु सर्वगामित्वात् ॥९।४।१२॥

अनाम्नातः not laid down ; तु on the other hand ; अविकारात् by reason of no modification ; संख्यासु in number ; सर्वगामित्वात् by reason of applicability to all.

12. On the other hand, it is not laid down by reason of no modification, because in the number there is the applicability to all.

The third objector comes forward and says that here you are mistaken. The Vedic text contains number 26 and the the changed form is what is not sanctioned by the Vedas ; it will therefore apply in an unmodified form because the number is applicable to all. In other editions of the मीमांसा सूत्रs, the सूत्र commences with आम्नातः which means 'as laid down' but in the Chaukhambha edition, it reads अनाम्नातः which we have preferred. It makes no difference ultimately.

सङ्ख्या त्वेवं प्रधानं स्याद्वङ्क्रयः पुनः प्रधानम् ॥९।४।१३॥

संख्या number ; तु on the other hand ; एवं in this way ; प्रधानं principal ; स्यात् is ; वंक्रय ribs ; पुनः again ; प्रधानम् principal.

13. On the other hand the number in this way is principal and the ribs are again principal.

The author says that the number of the ribs becomes important and the ribs are already stated to be principal (See Sûtra 7 at P. 579.) So the aggregate number should be given in the formula in the modified sacrifice.

अनाम्नातवचनमवचनेन हि वङ्क्रीणां स्यान्निर्देशः ॥९।४।१४॥

अनाम्नातवचनम् the formula is not laid down ; अवचनेन unauthorised text ; हि because ; वंक्रीणां of ribs ; स्यात् is ; निर्देशः direction.

14. The formula is not laid down ; because by an unsanctioned text, there is a direction as to ribs.

The author says that the altered formula is not in compliance with the formula in the model sacrifice in form but this is for the recovery of the ribs ; but if you do not repeat the changed formula, it will not cover the whole number of ribs.

अभ्यासो वाऽविकारात्स्यात् ॥ ९ । ४ । १५ ॥

अभ्यासः repetition ; वा on the other hand ; अविकारात् by reason of no modification.

15. On the other hand there is repetition by reason of no modification.

The fourth objector comes forward and says "well, the whole formula will not be repeated but only अस्य will be repeated ; because no modification is sanctioned."

पशुस्त्वेवं प्रधानंस्यादभ्यासस्य तन्निमित्तत्वात्तस्मात्समासशब्दः स्यात् ॥ ९ । ४ । १६ ॥

पशुः animal ; तु on the other hand ; एवं in the same way ; प्रधानं principal स्यात् is ; अभ्यासस्य of repetition ; तन्निमितत्वात् by reason of being for it ; तस्मात् therefore ; समासशब्दः aggregate word ; स्यात् is.

16. On the other hand, the animal is principal in this way; by reason of the repetition being for it, there would be, therefore, an aggregate word.

The author sums up his whole view in this concluding sûtra ; what he says is that the animal is principal according to you and the repetition is for the animal ; so the aggregate words i. e. entire number of the ribs will be substituted in place of "अस्य षड्विंशतिः" according to the number of the animals.

Adhikaraṇa II. dealing with the subject that the text "चतुस्त्रिंशद्वाजिन:" is the special text giving the 34 ribs of a सवनीय horse of अश्वमेधयज्ञ.

अश्वस्य चतुस्त्रिंशत्तस्य वचनाद्वैशेषिकम् ॥९।४।१७॥

अश्वस्य of the horse sacrifice ; चतुस्त्रिंशत् thirty four ; तस्य of it ; वचनात् by the text ; वैशेषिकम् speciality.

17. There is speciality by reason of the text of 34 of the horse.

There is an अश्वमेध: sacrifice ; in it there is a सवनीय animal "अश्वस्तूपरो-गोमृगस्ते प्राजापत्या:" शुक्ल यजु० २४।१. "Horse and hornless *bos gaveus* are the animals consecrated to प्रजापति" In the model sacrifice which is अग्नीषोमीय there is a text "षड्विंशतिरस्यवंक्रय:" तै० ब्रा० ३।६।६।३. "It has 26 ribs". Under a चोदक text, it is transferred here in the modified sacrifice.

चतुस्त्रिंशद्वाजिनो देवबंधोर्वंक्रीरश्वस्यस्वधिति: समेति । अच्छिद्रागात्रा वयुना कृणोत पुरुष्यरुरनुघुष्याविशस्त ॥ ऋ० वे० book I. 162. 18. "The sword cuts well the thirty four ribs of the horse which is swift and dear to the gods; remove them cleverly from its body without piercing ; cut them from each part distinctly."

Now the question is, whether the ribs of a horse should be mentioned separately or should they be added with the ribs of other animals and mentioned collectively.? The reply as contained in the सूत्र is that there is a special text, so the number of the ribs in the case of a horse should be separately mentioned.

Adhikaraṇa III sûtras 18 21 dealing with the subject that the whole ऋक् verse is prohibited by 'do not utter 34 &c.,' in the case of the सवनीय horse of the अश्वमेध.

तत्प्रतिषिध्य प्रकृतिर्नियुज्यते सा चतुस्त्रिंशद्वाच्यत्वा-त् ॥ ९ । ४ । १८ ॥

तत् it ; प्रतिषिद्ध्य prohibiting ; च and ; प्रकृति: the model sacrifice ; नियुज्यते fits in ; सा it ; चतुस्त्रिंशद्वाच्यत्वात् by reason of the text containing thirty four.

18 Prohibiting it, the formula of the model sacrifice fits in by reason of the text containing 34.

There is a text "न चतुस्त्रिंशदितिब्रूयात् । षड्विंशतिरित्येवब्रूयात्." "Do not utter thirty four but utter only twenty six." This text prohibits the formula by giving the number of the ribs of the horse separately ;

the result is that the text in connection with the model sacrifice giving the twenty six ribs prevails. The conclusion is that the principle laid down in अधिकरण 1. applies and all the ribs collectively of the horse, cow and deer will be inserted in the formula i.e. 34+26+26=86.

ऋग्वास्यादाम्नातत्वाद्विकल्पश्च न्याय्यः ॥ ९ । ४ । १९ ॥

ऋक्, a ऋक् verse ; वा on the other hand ; स्यात् is ; आम्नातत्वात् by reason of its being laid down ; अविकल्पः no option ; च and ; न्याय्यः proper.

19. On the other hand, the *rik* verse by reason of its being laid down ; it is proper not to have option.

The objector says that there is a ऋक् verse quoted in the commentary on sûtra 17 (at P. 583) which mentions the number of the ribs to be 34 and if you give option to repeat the formula, the result will be contradictory. So it is proper that 34 ribs of the horse should be separately mentioned.

तस्यां तु वचनादैरवत्पदविकारः स्यात् ॥ ९ । ४ । २० ॥

तस्यां in it ; तु on the other hand ; वचनात् under a text ; ऐरवत् like ऐर ; पदविकारः change of word ; स्यात् is.

20. On the other hand, in it by reason of the text, there is a change of word as in ऐर.

The objector continues in reply to the सिद्धांत view expressed in सूत्र 18 and says that the whole text is not prohibited as you say but there is only a change of word. Instead of the number 34 the number 26, is substituted.

सर्वप्रतिषेधो वाऽसंयोगात्पदेन स्यात् ॥ ९ । ४ । २१ ॥

सर्वप्रतिषेधः the prohibition of the whole ; वा on the other hand ; असंयोगात् by reason of there being no connection ; पदेन with the word.

21. On the other hand, the whole is prohibited, by reason of there being no connection with the word.

The author says that the prohibition relates to the whole ऋक् verse, but not to the number 34. If you hold that it relates to the word only the sanctity of the मंत्र is gone by taking a word or a phrase from it.

मंत्रोहीनः स्वरतोवर्णतोवामिथ्याप्रयुक्तोनतमर्थमाह । सवाग्वज्रोयजमानंहिनस्तियथेंद्र शत्रुःस्वरतोपराधात् । Text quoted in महाभाष्य of पतंजलि "A verse of the Veda pronounced incorrectly either by accent or by letter does not convey the meaning ; that thunderbolt of tongue kills a sacrificer just as an enemy of इंद्र by the fault of accent."

The result is that the formula should be read after giving the number of the ribs collectively.

Adhikaraṇa IV. dealing with the subject that in अग्निषोमीय animal, by the word 'उरूक' omentum is meant.

वनिष्ठुसन्निधानादुरूकेण वपाभिधानम् ॥ ९ । ४ । २२ ॥

वनिष्टु organ ; संनिधानात् by reason of proximity ; उरूकेण by the word उरूक ; वपाभिधानं the name of fat.

22. By reason of being near the organ, by 'उरूक' is meant fat.

There is an अध्रिगु प्रैष in connection with अग्नीषोमीय animal in ज्योतिष्टोम, वनिष्टुमस्यमाराविष्टो रूकंमन्यमानाः" तै० ब्रा० ३।६।६।३।४.

"Do not pierce the organ (viscera) considering it to be fat (adipose tissue)" The question is to determine the meaning of 'उरूक' ; whether it means an owl or fat. We all know that ल & र invariably interchange into each other, therefore, उरूक is उलूक, and means an owl. The author says that the word means omentum, because the formula is uttered to guide the अध्रिगु not to cut through the viscera of the animal killed under a mistaken belief that it was a adipose tissue. So the proper meaning of the word on the occasion is marrow or omentum. In this view, the principle of ऊह will apply to उरूक and will be used in singular, dual and plural forms according to the occasion.

Adhikaraṇa V. Sūtras 23-24. dealing with the subject that in the text relating to अध्रिगु command प्रशसाबाहू the word 'प्रशसा' is used in the sense of praise.

प्रशसाऽस्याभिधानम् ॥ ९ । ४ । २३ ॥

प्रशसा the term प्रशसा ; असि a sword , अभिधानम् name.

23. The term 'प्रशसा' means a sword.

In the same connection, there is, a command to the 'अध्रिगु' "प्रशसाबाहूकृणुतात्" तै० ब्रा ३।६।६।२. "Cut off the arms in their entirety." Now the question is, what the term प्रशसा means "असिंवैशासमाचक्षते" "A शासं is certainly called a sword." According to the objector, it therefore means a sword.

बाहुप्रशंसा वा ॥ ९ । ४ । २४ ॥

बाहुप्रशंसा praise of arms ; वा on the other hand.

24. Or it may be in praise of the arms.

The author says that it means "cut off the praiseworthy arms." It means the arms should be recovered in their entirety ; when an axe is

already sanctioned, what is the use of mentioning a sword? The fore-legs which are arms are praised because the animal walks with them; by bowing down on them he takes provender. In this view the principle of ऊह applies, and the number will vary according to the number of animals.

Adhikaraṇa VI. Sûtras 25-27 dealing with the subject that, in the text relating to the command to "अध्रिगुश्येनमस्यवक्ष" &c., the words श्येन &c mean in their entirety.

श्येन-शला-कश्यप- कवषस्रेकपर्णेष्वाकृतिवचनं प्रसिद्धसन्निधानात् ॥ ९ । ४ । २५ ॥

श्येन hawk, शला dart; कश्यप tortoise; कवष thorn; स्रेकपर्णेषु leaf of a tree; आकृतिवचनं words denoting form; प्रसिद्धसन्निधानात् by reason of the proximity of the well-known.

25. In hawk, dart, tortoise, thorn and leaf of a tree there is the significance of the form by reason of the proximity of the well-known.

In this connection, there is अध्रिगुप्रैष "श्येनमस्यवक्षःकृणुतात्। शलादोषणी कश्यपेवांसौ। कवषोरू स्रेकपर्णाष्ठीवंता:" तै० ब्रा० ३।६।६।२.३. "Cut off the thorax in the shape of a hawk; cut off the wrist in the shape of a dart and shoulders like a tortoise; make the thighs connected with the root in the shape of door-frames and in the shape of the leaves of a करवीर tree."

Now the question is, whether they signify form or they mean removal of the parts in their entirety. The objector's reply is that they indicate the form by virtue of being near the well known parts of the body. They therefore mean "make its breast resemble like the hawk and arms like the darts and shoulders like a tortoise and thighs like thorns and knees like the leaves of a *karavir* tree".

कार्त्स्न्यं वा स्यात्तथाभावात् ॥ ९ । ४ । २६ ॥

कार्त्स्न्यम् entirety; वा on the other hand; स्यात् is; तथाभावात् by reason being like it.

26. On the other hand, in its entirety by reason of its being like it.

The author says that you are not right; it means a direction to the अध्रिगु to remove the organ in its entirety, so that it may resemble the things mentioned in the text.

अध्रिगोश्च तदर्थत्वात् ॥ ९ । ४ । २७ ॥

अध्रिगोः of the अध्रिगु priest ; च and ; तदर्थत्वात् by reason of its being for that object.

27. And the अध्रिगु priest is for that object.

The author says that the अध्रिगु priest is for the purpose of removing the parts of the body and this is a direction intended for him so that the parts of the body may be recovered uninjured. "यथातन्ननश्यति तथासाकल्येनोद्धरणीयम्" "It may not be destroyed, so that it may be recovered in its entirety." "गात्रंगात्र मस्यानूनंकृणुतात्" तै० ब्रा० ३।६।६।३. "Cut off its each part unimpaired."

Here the principle of ऊह does not, therefore, apply.

Adhikaraṇa VII. dealing with the non-performance of the penance by ज्योतिष्मती on the extinction of the fire obtained for the new-moon sacrifice.

प्रासङ्गिके प्रायश्चित्तं न विद्यते परार्थत्वात्तदर्थे हिविधीयते ॥ ९ । ४ । २८ ॥

प्रासंगिके in the incidental ; प्रायश्चित्त' penance ; न not ; विद्यते is ; परार्थत्वात् by reason of being for another ; तदर्थे for it ; हि because ; विधीयते laid down.

28. In the incidental there is no penance by reason of its being for another. It is laid down for it.

In connection with अग्निहोत्र it is laid down, "अग्नयेज्योतिष्मते पुरोडाशमष्टाकपालं निर्वपेत् । यस्याग्नि रुद्धतोऽहुतेऽग्निहोत्र उद्वायेत्" "Let him whose fire when brought extinguishes before the अग्निहोत्र is performed, offer a cake baked on eight earthern pans to the brillant fire". Then further it is explained in जैमिनिन्यायमाला.

" प्रतिदिनमग्निहोत्रंहोतु 'गार्हपत्यादुद्धत्याहवनीयेऽग्निः प्रक्षिप्यते, सोयमुद्धृतोग्निः कदाचिदहुतेऽग्निहोत्रे यदिशाम्येत् तदानीमियमिष्टिःप्रायश्चित्तम्" " In order to perform an अग्निहोत्र daily, the fire from गार्हपत्य is taken and thrown in आहवनीय ; if the fire thus obtained goes out, before the अग्निहोत्र is performed, then this offering is by way of penance."

Every day in order to perform an अग्निहोत्र, the fire is taken from गार्हपत्य and thrown into आहवनीय. If the fire so recovered extinguishes by non-performance of the अग्निहोत्र, the इष्टि is performed by way of penance. Now the question which is intended to be solved in this अधिकरण is, when the fire is taken for the new and full moon sacrifices and goes out with-

out performance of the Aginhotra, should this ज्योतिष्मती sacrifice be performed? The reply of our author is that no penance is to be performed, because it is in connection with Agnihotra and for incidental acts there is no necessity. The penance is for the sacrifice of अग्निहोत्र and occurs in that context. Where the fire is taken for अग्निहोत्र and if it goes out without performance, the penance is for averting the evil that will otherwise befall. But in the case of दर्शपूर्णमासयाग, the fire being not for the अग्निहोत्र there is no necessity of the penance.

Adhikaraṇa VII. sûtras 29-30 dealing with the non-performanee of ज्योतिष्मती as a penance on extinction of the preserved fire.

धारणे च परार्थत्वात् ॥ ९ । ४ । २९ ॥

धारणे in preservation ; च and ; परार्थत्वात् by reason of its being for another.

29. And in preservation by reason of its being for another.

It is laid down "धार्योगतश्रिय आहवनीयः" "By a गतश्री the आहवनीय fire should be maintained." The गतश्रीs are "त्रयोहवैगतश्रियः ब्राह्मणः शुश्रुवान् ग्रामणी, राजन्यः" Three are गतश्री (whose wealth is gone) a serving Brâhmaṇa, a villager and a warrior." According to कल्पसूत्र, औवों गौतमो भारद्वाजः "Descendants of और्व गौतम and भारद्वाज." are the गतश्रीs.

The धारणा consists in पर्युक्षण throwing water silently ; परिसमूहन throwing fuel in the fire silently; and तृणापचय throwing leaves in it. The question is, whether the ज्योतिष्मती should be performed when this preserved fire goes out. The reply of our author is in the negative ; because the fire so kept can be used in all ceremonies. The ज्योतिष्मती sacrifice is for a special purpose as seen in the preceding अधिकरण.

क्रियार्थत्वादितरेषु कर्म स्यात ॥ ९ । ४ । ३० ॥

क्रियार्थत्वात् by reason of being for action ; इतरेषु in others ; कर्म ceremony; स्यात् is.

30. By reason of being for action in others, there is a ceremony.

The author says, "you objector, advance as your argument that as पर्युक्षण &c. are done, so the penance may also be performed. These acts are performed, as their performance is necessary to preserve the fire and they are also ordained; but the performance of penance is in the case of a fire going out on fetching it for अग्निहोत्र, but not in the case of preservation of the same for no special object.

Adhikaraṇa IX- dealing with the subject that no मंत्र is to be repeated at the time the fire is taken for the new and full moon sacrifices.

न तूत्पन्ने यस्य चोदनाऽप्राप्तकालत्वात् ॥ ९ । ४ । ३१ ॥

न not ; तु on the other hand ; उत्पन्ने on production ; यस्य its ; चोदना direction ; अप्राप्तकालत्वात् by reason of there being no time for it.

31. On the other hand, the direction does not apply on its production (for another) by reason of there being no time for it.

In connection with the removal of fire in the अग्निहोत्र sacrifice, the following मंत्र is recited. "वाचा त्वा होत्रा प्राणेनोद्गात्रा चक्षुषाध्वर्युणा मनसा ब्रह्मणा श्रोत्रेणाग्नीधैतैस्त्वा पंचभिर्दैव्यैर्ऋत्विग्भिरुद्धरामि" (Ap. Śrauta Sûtras VI. 1. 6. & Mâṇava Ś. S. I. 6. 1. 2). With the tongue by होता, with the vital air by उद्गाता, with the eye by अध्वर्यु, with the *manas* by ब्रह्मा, with the eye by अग्नीध्, by these five divine priests, I recover thee."

Now the question is, whether this mantra is to be repeated at the time when the fire is removed for the purpose of performing the दर्शपूर्णमासयागs. The reply of our author is in the negative ; the reason is that the fire in the अग्निहोत्र is produced for अग्निहोत्र; there is the injunction to repeat the मंत्र at the time of taking the fire but such is not the occasion in the दर्शपूर्णमासयागs. They are performed on the occasion of the new and full moon ; while the अग्निहोत्र is performed every day in the morning & evening. So no mantra is to be recited at the time when fire for the performance of the new and full moon sacrifices is removed.

Adhikaraṇa X sûtras 32-40 dealing with the subject that the procedure of gift does not apply to the boiled rice of the first day in a sacrifice.

प्रदानदर्शनं श्रपणे तद्धर्मभोजनार्थत्वात्संसर्गाच्च मधूदकवत् ॥ ९ । ४ । ३२ ॥

प्रदानदर्शनं seeing the gift ; श्रपणे in boiling ; तद्धर्मभोजनार्थत्वात् by reason of its being for food ; संसर्गात् by mixture ; च and ; मधूदकवत् like honey & water.

32. The gift is seen in boiling, by reason of its being for food and by mixture like honey and water.

In connection with ज्योतिष्टोम it is laid down : "अदित्यः प्रायणीयः पयसि चरुः" "प्रायणीय with boiled rice in milk consecrated to "अदिति". The प्रायणीय is the first day of गवामयन or अतिरात्र, derivatively it means the first day. "प्रायणीयेऽग्न्युत्यामेके प्राप्तकालत्वात्" कात्यायनश्रौत सूत्र. XII. 138 (See Chaukhambha Sanskrit series P. 625).

The question is whether the proedure relating to gift should apply to milk or not. The reply of the objector is that the rice boiled in milk is intended as an offering. The word milk is used in the locative case but that does not affect it in the least, because it is intended as food and tho boiled rice can not be separately offered without the milk in which it is boiled. Just as we see in a प्राजापत्य the mixture of curd, honey, ghee, rice and water is offered, so also here. The procedure of gift, therefore, applies to milk.

संस्कारप्रतिषेधश्च तद्वत् ॥ ९ । ४ । ३३ ॥

संस्कारप्रतिषेध: prohibition of purificatory rites; तद्वत् like it.

33. Prohibition of purificatory rite is like it.

The objector says that certain rites in connection with it are prohibited "अयजुषा वत्सानपाकरोति" अपवित्रवतिगांदोहयति". He drives off the calves without a यजु verse". "He milks a cow when not purified."

This लिङ्ग supports the view of the objector.

तत्प्रतिषेधे च तथाभूतस्य वर्जनात् ॥ ९ । ४ । ३४ ॥

तत्प्रतिषेधे on its prohibition ; च and ; तथाभूतस्य any thing in its similar form : वर्जनात् by prohibition.

34. And on its prohibition, anything in its form is also prohibited.

The objector further says that you prohibit the milk; the rice which is boiled in it, is necesarily prohibited. If you say that the milk is not for offering, the rice which is boiled in the milk will necessarily be excluded from the gift.

अधर्मत्वमप्रदानात्प्रणीतार्थे विधानादतुल्यत्वादसंसर्गः ॥ ९ । ४ । ३५ ॥

अधर्मत्वं no characteristics ; अप्रदानात् by reason of being not given ; प्रणीतार्थे for the purpose of holy water; विधानात् by reason of being laid down: अतुल्यत्वात् by reason of its inequality : असंसर्गः no amalgamation.

35. It is not its characteristic by reason of its being not given and by reason of its being for the purpose of cooking and because of inequality, there is no amalgamation.

The author says that it is the rice that is given but not the milk. The

milk is for the purpose of boiling. The चरु can not be prepared without boiling it in the milk. There is an inequality because the rice is the object of the gift and the milk is in the locative case in which the rice is boiled; if milk be considered to be an object of gift there will be split of sentences which is considered to be a serious mistake by the मीमांसक. The चरु is an object of gift to the sun-god and the milk is an आधार (substratum) of चरु but not of sun-god. In this view the procedure relating to gift does not apply to milk.

परो नित्याऽनुवादः स्यात् ॥ ९ । ४ । ३६ ॥

परः the other ; नित्यानुवादः permanent statement.

36. The other is a permanent statement of facts.

The author further argues that as to what you say about the लिङ्ग, it may be said in reply that the texts are permanent statements of facts which have nothing to do with the gift or no gift.

विहितप्रतिषेधो वा ॥ ९ । ४ । ३७ ॥

विहितप्रतिषेधः prohibition of a practice sanctioned ; वा on the other hand.

37. Or it may be a prohibition of a sanctioned practice.

The author says that these texts may be in order to prohibit a practice that may have been sanctioned by some other school. There might be a school of मीमांसक who might be maintaining driving off the calf by repeating a यजुमंत्र at the time of milking a cow.

वर्जने गुणभावित्वात्तदुक्तप्रतिषेधात्स्यात्कारणात्केवलाशनम् ॥ ९ । ४ । ३८ ॥

वर्जने in prohibition ; गुणभावित्वात् by reason of its being subordinate ; तदुक्तप्रतिषेधात् by reason of the said prohibition ; स्यात् is ; कारणात् by reason ; केवलाशनम् only diet.

38. In prohibition by reason of its being subordinate and by reason of the said prohibition; only (simple) diet by this reason (is allowed).

The author further develops his own view and explains it fully. When milk is prohibited, it means the prohibition of rice cooked in milk. When a physician prohibits a patient not to take milk, the rice cooked in milk is necessarily prohibited, the milk being subordinate. The simple diet is no doubt allowed. We know that under the Hindu system of medicine, no milk is allowed to a patient.

व्रतधर्माच्चलेपवत् ॥ ९ । ४ । ३९ ॥

व्रतधर्मात् by reason of observance of a vow ; च and ; लेपवत् like food.

39. And by reasan of the observance of a vow like the (abstinence from certain kinds of) food.

The objector apparently supports our author and says, why do you cite the example of a patient?. Take the illustration of a religious student who is prohibited to take the meat diet. He is not to take the food which is supplied by the same spoon along with flesh ; similarly when milk is prohibited, the rice cooked in milk is also prohibited.

रसप्रतिषेधो वा पुरुषधर्मत्वात् ॥ ९ । ४ । ४० ॥

रसप्रतिषेधः the prohibition of the juice ; वा on the other hand ; पुरुषधर्मत्वात् a by reson of being the duty of a man.

40. On the other hand, the prohibition of the juice (of flesh) is by reason of its being the duty of a man.

The author says that the way in which you explain the prohibition is not proper. In the case of the prohibition of flesh to a religious student some invisible effect is in view and therefore even the soup or any other article which is in contact with it is prohibited ; but the prohibition relating to milk is with a view to prevent any disorder of the bodily humours such as bile or phlegm. The result is that the procedure relating to gift should not be performed on the boiled rice in milk but only the procedure relating to प्रणीता i. e. cleaning &c. should be performed.

Adhikaraṇa XI. sûtra 41-42 dealing with the subject that in अभ्युदयेष्टि the precedure relating to gift applies to curd and milk.

अभ्युदये दोहापनयः स्वधर्मा स्यात्प्रवृत्तत्वात् ॥९।४।४१॥

अभ्युदये in अभ्युदयेष्टि ; दोहापनयः transference of milking ; स्वधर्मा its own procedure ; स्यात् is ; प्रवृत्तत्वात् by reason of being commenced.

41. In an अभ्युदयेष्टि, when there is transference of milking, its own procedure applies, because it has been commenced.

There is a text विच्छाप्तनं प्रजया पशुभिरर्द्धयति वर्द्धयत्यस्यभ्रातृव्यं यस्य हविर्निरुप्तं पुरस्ताच्चंद्रमाअभ्युदेतित्रेधातंडुलान् विभजेत् मध्यमास्तानग्नये दात्रेपुरोडाशमष्टाकपालंनिर्वपेत् येस्थविष्ठास्तानिंद्राय प्रदात्रे दधंश्चरुं येणिष्ठास्तान् विष्णवेशिपिविष्टायश्रृतेचरुं"। तै० सं० २।५।५।२. "Certainly his children and animals will decrease and his enemies will increase, if the moon rises when he has already consecrated the offering; he shall divide the rice in three portions; he shall offer the middle class of them baked on eight pans to Agni, the giver ; he shall offer the grossest of themboiled in curd to इंद्र the giver: he shall offer the most minute of them boiled in milk to Viṣṇu, the dweller in cattle."

A sacrificer under a mistaken belief of अमावस्या commences a दर्श

sacrifice but moon rises in the morning and is thus compelled not to perform the दर्शयाग ; his animals and children die and enemies increase. The priest commences the दर्शयाग on the next day and on account of the moon the rice intended for the former god is transferred to another god. This has been explained at length in chap VI. (see at p. 355.) Now the question is, what is the procedure relating to दधंश्चरु and शृतंचरु.? (i. e. rice boiled in curd or boiled in milk.) Does the प्रदेयधर्म or प्रणीताधर्म apply? According to the view expressed in the preceding अधिकरण, the procedure relating to gift does dot apply to rice boiled in curd or milk. The author says that as the sacrifice has already been commenced, it is only a transfer of a deity, so its own procedure will apply. The milk or curd therein is intended for the offering ; the procedure of gift, therefore, applies.

शृतोपदेशाच्च ॥ ९ । ४ । ४२ ॥

शृतोपदेशात् by reason of the direction of "boiled" ; च and.

42. And by reason of the direction of 'boiled.'

The author relies on the लिंग argument. He says that the text uses the word शृत which means boiled in milk with the ready rice ; it is not like पयसिचरुं ।

Adhikaraṇa XII. sūtras 43-44. dealing with the subject that the procedure relating to gift does not apply to curd and milk in a पशुकामेष्टि.

अपनयो वार्थान्तरे विधानाच्चरुपयोवत्॥ ९ । ४ । ४३ ॥

अपनयः transfer ; वा on the other hand ; अर्थान्तरे in a different object ; विधानात् by being laid down ; चरुपयोवत् like boiled rice in milk.

43. On the other hand there is a transfer by reason of ordaining it for a different object like the boiled rice.

There is a पशुकामेष्टि, in connection with it, it is said "यः पशुकामःस्यात्सोऽमावस्यामिष्ट्वा वत्सानपाकुर्य्यात् । येऽणिष्ठास्तानग्नये सनिमतेऽष्टाकपालंनिर्वपेद् । ये मध्यमास्तान् विष्णवेशिपिविष्टायशृतेचरुं । येस्थविष्ठास्तानिंद्रायप्रदात्रे दधंश्चरुं" "One who is desirous of cattle should drive off calves after performing a sacrifice on the new moon day".

"Let him offer the minutest of them baked on eight pans to Agni, the donor, the middle one boiled in milk to Viṣṇu, the dweller in cattle, and the grossest of them boiled in curd to Indra, the giver."

The question is, which procedure applies? whether that of adhikhraṇa XI or Adhikaraṇa X, in other words whether the प्रदेयधर्म or प्रणीताधर्म applies? Apparently the present text is not different from the one discussed in

adhikaraṇa XI and the principle laid down there will, therefore, apply but our author says that there is a change of principle, because the object is entirely different: in the preceding अधिकरण as we have seen the sacrifice had been already commenced but it was diverted to avert the evil effect of certain error: so the procedure could not be changed. There the milk and curd were for gift, so the procedure could not be changed by the change of deities. On the contrary in the present case the sacrifice is commenced afresh and is with a certain object ; so the principle laid down in अधिकरण X i.e. पयसिचरु applies and प्रणीताधर्म will govern it.

लक्षणार्था शृतश्रुतिः ॥ ९ । ४ । ४४ ॥

लक्षणार्था for the purpose of pointing out; शृतश्रुतिः the word शृत 'boiled.'

44. The word शृत is for pointing out.

The author says that the word शृत is used in the same sense as in the preceding अधिकरण (see sûtra 42) ; but this is with a view to indicate the substance i. e. the boiled rice.

Adhikaraṇa XIII. Sûtras 45-50 dealing with the non-performance of प्रदेयधर्म on the milk.

श्रयणानां त्वपूर्वत्वात्प्रदानार्थे विधानं स्यात् ॥९।४।४५॥

श्रयणानां of boiled milk ; तु on the other hand ; अपूर्वत्वात् by reason of the extraordinary principle ; प्रदानार्थे for the purpose of gift ; विधानं command ; स्यात् is.

45. On the other hand, by reason of the extraordinary principle, the injunction relating to milk is for gift.

In a ज्योतिष्टोम it is said, पयसामैत्रावरुणं श्रीणाति । सक्तुभिर्मंथिनंधानाभिर्हारियोजनंहिरण्येन शुक्रमाज्येनपात्नीवतं" "He boils milk for Mitra and Varuṇa. With parched grain मंथी, with grain हारियोजन, with gold शुक्र and with ghee पात्नीवत"

The question is, whethr the प्रदेयधर्म or प्रणीताधर्म applies to the milk The milk is mixed with सोम and heated and then it is offered to मैत्रावरुण. The objector says that the invisible effect is produced by the mixture of milk with *soma* and then it is offered to the deity ; the procedure relating to gift, therefore, applies to it.

गुणो वा श्रयणार्थत्वात् ॥ ९ । ४ । ४६ ॥

गुणः subordinate ; श्रयणार्थत्वात् by reason of being for mixture.

46. On the other hand, it is subordinate by reason of its being for mixture.

The author says that you are mistaken; the milk is for the purpose of mixing it with soma juice.

अनिर्देशाच्च ॥ ९ । ४ । ४७ ॥

अनिर्देशात् by reason of there being no direction ; च and.

47. And by reason of there being no direction.

The author gives a further reason that it is not said that the milk is to be offered to the god. The milk is not connected with the deity.

श्रुतेश्च तत्प्रधानत्वात् ॥ ९ । ४ । ४८ ॥

श्रुतेः according to the Veda; च and ; तत्प्रधानत्वात् by reason of that being principal.

48. And that being the principal according to the Vedas.

The author gives another reason in support of his view ; in the Vedic text, the soma is principal.

अर्थवादश्च तदर्थत्वात् ॥ ९ । ४ । ४९ ॥

अर्थवादः, अर्थवाद ; तदर्थवत् for the object.

49. And the अर्थवाद is for that object.

The author says that the praise is also with the object of mixture with सोम. As for instance समित्रोब्रवीत् पयसैवमेसोमंश्रीणन्. "The god मित्र said, boil milk with *soma* for me." It is an अर्थवाद ; it means that the soma juice is to be mixed with milk ; the chief thing, is therefore, सोम juice.

संस्कारं प्रति भावाच्च तस्मादप्यप्रधानम् ॥ ९ । ४ । ५० ॥

संस्कारं purificatory rite ; प्रति towards, for ; भावात् being ; च and ; तस्मात् therefore ; अपि also ; अप्रधानं not principal ; स्यात् is.

50. And being for the purificatory rite, it is, therefore, not principal.

The author says that the milk is for the purpose of making a mixture of soma by heating it, it is, therefore, not principal. The procedure of gift namely purchasing &c., which apply to soma does not apply to the milk which is used as mixture with *soma* juice.

Adhikarana XIV Sûtras 51-55 dealing with the subject that in an अश्वमेध there is a separat sacrifice by the sentence "ईशानायपरस्वत" &c.,

पर्य्यग्निकृतानामुत्सर्गे तादर्थ्यमुपधानवत् ॥ ९ । ४ । ५१ ॥

पर्य्यग्निकृतानाम् of those that have been taken round the fire ; उत्सर्गे relinquishment ; तादर्थ्यम् being for that purpose ; उपधानवत् like placing near.

51. In relinquishment of those that have been taken round the fire, they are for that object like placing near.

There is a text in connection with अश्वमेध "ईशानायपरस्वत आलभते", यजुर्वेद

२४।२८. "He brings a deer for sacrifice to ईशान" In the model sacrifice it is said "पर्य्यग्निकृतान् आरण्यानुत्सृजंति" "They relinquish the wild animals that have been taken round the fire". The question is whether the touching of the wild animals is for relinquishment or it is a prohibition of the remaining act. The reply of the objector is that taking of the animals round the fire is with a view to relinquish it. For example, चरु is placed near; "एतत्खलुसाक्षादन्नं यएषचरुर्य एनंचरुमुपदधाति" "It is certainly a visible food; he is चरु, he who places it near." चरु is therefore, for placing near.

शेषप्रतिषेधो वाऽर्थाभावादिडान्तवत् ॥ ९ । ४ । ५२ ॥

शेषप्रतिषेधः prohibition of the remaining act; वा on the other hand; अर्थाभावात् by reason of the want of purpose; इडान्तवत् like the end of इड़ा.

52. On the other hand, it is a prohibition of the remaining act by reason of the want of purpose like the end of इड़ा.

The author's reply is that it is a prohibition of the remaining act, because no purpose is served by mere touching. For example, in an आतिथ्या there is इडांत which is omitted. The result is that all those acts which are perfor- med after पर्य्यग्निकरण and before relinquishment are to be omitted.

पूर्वत्वाच्च शब्दस्य संस्थापयतीति चाप्रवृत्तेनोपपद्यते ॥ ९ । ४ । ५३ ॥

पूर्वत्वात् by reason of the word having commencement; वा on the other hand; च and; संस्थापयति of the word 'he finishes'; च and; अप्रवृत्तेन in an act which is uot commenced; उपपद्यते applies.

53. And by reason of the word having commencement; 'he finishes' does not apply to an act which is not commenced.

The author says that when an act has been commenced,, it is generally finished. The word finished, will not apply to an act which is not commenced. This argument also shows that it is intended as prohibitory of the subsidiary acts.

प्रवृत्तेर्यज्ञहेतुत्वात्प्रतिषेधे संस्काराणामकर्म स्यात्तत्कारितत्वाद्यथा प्रयाजप्रतिषेधे ग्रहणमाज्यस्य ॥ ९ । ४ । ५४ ॥

प्रवृत्तेः of the application; यज्ञहेतुत्वात् being for the sacrifice; प्रतिषेधे on prohibition; संस्काराणां of the purificatory rites; अकर्म non-performance; स्यात् is; तत्कारितत्वात् by reason of being for it; यथा as; प्रयाजप्रतिषेधे on the prohibition of प्रयाज; ग्रहणम् taking; आज्यस्य of ghee.

54. Of the application being for the sacrifice, (and) on the

prohibition of the purificatory rites, there is non-performance by reason of its being for it ; as the taking of ghee on the prohibition of प्रयाज.

The author says that the purificatory rite is for the sacrifice ; if there were no sacrifice, there would be no subordinate acts in order to achieve its performance. Just as ghee is for प्रयाज offering and if there were no प्रयाज offering, there will be no ghee taken, so here in the present case no subordinate act will be performed, if the object is merely the relinquishment of the animal.

क्रिया वा स्यादवच्छेदादकर्म सर्वहानं स्यात ॥ ९ । ४ । ५५ ॥

क्रिया action ; वा on the other hand ; स्यात् is ; अवच्छेदात् by reason of separation; अकर्म non-performance ; सर्वहानं loss of all ; स्यात् is

55. On the other hand, there is an action by reason of the separation ; there is non-performance of all subordinate acts, if there is non-performance of the principal act.

The author further explains the view clearly. If there were no sacrifice there would be no subordinate purificatory act. So there is an act before the पर्य्यग्निकरण along with all the subsidiary acts. The prohibition, therefore, relates to all acts subsequent to पर्य्यग्निकरण and before relinquishment.

Adhikaraṇa xv. sūtras 56-60 dealing with the subject that a separate action is laid down by 'आज्येनशेषंसंस्थापयति'

आज्यसंस्थाप्रतिनिधिः स्याद्द्रव्योत्सर्गात् ॥ ९ । ४ । ५६ ॥

आज्यसंस्था finishing with ghee; प्रतिनिधिः substitute ; स्यात् is ; द्रव्योत्सर्गात् by reason of relinquishing the substance.

56. The finishing with ghee is a substitute by reason of relinquishing the substance.

There is a text in the model sacrifice, "त्वाष्ट्रंपात्नीवतमालभेत' ; पर्यग्निकृतं पात्नीवतमुत्सृजति ; again आज्येनशेषं संस्थापयति" "He brings an animal pertaining to पत्नीवत and conscecrated to त्वष्टा for a sacrifice" "He relinquishes a पत्नीवत animal after taking it round the fire." "He finishes the remaining act with clarified butter.

The question is, whether ghee is a substitute of the former substance or this is a separate act in itself. The reply of the objector is that it is a substitute because when the main substance is relinquished in the act, the ghee is substituted in its place to complete it.

समाप्तिवचनात ॥ ९ । ४ । ५७ ॥

समाप्तिवचनात् by reason of the word 'completing.'

57. By reason of the word 'completing'

The objector gives a reason in support of his view; he says that the word संस्थापयति shows that he finishes by ghee. So it is a substitute.

चोदना वा कर्मोत्सर्गादन्यैः स्यादविशिष्टत्वात् ॥९।४।५८॥

चोदना command, injunction; वा on the other hand; कर्मोत्सर्गात् by reason of the completion of the act; अन्यैः by others; स्यात् is; अविशिष्टत्वात् by reason of there being nothing special.

58. On the other hand, it is an injunction; by reason of the completion of the act, there is another separate act, because there is nothing special in it.

The author says that it is a separate act. When the former act is finished, the second act is commenced. There is nothing special in 'संस्थापयति'; it is not distinguishable from आलभति or निर्वपति.

अनिज्यां च वनस्पतेः प्रसिद्धाऽन्तेन दर्शयति ॥ ९ । ४ । ५९ ॥

अनिज्यां non-sacrifice; च and; वनस्पतेः of the herbs; प्रसिद्धां well known; तेन from it; दर्शयति appears.

59. Of the herb, it is well known that it is non-sacrifice; from it also, it appears.

The author supports his view from the लिङ्ग argument. The herbs are well known as अनिज्या.

"यत्त्वष्टारंच वनस्पतिमावाहयस्पथवैनौयदयसि त्वाष्ट्रोनवमो प्रयाजेज्यावानस्पत्या दशम्यत्रैवैताविष्टौविद्यात्" "If thou bringest त्वष्टा and herbs or if thou sacrificest both of them, the ninth day is of त्वष्ट्र with the प्रयाज offerings and the tenth day is by herbs; here know these two oblations." It shows the absence of वनस्पतीज्या. When the remaining act is finished, the herb is offerod in fire, and if the preceding act is finished, it is not offered. When the वनस्पतीज्या is omitted, it shows the completion of the preceding act. This shows that it is a separate act. Similarly in the present case it is a separate act.

संस्था तद्देवतत्वात्स्यात् ॥ ९ । ४ । ६० ॥

संस्था the completion; तद्देवतत्वात् by reason of the deity of the same; स्यात् is.

60. The completion is by reason of the deity of the same.

The author says that the completion by ghee on which the objector has insisted in sûtra 56 is by reason of the common god of the preceding act which was commenced, namely, the पात्नीवत and was to be completed by a separate act, viz., by the offering of ghee.

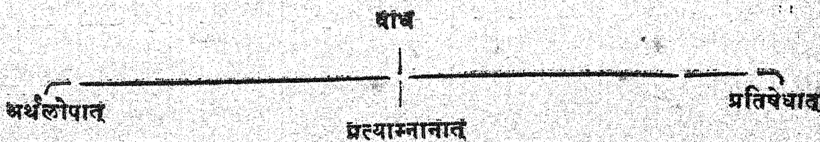
END OF PÂDA IV.

END OF CHAPTER IX.

CHAPTER X.

PÂDA I.

We have seen in the foregoing chapters that the प्रकृति is the model sacrifice, and the विकृति is the modified sacrifice ; that certain details are transferred to the modified sacrifice and this transference in general was described in chapter VII. In chapter VIII, it was described which particular sacrifice was the model of a modified sacrifice. When the principle of transference called अतिदेश by the मीमांसा was fully established in chapters VII, and VIII, it was described in chapter IX, how certain details had to be modified in order to suit the occasion; this doctrine is called ऊह or adaptation. In chapter X. we have to see what details of the model sacrifice are unnecessary in the modified sacrifice and are, therefore, to be omitted. This doctrine is called the doctrine of बाध or omission, or suspension; it is just the opposite of ऊह . Where ऊह is necessary, the doctrine of बाध does not apply. It is divided into 3 main divisions according to भाट्टदीपिका-



In other words, suspension is by implication, by express text and by prohibition. Others have divided it into प्राप्तबाध and अप्राप्तबाध. Now let us see how this principle of suspension is explained in the present chapter.

Adhikarana 1, sûtras 1-3 dealing with the subject of suspension of those details of the model sacrifice which are of no purpose in the modified sacrifice.

विधेः प्रकरणान्तरेऽतिदेशात्सर्वकर्म स्यात् ॥ १०।१।१ ॥

विधेः of the command ; प्रकरणान्तरे in the context of others ; अतिदेशात् by reason of transfer ; सर्वकर्म the whole action ; स्यात् is.

1. By reason of the transfer of the command in the other context, the whole action should be performed.

The objector says that when the proceedings of the model sacrifice, are transferred to the modified sacrifice, it means the transfer of the whole action.

अपि वाऽभिधानसंस्कारद्रव्यमर्थे क्रियेत तादर्थ्यात् ॥ १० । १ । २ ॥

अपि वा on the other hand ; अभिधानसंस्कारद्रव्यम् the mantras, the purificatory rites and the substance ; अर्थे in an object ; क्रियेत is done ; तादर्थ्यात् by reason of their being for it.

2. On the other hand the mantras, purificatory rite and substance are with a purpose by reason of their being for it.

The author says that the subordinate acts such as pounding and cleaning are performed upon a substance to produce a certain effect in the model sacrifice ; if there is no necessity of performing such act in the modified sacrifice, the act will not be performed by reason of the inapplicability of the चोदक text.

तेषामप्रत्यक्षविशिष्टत्वात् ॥ १० । १ । ३ ॥

तेषाम् their ; अप्रत्यक्षविशिष्टत्वात् being specialized by the invisible effect.

3. By reason of their being specialised by the invisible effect.

The author gives a reason in support of his view ; he says that the मंत्र, संस्कार, क्रिया and द्रव्य are laid down by the text in the model sacrifice to produce certain invisible effect ; they are, therefore, necessary ; but when any of them is not necessary in the modified sacrifice, the principle of बाध comes into play. As cooking of कृष्णल, though unnecessary, is done under a special text "स्वयंदितंवर्हिर्भवति" "The self-cut grass is used." In such a case the material of the model sacrifice is not imported. स्वयंकृतावेदिर्भवति" "The self-constructed altar is used". In such a case no ground is dug and prepared for an altar ; स्वयंशीर्णाशाखा भवति "The branch cut by one's self is used:" in such a case, a sword is unne-

cessary. In this view the accompanying ceremonies such as reciting of the mantras are omitted.

The same अधिकरण is explained differently and is called "dealing with suspension of pounding of कृष्णल"

There is a प्राजापत्य ceremony in which चरु is offered. There is a text in that connection "प्राजापत्यंचरुं निर्वपेच्छतकृष्णलमायुष्कामः" "One who is desirous of long life, shall offer hundred pieces of gold weighing one *ratti* each in the shape of चरु consecrated to प्रजापति"

In a model sacrifice, it is laid down "व्रीहीनवहंति" "he pounds the wild rice" So accordingly, removal of husk by pounding the कृष्णल should be done but there is no necessity of doing so, because there is no husk; similarly boiling or cooking of it, will not be performed. The same argument of the objector and the author as discussed above will apply.

The अधिकरण is interpreted in a third way and is called "dealing with the suspension of invocation of विष्णु in boiled rice consecrated to विश्वेदेवाs"

There is, a text in connection with काम्येष्टि. "वैश्वदेवंचरुं निर्वपेद्भ्रातृव्यवान् । तंवर्हिषदंकृत्वाशम्यया स्फ्येन व्यूहेत् । इदमहममुंचामुंचव्यूहामीति । यंद्विष्यात्तं-ध्यायन्यदधोविमृद्येत स्फय आश्लिष्येत् तद्विष्णव उरुक्रमायावद्येत्" ॥ "One who has an enemy, shall offer the boiled rice consecrated to विश्वदेवाs. Placing it on grass, let him divide it with the cudgel and sword, saying 'I divide this and that'. Thinking one whom he dislikes, let him offer the boiled rice that falls down or sticks to the wooden sword, to Viṣṇu of great strides."

The चरु is to destroy an enemy. In it some rite in addition to आग्नेय पुरोडाश which is the model, is performed. The remnants of the पुरोडाश after the sacrifice are placed on the grass; they are divided into 4 parts by the hand for the purpose of being eaten up by the priests; 'this is for ब्रह्मा, this is for अध्वर्यु, this is for होता and this is for अग्नीध्र:' These different portions are thus ear-marked. Here in the present case on account of the cruel nature of the act, the division instead of being made by the hand, is done by means of the thin-edged cudgel and sword, with a mantra इदमिदमहंब्रह्मभागंव्यूहामि "I divide this and this, the share of ब्रह्मा"; it is, therefore, an additional act. At that time, if by chance the चरु falls down on the ground or sticks to the cudgel, then that fallen or stuck चरु should be offered to विष्णु and at the time of division and offering, the enemy should be kept in view. In the वैश्वदेव

ceremony, at the time of falling or sticking of the चरु, the वैष्णवयाग is prescribed. In वैश्वदेव, the आघार and प्रयाज which are the subordinate acts will benefit the वैष्णवयाग and will not be separately performed. In it there is an invocation mantra "विश्वान्देवानावह" "Bring all the gods." In विष्णुयाग the invocation मंत्र is "विष्णुमावह" "Bring Viṣṇu" In the वैश्वदेव during the interval of सामधेनी and प्रयाज, the होता reads the invocation formula; but that is the time to invoke the वैश्वदेव but not विष्णु, because विष्णुयाग is performed at the time of falling or sticking of the चरु after the performance of प्रयाज, अग्निष्टोम and division of पुरोडाश cake. So for the reasons given above, there is no necessity of invoking विष्णु when विश्वदेवs have been invoked, it is therefore, unnecessary and improper. The same arguments of the objector and the author apply and the conclusion is that invocation of विष्णु is omitted.

Adhikaraṇa II dealing with the subject that in दीक्षणीया &c. the initial ceremony (आरंभणीया) is omitted.

इष्टिरारम्भसंयोगादङ्गभूतान्निवर्त्तेतारम्भस्य प्रधानसंयोगात् ॥ १० । १ । ४ ॥

इष्टि: sacrifice ; आरंभसंयोगात् by reason of the connection with the beginning ; अंगभूतात् by reason of its being a part ; निवर्तेत is suspended ; आरंभस्य of the beginning ; प्रधानसंयोगात् by reason of the connection with the principal.

4. The sacrifice by reason of the connection with the beginning and by reason of its being a part, is suspended bacause the beginning is connected with the principal.

There is a ज्योतिष्टोम sacrifice "ज्योतिष्टोमेनस्वर्गकामोयजेत" "Let one desirous of heaven perform a ज्योतिष्टोम." In it there are many proceedings belonging to दर्शपूर्णमासयाग, its models ; amongst them, दीक्षणीया is one "आग्नावैष्णवमेकादशकपालंनिर्वपेत्" "Let him offer a cake baked on eleven earthen pans to Agni and Vishnu".

In the model sacrifice there is an आरंभणीयेष्टि "आग्नावैष्णवमेकादशकपालंनिर्वपेद्दर्शपूर्णमासावारभमाण: सरस्वत्यैचरुं सरस्वते द्वादशकपालमग्नये भगिने अष्टाकपालंनिर्वपेद्य: कामयेतभग्यन्नाद: स्याम्" "Let one who commences full and new moon sacrifices, offer cakes baked on eleven earthen pans to Agni and Viṣṇu, boiled rice to सरस्वती, cakes baked on twelve earthen pans to सरस्वत् ; one who desires that he may become fortunate and owner

of corn shall offer cakes baked on eight earthen pans to the fortunate Agni".

The question is, should the आरंभणीयेष्टि be performed in दीक्षणीया thus transferred to ज्योतिष्टोम? The reply of the author is in the negative because the इष्टि is a prefatory ceremony only and when दीक्षणीया has become a part of ज्योतिष्टोम which is principal, the introductory ceremony of the ज्योतिष्टोम having been performed, there will be no occasion for performing the prefatory ceremony of the दीक्षणीया.

Adhikaraṇa III dealing with the subject that in अनुयज्ञ &c. the आरंभणीयेष्टि is suspended.

प्रधानाच्चान्यसंयुक्तात्सर्वारम्भान्निवर्त्तेतानङ्गत्वात् ॥ १० । १ । ५ ॥

प्रधानात् being principal ; च and ; अन्यसंयुक्तात् being connected with the other ; सर्वारंभात् by reason of the beginning to all; निवर्तेत are suspended; अनंगत्वात् by reason of there being no parts.

5. And being principal and connected with another and by reason of the beginning to all, they are suspended, because they have no parts.

There is a राजसूययज्ञ "राजसूयेनस्वाराज्यकामो यजेत" "Let one desirous of self-sovereignty perform a राजसूय. In it there are *iṣṭi*, animal, soma, grass sacrifices ; the question is, whether in अनुमतिस which pertain to इष्टि, the introductory ceremony is to be performed or not. The reply of the author is in the negative ; though they are principal sacrifices, yet being with another principal sacrifice they are omitted. The ज्योतिष्टोम is also said to be the beginning by reason of accomplishing all desires ; the अग्निष्टोम is also said to be the first; so every one is to be the first and the अनमतिस are also the first; so there can not be an आरंभणीयेष्टि.

Adhikaraṇa IV Sûtras 6-8 dealing with the subject that the आरंभणीयेष्टि is suspended in आरंभणीया.

तस्यां तु स्यात्प्रयाजवत् ॥ १० । १ । ६ ॥

तस्यां in it ; तु on the other hand ; स्यात् is ; प्रयाजवत् like प्रयाज.

6. On the other hand, there is in it like प्रयाज.

See the quotation under the commentary on सूत्र 4. (at p. 602) The question is, whether आरंभणीया is to be performed in the आरंभणीया. The reply of the

objector is that it should be performed just as प्रयाजs are performed,

न वाङ्गभूतत्वात् ॥ १० । १ । ७ ॥

नवा not so ; भूनत्वात् by reason of its being a part.

7. Not so, by reason of its being a part.

The author says no; the आरंभणीया should not be performed in आरंभणीय, because it is itself a part of दर्शपूर्णमास; it is a prefatory ceremony of the दर्शपूर्णमास; there can not be another prefatory ceremony in it.

एकवाक्यत्वाच्च ॥ १० । १ । ८ ॥

एकवाक्यत्वात् by reason having a unity of sentence ; च and.

8. And by reason of having a unity of sentence.

The author gives another argument in support of his view ; if you hol that आरंभणीया is to be performed in an आरंभणीया, it will split the unity of a sentence which is always to be shunned by a मीमांसक.

Adhikaraṇa V. dealing with the subject that in the case of a peg, offering pertaining to यूप is suspended.

कर्म च द्रव्यसंयोगार्थमर्थाभावान्निवर्त्तेत तादर्थ्यं श्रुतिसंयोगात् ॥ १० । १ । ९ ॥

कर्म ceremony ; च and ; द्रव्यसंयोगार्थम् with an object in connection with the substance ; अर्थाभावात् by reason of the failure of that object ; निवर्तेत is suspended ; तादर्थ्यं is for it ; श्रुतिसंयोगात् by reason of the connection with the Vedic text.

9. And the ceremony is with an object in connection with the substance and is suspended by reason of the failure of that object ; it is for it by reason of the connection with the Vedic text.

In a ज्योतिष्टोम sacrifice there is an अग्नीषोमीय animal 'योदीक्षितो यदग्नीषोमीयं पशुमालभते" "One who is initiated brings an अग्नीषोमीय animal for a sacrifice." In connection with it, it is laid down ; "यूप मच्छेष्यता होतव्यम् । नहि दीक्षितस्याग्नौजुहोति । आज्यंचारणिंचादाय यूपस्यांतिके अग्निंमथित्वा यूपाहुतिंजुहोति" "Let one desirous of cutting and making a sacrificial post, perform a *homa* ; he shall not make an offering in the fire of the initiated: taking clarified butter and pieces of wood and having produced fire by

friction near the sacrificial pillar, he shall offer oblations pertaining to the sacrificial post."

In connection with साद्यस्क, it is said "खलेवालीयूपोभवति" There is no sacrifical post but only the peg to which a bullock is tied. Now the question is, whether the offering in connection with यूप is to be made in such a case where a peg is used to tie an animal· The reply of our author is in the negative, because the offering is for the purpose of यूप and when that is absent, no offering is to be made; because a यूप is separately prepared and the peg which has already been made, is used as यूप; so there is no necessity of the offering in connection with the sacrificial post.

Adhikaraṇa VI. Sûtras 10-13 dealing with the subject that in a साद्यस्क, the offering to pillar i suspended.

स्थाणौ तु देशमात्रत्वादनिवृत्तिः प्रतीयेत ॥१०।१।१०॥

स्थाणौ in a pillar; तु on the other hand; देशमात्रत्वात् by reason of the restriction to the locality; अनिवृत्तिः no suspension; प्रतीयेत appears.

10. On the other hand, in a pillar by reason of the restriction to the locality, it appears that there is no suspension.

In connection with the अग्नीषोमीय animal, there is a text "स्थाणौस्थाण्वाहुतिंजुहोति" "In the case of a pillar, he offers oblations relating to the pillar." The question is, whether स्थाण्वाहुति is to be performed in a साद्यक or not. The reply of the objector is that it should be performed, because it directly benefits the ceremony आरादुपकारक. When the wood is removed from a tree for the purpose of a यूप, the remaining portion of the tree from the root upwards is called स्थाणु; a certain ceremony in connection with it is performed and offering is made "वनस्पते शतवल्शो विरोहइत्यावश्चनेजुहोति" तै० सं० ६।३।३।३. "He offers oblations in the lower part of the tree saying, arise, O! Lord of the forest with hundred offshoots."

अपि वा शेषभूतत्वात्संस्कारः प्रतीयेत ॥ १० । १ । ११ ॥

अपि वा on the other hand; शेषभूतत्वात् by reason of being subsidiary action; तत्संस्कारः its purificatory rite; प्रतीयेत appears.

11. On the other hand, by reason of its being a subsidiary action, it appears to be a purificatory rite.

The author says that it is not आरादुपकारक but only a संनिपात्योपकारक (see at p. 186) because it appears to be a purificatory rite in connection with यूप "यूपमच्छेष्यतास्थाण्वाहुतिःकर्तव्या" "One desirous of cutting a sacrificial post shall

offer oblation pertaining to a pillar." The rite is not in connection with the स्थाणु, but it is for the purpose of यूप. When the wood is separated from the tree, the rite is performed to sanctify the pillar; just as a garland worn by a preceptor is placed in a holy place by the students because it was worn by their spiritual preceptor; so here also the ceremony is with the object of यूप. It does not, therefore, directly benefit the sacrifice but only indirectly. So when there is no यूप, no ceremony in connection with स्थाणु is necessary.

समाख्यानं च तद्वत् ॥ १० । १ । १२ ॥

समाख्यानं, समाख्या naming; च and ; तद्वत् like it.

12. And the समाख्या is like it.

The author now relies on the समाख्या argument ; स्थाण्वाहुति is षष्ठीतत्पुरुष i e. the offering to the pillar ; when there is no यूप, there is no pillar and the आहुति in connection with it, therefore, fails.

मन्त्रवर्णश्च तद्वत् ॥ १० । १ । १३ ॥

मंत्रवर्ण inference from the text ; च and ; तद्वत् like it.

13. And the inference from the text is like it.

The author relies on the लिंग argument. "अतस्त्वं देववनस्पतेशतवल्शोविरोह । R. V. III. 8. 11 ; T. S. I. 3. 5. 1. ; T. B. 1. 2. 1-5. "Therefore. O ! god, the lord of the forest, fructify with hundered-fold branches."

The मंत्र is also in honour of यूप which is separated from the tree. This also shows that this ceremony is a purificatory rite and सन्निपत्यपोकारक. It ought not to be performed on a peg in connection with सायक.

Adhikarana VII sutras 14-15. dealing with the subject that the उत्तम प्रयाज is a purificatory rite.

प्रयाजे च तन्न्यायत्वात् ॥ १० । १ । १४ ॥

प्रयाजे in a प्रयाज ; च and ; तन् न्यायत्वात् by reason of the same argument.

14. And in प्रयाज, by reason of the same argument

In दर्शपूर्णमासयाग, there is उत्तमप्रयाज and in connection with it, it is said "स्वाहाकारंयजति" "He offers स्वाहा oblation." The question is, whether it is आरादुपकारक or only a purificatory rite like the स्थाण्वाहुति mentioned in the preceding अधिकरण. In प्रयाज ,ghee offerings are made to different

deities, स्वाहाग्निं,स्वाहा सोमं, स्वाहा प्रजापतिं, स्वाहाग्नीषोमौ" "Swâhâ to Agni, Swâhâ to *Soma*, Swâhâ to Lord of the universe, Swâhâ to Agni and *Soma*.

The reply of the author is that as स्थाण्वाहुति is a संस्कारकर्म, so is प्रयाज, It is only to remember the deities that the different आज्याहुतिs (ghee offerings) are made; the invisible effect is produced from the principal sacrifice, the प्रयाज offering being only a subordinate act.

लिङ्गदर्शनाच्च ॥ १० । १ । १५ ॥

लिंगदर्शनात् by seeing the लिंग; च and.

15. And by seeing the लिंग.

The author relies on the लिंग argument and says that the same inference is also from the text "स्वाहाग्निं, स्वाहा सोमं, स्वाहासवितारं, स्वाहासरस्वतीं स्वाहापूषणं "Swâhâ to Agni, Swâhâ to *Soma*, Swâhâ to Son-god, Swâhâ to Saraswatî, Swâhâ to पूषा. These texts show that it is a purificatory rite of the deities. The principle of बाध will, therefore, apply.

Adhikaraṇa VIII sûtras 16-18 dealing with the आरादुपकारक nature of the अग्नियाग.

तथाज्यभागाग्निरपीति चेत् ॥ १० । १ । १६ ॥

तथा similarly; आज्यभाग the ghee offering; अग्निः fire; अपि also; इतिचेत् if you say.

16. "And in the same way the ghee offering to अग्नि also," if you say.

The objector says that in the same way the ghee offering to अग्नि i. e. अग्नियाग is also governed by the same principle as laid down in the preceding अधिकरण. It is also a संस्कार कर्म of a deity. It is just like प्रयाज offerings.

व्यपदेशाद्देवतान्तरम् ॥ १० । १ । १७ ॥

व्यपदेशात् by reason of definition; देवतान्तरम् the other deity.

17. By reason of designation, the other diety.

The author says that the principal deity is अग्नि and the other deities come under him. अग्निमग्नआवहसोममावह अग्निमावह" "O! Agni, bring, *Soma*, bring Agni". So we see the god अग्नि is the principal deity. So the offering to him benefits him directly; it is आरादुपकारक.

समत्वाच्च ॥ १० । १ । १८ ॥

समत्वात् by reason of equality ; च and.

18. By reason of equality.

The author relies on another argument in support of his view. He says that the sacrifice and deity are on equal footing ; the sacrifice is in honour of the deity ; there can be no sacrifice without a deity. So there is a reciprocal relationship with the sacrifice and the deity.

"अभिघूताप्तौ यज्ञस्य यदाघारौ चक्षुषीवाप्तौ यदाज्यभागौ यत्प्रयाजा इज्यंते वर्मवा एतद्यज्ञस्यक्रियते वर्म यजमानस्यभ्रातव्यस्य अभिभूत्यै" "These ghee offerings are the *Soma* libations of the sacrifice ; the portion of the ghee with which प्रयाज offering is made, is like its two eyes ; it serves as an armour of the sacrifice ; it is an armour for the prosperity of the sacrificer's brother's son (it is an armour against the prosperity of the sacrificer's enemy.)"

So the अग्नियाग confers benefit directly. In this view, the principle of बाध will not apply.

Adhikaraṇa IX sûtras 19-33 dealing with the subject that the animal cake sacrifice is purificatory of the deity.

पशावपीति चेत् ॥ १० । १ । १९ ॥

पशौ in animal ; अपि also ; इतिचेत् If you say.

19. "In animal also" if you say.

There is an अग्नीषोमीय animal in a ज्योतिष्टोम. "आसोमं वहंत्यग्निना प्रतितिष्टंतितौ सम्भवंतौ यजमानमभिसम्भवतो वरुण पाशाभ्यां वा एषाभिधीयते योदीक्षितो यदाग्नीषोमीय पशुमालभते वरुण पाशाभ्यांमुच्यते" "They bring Soma with Agni ; make it stable; they (two) unite; while bringing forth a sacrificer, he is named with the traps of Varuṇa ; when he brings an अग्नीषोमीय animal to a sacrifice, he is discharged from the traps of Varuṇa."

In that connection it is laid down, "अग्नीषोमीयस्य वपया प्रचर्याग्नीषोमीयंपशुपुरोडाशमनुनिर्वपति" "Having used the *omentum* of the अग्नीषोमीय animal, he subsequently offers cakes made of animal flesh". Now the question is, whether a पशुपुरोडाशयाग is आराढुपकारक or with the object of the purificatory rite of the deity. The reply of the objector is that the पशुपुरोडाशयाग is also governed by the principle laid down in Adhikaraṇa VIII, because it directly benefits the sacrifice.

न तद्भूतवचनात् ॥ १० । १ । २०

न not so ; तद्भूतवचनात् by reason of the word being subject to it.

20. Not so, by reason of the word being subject to it

The author expounds his view and says that you are wrong; the text "आसोमंवहंत्यग्निना प्रतितिष्ठंति &c. is an अर्थवाद ; from it, it appears that the deity of the animal is the same as that of the sacrifice. The पुरोडाशयाग by reason of the similarity of the deity, is a purificatory rite of the deity.

लिङ्गदर्शनाच्च ॥ १० । १ । २१ ॥

लिङ्गदर्शनात् by seeing the लिङ्ग ; च and.

21. And by seeing the लिङ्ग.

The author relies on the लिङ्ग argument and says that the inference from the text also shows that the पशुपुरोडाश is a purificatory rite of the deity "इंद्राय वज्रिणंवृषभमालभेत" "To Indra armed with thunderbolt, a bullock should be sacrificed." In the order of the पशुपुरोडाश, there are two याज्याs; "इंद्रं स्तुहि वज्रिणं स्तोमपृष्ठं, स्तुहिशूरं वज्रिणंसुप्रतीतिं"

"Distil for Indra who holds thunderbolt, and whose praise is sung by पुरु distil for Indra who is brave, holds thunderbolt and is of good renown." This shows the unity of the god and also that the ceremony is for the object of देवतासंस्कार.

गुणो वा स्यात्कपालवद्गुणभूतविकाराच्च ॥१०।१।२२॥

गुणः subsidiary ; वा on the other hand ; स्यात् is ; कपालवत् like an earthen pan ; गुणभूतविकारात् by reason of being a modification of the subordinate act ; च and.

22. On the other hand, he is subsidiary like a pan by reason of his being a modification of the subordinate act.

The objector replies that the deity is only subordinate ; the argument that the deity of पशुयाग and पुरोडाशयाग is one, does not support the view that the ceremony is a purificatory rite of the deity, because the earthen pan can be used for both winnowing the rice and for the purpose of baking the cakes; so in the same way the deities अग्नीषोमs though one and the same in पशुयाग and पुरोडाशयाग, are subordinate. In दर्शपूर्णमासयागs which are the model sacrifices, the dual deities are subordinate. The objector argues that the पशुपुरोडाश is, therefore, आराद्उपकारक and is not a purificatory rite of the deity.

अपि वा शेषभूतत्वात्तत्संस्कारः प्रतीयेत स्वाहाकारवदङ्गानामर्थसंयोगात् ॥ १० । १ । २३ ॥

अपि वा on the other hand ; शेषभूतत्वात् by reason of being a subordinate act ; तत्संस्कारः its purificatory rite ; प्रतीयेत appears ; स्वाहाकारवत् like the word 'स्वाहा' ; अंगानाम् of the parts ; अर्थसंयोगात् by reason of the connection with the object.

23. On the other hand, it appears to be a purificatory rite by reason of its being a subordinate act like स्वाहाकार, because the parts are connected with the object.

The author says that the पशुपुरोडाश is a purificatory rite ; it does not directly confer benefit on the sacrifice ; it is a subordinate act for the purpose of the deity, like the स्वाहाकारयाज (oblation by uttering स्वाहा) which has no direct purpose but is only a देवतासंस्कार ceremony. The subordinate acts are only for the benefit of the principal act ; so they are सन्निपात्योपकारक but not आरादुपकारक, because the offering that is made, is to the deity.

व्यृद्धवचनञ्च विप्रतिपत्तौ तदर्थत्वात् ॥ १० । १ । २४ ॥

व्यृद्धवचनम् the text as regards accumulation ; च and ; विप्रतिपत्तौ in case of difference ; तदर्थत्वात् by reason of its being for it.

24. And the text as regards accumulation in case of difference, is for its object.

In a सौत्रामणि, there is a difference of a deity i.e. the deities of the animal and पुरोडाश are different and the text about increase is construed as a purificatory rite of the deity.

" यद्वै सौत्रामण्यां व्यृद्धं तदस्याः समृद्धं यदन्यदेवत्याः पशुपुरोडाशाः भवंति "
"What is an increase in a सौत्रामणि sacrifice, is its surplus and becomes the animal cakes of other deities."

So we see that the animals that are in increase are dedicated to the other deities.

गुणेपीति चेत् ॥ १० । १ । २५ ॥

गुणे in a subordinate act ; अपि also ; इतिचेत् If you say.

25. "In a subordinate act also" if you say.

The objector says that the increase according to you is not possible, if it were for the benefit of the sacrifice; but there is the same difficulty, if you hold it to be a purificatory rite of the deity.

नासंहानात्कपालवत ॥ १० । १ । २६ ॥

न not so; असंहानात् by reason of no loss; कपालवत् like an earthen pan.

26. Not so, by reason of no loss, like an earthen pan.

The author gives a reply to the objection; he says just as a कपाल which is used for winnowing rice is used for baking the पुरोडाश, does no harm to another कपाल; so a gift made to another deity in पशुपुरोडाश does no harm to the deity of the पशुपुरोडाश.

ग्रहाणाञ्च सम्प्रतिपत्तौ तद्वचनं तदर्थत्वात ॥१०।१।२७॥

ग्रहाणां of the cups; च and; संप्रतिपत्तौ in the harmony; तद्वचनं that text; तदर्थत्वात by reason of being for that object.

27. And in the harmony of the cups, that text is for that object.

The author gives another reason in support of his view. In the सौत्रामणियज्ञ there is the same deity of the cups of wine; in connection with it, there is a text about पुरोडाश "नैतेषांपशूनां पुरोडाशा विद्यन्ते; ग्रहपुरोडाशाह्येते पशवः" "There are no cakes (पुरोडाश) of these animals; these animals are cakes (पुरोडाश) in the form of cups." It is said by reason of the absence of the purificatory rite of the different gods in contemplation, that the cups are the पुरोडाश. What is common in them? They are both purificatory of the deities; if the पुरोडाश is purificatory, the cups are also. So the view that it is a संस्कार is correct and is supported by the लिङ्ग argument.

ग्रहाभावे च तद्वचनम् ॥ १० । १ । २८ ॥

ग्रहाभावे in the absence of the cups; च and; तद्वचनं that text.

28. And in the absence of the cups, that text.

The author says that there is another text "नैतस्यपशोर्ग्रहंगृह्णन्ति। पुरोडाश वाने वपशुः" "There is no cup of this animal; the animal has only a cake." There are 3 sacrifices in a सौत्रामणि viz. आश्विन, सारस्वत and ऐंद्र animal sacrifices. Having described them and their पुरोडाश, the fourth बार्हस्पत्य

sacrifice is laid down. The above text occurs in that connection. In this text, it is shown that there is no cup but only the पुरोडाश. This shows that the cup and the पुरोडाश serve the same purpose and the cup is with the object of the purificatory rite of the deity. This is the author's लिङ्ग argument.

देवतायाश्च हेतुत्वं प्रसिद्धं तेन दर्शयति ॥१०।१।२९॥

देवतायाः of the deity ; च and ; हेतुत्वं the reason ; प्रसिद्धं well known ; तेन from it ; दर्शयति is shown.

29. And the reason of the deity is well known ; and from it, it is also shown.

There is a third लिङ्ग argument in support of the view that it is देवतासंस्कारः There is a text 'अग्निभ्यः कामेभ्यः पशवआलभ्यंते कामावाअग्नय आग्नेया पुरोडाशाभवंतिआग्नेयाहिपशवः" "The animals are sacrificed to Agni for (the acomplishment of) desires, desires are Agni ; the cakes consecrated to Agni are offered ; and the animals are consecrated to Agni."

The text shows that the पुरोडाश cakes are for the deity of the animal; this leads to the conclusion that the पशुपुरोडाश is a purificatory rite of the deity.

अविरुद्धोपपत्तिरर्थापत्तेः शृतवद्भूतविकारः स्यात्

॥ १० । १ । ३० ।

अविरुद्धोपपत्तिः the application of the procedure which is not contradictory ; अर्थापत्तेः by reason of the inference ; शृतवत् like the boiled milk गुणभूतविकारः subordinate modification ; स्यात् is.

30. There is the application of the procedure which is not contradictory by reason of the inference, like the boiled milk, though subordinate modification.

The author meets the objection embodied in sûtra 22, where it is said that the minor details in the nature of subordinate actions do not apply to the principal sacrifice performed in honour of अग्नीषोम. The author says that the minor details of अग्नीषोम being the means, should be performed just as in शृतेचरु and दधंश्चरु where though the milk and curd are intended for gift, yet the प्रणीता ceremonies are performed on them. There is, therefore, no harm in performing them.

स द्व्यर्थः स्यादुभयोः श्रुतिभूतत्वाद्विप्रतिपत्तौ तादर्थ्या-द्विकारत्वमुक्तं तस्यार्थवादत्वम् ॥ १० । १ । ३१ ॥

स it ; द्व्यर्थः having double object ; स्यात् is; उभयोः of both ; श्रुतिभूतत्वात् by reason of the Vedic text being for it ; विप्रतिपत्तौ in the conflict ; तादर्थ्यात् by reason of its being for its object ; विकारत्वं modification ; उक्तम् laid down ; तस्य its ; अर्थवादत्वम् nature of अर्थवाद.

31. It has a double object by reason of the Vedic text being for it ; in this conflict, the modification is laid down for its object, and hence its nature of अर्थवाद.

The author m eets another objection embodied in sûtra 22 ; the objection is stated thus ; "in a सौत्रामणि, in the animal sacrifices known as आश्विन, सारस्वत, सुत्राम after the deities, the पुरोडाश cakes known as ऐंद्र, वरुण and सावित्र after the gods, are not transferred from the animal sacrifice; if the संस्कार view were correct, they would have been transferred"

To this, the reply of our author is that the object of the सौत्रामणि is two-fold, one is the purificatory rite of the god and the other is the concealment of the defect. Both the objects have been laid down by the Vedic text. In order to conceal the defect of the animal, before a different deity, there is therefore no transfer ; so the modification will be in the same context. The argument of the objector does not, therefore, favour the view that the पशुपुरोडाश confers a benefit on the sacrifice directly and the text in connection with it is by way of अर्थवाद

विप्रतिपत्तौ तासामाख्याविकारः स्यात ॥ १० । १ । ३२ ॥

विप्रतिपत्तौ on conflict ; तासाम् their ; आख्या name ; विकारः modification स्यात् is.

32. On conflict, their name is modified.

The author says in the सूत्र that the god of the पशुपुरोडाश is the same as that of the animal. If the god of the animal and the पुरोडाश be different, there will be meaninglessness. See the gods to whom the animals are sacrified. 'आश्विनंधूम्रमालभते सारस्वतंमेषमैंद्रमृषभं" "He brings for asacrifice a smoke-coloured animal consecrated to Aświns, a ram consecrated to Saraswatî and a bullock consecrated to Indra."

See the text in connection with puroḍâśa (at p. 608) "ऐंद्रमेकादशकपालं निर्वपति सावित्रं द्वादशकपालं वारुणं दशकपालं" "He offers cakes baked on eleven pans consecrated to इंद्र, cakes baked on twelve pans to sun-god and cakes baked on ten pans to Varuṇa."

So we see that the gods of पुरोडाश are the modified forms of the names of the gods of the animals; सरस्वती is the modified form of सवितृ and आश्विन of वरुण. In इंद्र we see the change of order.

अभ्यासो वा प्रयाजवदेकदेशोऽन्यदेवत्यः ॥ १० । १ । ३३ ॥

अभ्यासः repetition ; वा on the other hand ; प्रयाजवत् like प्रयाज offering ; एकदेशः one part ; अन्यदेवत्यः the other deity.

33. On the other hand, there will be repetition like प्रयाज offerings ; the other deity belongs to a part.

The author gives another reason in favour of his view that there is no transfer even upon the hypothesis that it is a purificatory rite. He says that if you do not accept the said argument, there will be a repetition of पुरोडाशयाग. The deity of the animal is the deity of the पुरोडाश, under a चोदक text. The cup is prescribed for the god of the animal and the god of पुरोडाश is different ; the sacrifice stands unmodified. He is, therefore, to be connected with the animal of the god and the cup. That is not possible without repetition of the sacrifice, because its part has a different deity like प्रयाज offerings. In this view of the संस्कार, there is no उत्कर्ष or transference forward. Accordingly, the principle of बाध will apply ; when there will be no अग्नीषोम in वायव्यपशुयाग, there will be no पशुपुरोडाश connected with it.

Adhikaraṇa x. sūtras 34-44 dealing with the subject that in the text "सौर्य्यंचरुं निर्वपेत" the word चरु means boiled rice.

चरुर्हविर्विकारः स्यादिज्यासंयोगात् ॥ १० । १ । ३४ ॥

चरुः rice ; हविर्विकारः modified form of offering ; स्यात् is ; इज्यासंयोगात् by reason of its connection with the sacrifice.

34. The चरु (rice) is modified form of offering by reason of its connection with the sacrifice.

It is laid down, "सौर्य्यं चरुं निर्वपेद्ब्रह्मवर्चसकामः" "One desirous of Brâhmaṇic splendour should offer boiled rice consecrated to sun-god." The सूर्ययाग is the modified form of आग्नेय.

The question to be determined is, whether चरु means pot or rice; the reply of the author is that it means rice because it is connected with the sacrifice. It can become an object of offering.

प्रसिद्धग्रहणत्वाच्च ॥ १० । १ । ३५ ॥

प्रसिद्धग्रहणत्वात् by reason of accepting the well-known signification; च and.

35. And by reason of accepting the well-known signification.

The objector says, why should you not accept the well known signification of the term 'चरु' ? In common language, it means a pot, a vessal.

ओदनो वाऽन्नसंयोगात् ॥ १० । १ । ३६ ॥

ओदनः the boiled rice ; वा on the other hand ; अन्नसंयोगात् by reason of its connection with the corn.

36. On the other hand, the boiled rice by reason of its connection with the corn.

The author says that चरु also means rice ; why should you not accept the word in that sense in a sacrifice ? It will then signify the corn which is an object of offering to the deity. No substance which is not eatable is offered to a deity.

न द्व्यर्थत्वात् ॥ १० । १ । ३७ ॥

न not so ; द्व्यर्थत्वात् by reason of the double meaning.

37. Not so, by reason of the double meaning.

The objecter says that the word चरु is always used in a single sense; it has no double meaning. Everywhere चरु means a pot, because rice is kept in a pot; so चरु came to mean rice by the figure of speech known as metaphor. It is not proper to accept the metaphorical sense and reject the sense in which it is commonly used.

कपालविकारो वा विशयेऽर्थोपपत्तिभ्याम् ॥१०।१।३८॥

कपालविकारः the modification of the earthen pan; वा on the other

hand ; विशये in case of doubt ; अर्थोपपत्तिभ्याम् by reason of the purpose and the propriety.

38. Or in a case of doubt, it may mean a pan by reason of the purpose and the propriety.

The objector says that if there be any doubt, the word चरु may mean a pan on which पुरोडाश cake is baked ; when a pot is not available, you can prepare the rice on a pan. It is both reasonable and serviceable.

गुणमुख्यविशेषाच्च ॥ १० । १ । ३९ ॥

गुणमुख्यविशेषात् by reaon of the difference of the principal and subsidiary; च and.

39. And by reason of the difference of the principal and the subsidiary.

The objector gives a reason in support of his view ; when the question is, which is to be suspended either the principal or the subsidiary, the subsidiary will be suspended.

तच्छ्रुतौ चान्यहविष्ट्वात् ॥ १० । १ । ४० ॥

तच्छ्रुतौ In that text; च and ; अन्यहविष्ट्वात् by reason of other offering.

40. And by reason of other offerings in that text.

The objector says that there are other offerings in connection with चरु which lend support to his view. "प्राजापत्यं घृतेचरुं निर्वपेच्छतकृष्णलमायुष्कामः" "Let one desirous of long life, offer hundred pieces of gold, each weighing a *ratti* and boiled as rice in clarified butter to प्रजापति."

Here we see that शतकृष्णल is an offering and चरु is used in connection with it.

लिङ्गदर्शनाच्च ॥ १० । १ । ४१ ॥

लिङ्गदर्शनात् by reason of the force of the text ; च and.

41. And by seeing the force of the text.

The objector relies on the text in support of his view. "मारुतंचरुंनिर्वपेत् पृश्नीनांदुग्धे प्रैयंगवंग्रामकामः" "Let one desirous of a village, offer rice of a प्रियंगु creeper boiled in cow's milk to मरुत."

Here we see that the substance prepared from प्रियंगु can not be चरु but is a different offering and चरु is, therefore, a dish-pot.

ओदनो वा प्रयुक्तत्वात् ॥ १० । १ । ४२ ॥

ओदनः boiled rice ; वा on the other hand ; प्रयुक्तत्वात् by the usage.

42. On the other hand, rice by the usage.

The author says that the word चरु is universally used in the sense of rice. The primary sense is rice and the secondary sense is pot but not *vice versa*. Further the term 'cooking' is also used for चरु.

अपूर्वव्यपदेशाच्च ॥ १० । १ । ४३ ॥

अपूर्वव्यपदेशात् by reason of designating the extraordinary principle ; च and.

43. And by reason of designating the extraordinary principle.

The author gives a reason in support of his view ; he says that the extraordinary principle has been pointed out in चरु and that is possible in rice but not in a pot "पुरोडाशेनवैदेवा अस्मिंल्लोक आर्ध्नवंश्चरुणामुष्मिंल्लोके । पुरोडाशेन आर्ध्नोति चरुणाऽमुष्मिन्" "The gods by means of पुरोडाश became prosperous in this world and by means of चरु in the other ; by means of पुरोडाश one prospers here and by रु in the other world."

The चरु and पुरोडाश in the text have been put on the same level ; so the word चरु means rice.

तथा च लिङ्गदर्शनम् ॥ १० । १ । ४४ ॥

तथा similarly ; च and ; लिङ्गदर्शनम् the force of the text.

44. And similarly the force of the text is visible.

The author relies on the लिङ्ग argument. "आदित्यः प्रायणीयश्चरुः, आदित्य-श्चदयनीयः" «The boiled rice of प्रायणीय consecrated to अदिति ; the boiled rice of उदनीय consecrated to अदिति."

After describing this, there are other texts as supplementary. "आज्य स्यैवचरुमभिपूर्य चतुर आज्यभागान् यजति, पथ्यांस्वस्तिमिष्ट्वाग्नीषोमौ यजति । अग्नीषोमाविष्ट्वा सवितारंयजति, अदितिमोदनेन." "He sacrifices four portions

of ghee after filling ghee with boiled rice; having offered libations of welfare pertaining to the way, he makes a sacrifice for Agni and Soma; having offered libations to अग्नीषोम, he makes a sacrifice for सवितृ and with boiled rice to अदिति."

From these texts, we see that चरु and ओदन given as offering to अदिति are one and the same thing; चरु is, therefore, synonymons with ओदन.

Adhikaraṇa XI sûtras 45-48 dealing with the subject that चरु is cooked in a pot.

स कपाले प्रकृत्या स्यादन्यस्य चाश्रुतित्वात् ॥१०।१।४५॥

सः That; कपाले in a pan; प्रकृत्या by the model; स्यात् is; अन्यस्य of another; च and; अश्रुतित्वात् by reason of its being not laid down.

45. That in a pan by the model sacrifice, because any other is not heard of.

Now the question is, in what is the चरु to be cooked? The reply of the objector is that it should be cooked in a pan; because it is used in the model sacrifice and further no other vessel is mentioned in the Vedic text, सौर्यं चरुं निर्वपेद्‌ब्रह्मवर्चसकामः "Let one desirous of Brâhmaṇic splendour offer boiled rice to sun-god." It ought to be अष्टाकपालं according to the model sacrifice.

एकस्मिन्वाविप्रतिषेधात् ॥ १० । १ । ४६ ॥

एकस्मिन् in one; वा on the other hand; विप्रतिषेधात् by reason of the contradiction.

46. In one, by reason of the contradiction.

Another objector comes forward and says that there are eight कपालs (pans) in the model sacrifice, they will come in the modified sacrifice under a principle called अतिदेश; it is incongruous. So only कपाल will be used for cooking the rice.

न वाऽर्थान्तरसंयोगादपूपे पाकसंयुक्तं धारणार्थं चरौ भवति तत्रार्थात्पात्रलाभः स्यादनियमोऽविशेषात् ॥१०।१।४७॥

न वा not so; अर्थान्तरसंयोगात् by reason of the connection with the other; अपूपे in a cake; पाकसंयुक्तं for cooking; धारणार्थं to hold; चरौ in boiled rice; भवति is; तत्र there; अर्थात् for the object; पात्रलाभः a vessel; अनियमः

no rule ; अविशेष तू by reason of there being nothing special.

47. Not so; by reason of the connection with another in the cake ; in rice, there is (a vessel) to hold it for cooking ; there is a vessel for the object. So there is no rule by reason of there being nothing special.

The third objector comes forward and says that in the case of the पुरोडाश cake, it can be cooked on a pan. But rice can not be so cooked, there must be such a vessel in which water can be held. The heat of the water will boil the rice but the pan is enough to cook the bread only where heat can reach ; in this view no particular vessel is insisted upon, but the vessel must be such in which water may be held.

चरौ वा लिङ्गदर्शनात ॥ १० । १ । ४८ ॥

चरौ in a pot ; वा on the other hand ; लिङ्गदर्शनात् by seeing the force of the text.

48. On the other hand, a pot by seeing the लिङ्ग.

As we have seen in the preceding अधिकरण, the term चरु is used in the sense of rice and the pot in which rice is cooked.

The चरु is thus described in कर्मप्रदीप as quoted in वाचस्पत्य.

स्वशाखोक्तः प्रसुस्विन्नोह्यदग्धोऽकठिनः शुभः। नचातिशिथिलः पाच्यो सचरुः स्यात्सचारसः ॥ "चरु is a corn prescribed by one's own Vedic school boiled, unburnt, soft, delicious, not very loose and easy to digest; it is not without juice."

The method of preparing चरु is described in chapter IV, of कात्यायनश्रौत-सूत्र See सूत्रs 4 and 6. The author says that the rice should be cooked in a pot and this conclusion is based upon the texts. "यासुस्थालीषुसोमाः स्युस्ते चरवःस्युः" "In those dishes in which *soma* is fermented, the very same dishes are called चरुs."

Now there are several other अधिकरणs which do not find place in other books. When चरु means rice boiled and cooked in a pot, the process that applies in the case of baking a cake does not apply to the boiling of rice. The following process applies to preparation of a पुरोडाश.

1. पेषण. Grinding of the rice in a mill and converting it into flour,
2. संयवन. Mixing the rice flour with the प्रणीता water ; it is kneading

the flour with the help of water specialily set a part for the sacrifice.

3. संवपन. Putting the flour into a vessel with a view to mix it with water.

4. संतोपनं. Heating the pan with the hot cinder under it.

5. उपधानः. Placing of the pan on the hot cinders with a view to bake the cake.

6. प्रथुकरण. Spreading over the पुरोडाश with the hand on the pan placed on the burning cinders.

7. श्लथीकरण. Smoothing it and making it even.

8. अभ्यूहः. Covering the cakes with cinders in order to bake them.

9. अवज्वलनं. Kindling the cinders on the cakes with the aid of grass.

10. व्युद्वत्यासादनं. Separating the cakes from the pans and placing them on the अंतर्वेदि.

Adhikaraṇa xii sūtras 49-50 dealing with the subject that to चरु in सूर्ययाग, process of grinding does not apply.

तस्मिन्पेषणमनर्थलोपात्स्यात् ॥ १० । १ । ४९ ॥

तस्मिन् in it ; पेषणं grinding ; अनर्थलोपात् by reason of uselessness ; स्यात् is.

49. In it, there is grinding by reason of uselessness.

The question is whether the process of grinding should be performed on चरु or not. The reply of the objector is that it should be performed because if flour is not prepared, it will be useless.

अक्रिया वा अपूपहेतुत्वात् ॥ १० । १ । ५० ॥

अक्रिया non-performance ; वा on the other hand ; अपूपहेतुत्वात् by reason of the cake.

50. On the other hand, it is not performed by reason of the cake.

The author's reply is in the negative ; because in the case of the cake the flour is required ; but that can not be had without grinding the rice:

so in the case of चरु there is no necesity of grinding. The principle of बाध, therefore, applies.

Adhikarana xiii. dealing with the subject that there is no mixing of water with the flour in the case of चरु in a सूर्ययाग.

पिण्डार्थत्वाच्च संयवनम् ॥ १० । १ । ५१ ॥

पिंडार्थत्वात् with the object of making ball ; च and ; संयवनम् mixing water with flour.

51. And mixing of water with flour is with the object of making balls.

In connection with the model sacrifice it is said "प्रणीताभिर्हविंषिसंयौति" "He mixes holy water with the flour to be offered."

Now the question is, whether such a process of mixing water with flour is applicable to सूर्ययाग. The reply of our author is in the negative ; the reason is that in चरु such process is not required ; it is only in the case of preparing the balls or cakes that water is needed in kneading the flour.

Adhikarana xiv. dealing with the subject that in चरु in सूर्ययाग, flour is not put in a vessel with a view to mix it with water.

संवपनञ्च तादर्थ्यात् ॥ १० । १ । ५२ ॥

संवपनं putting the flour into a vessel with a view to mix it with water ; च and ; तादर्थ्यात् by reason of its being for that object.

52. And the putting of the flour in a vessel with a view to mix it with water by reason of its being for that object.

In the model sacrifice, there is a text. "सवितृ प्रसूत इत्यैवैनंदेवताभिः संवपति" "He puts it into a vessel with a view to mix water with these deities after repeating सवित्रा प्रसवित्रा (the verse 30 of chap. 10 of the White यजुर्वेद where 10 gods are mentioned)."

The question is, whether this process of putting the flour in a vessel with a view to knead it applies to चरु or not. The reply of our author is in the negative because there is no necessity. The principle of बाध applies.

Adhikarana xv. There is no heating of pan with the hot cinders underneath, in the case of चरु in the सूर्ययाग.

सन्तापनमधःश्रपणात् ॥ १० । १ । ५३ ॥

संतापनम् heating ; अधः श्रपणात् by placing the hot cinders underneath.

53. There is heating of the pans by placing the hot cinders underneath.

There is a text in the model sacrifice "वसूनां रुद्राणामादित्यानां भृगूणामंगिरसां धर्मस्यतपसा तपध्वं" (Maitrâyaṇi Sanhitâ, I. 1, 8) "perform the penance of वसु, रूद्र, आदित्य, भृगु, अंगिरा and धर्म."

The question is, whether heating of the pans by the hot cinders underneath, applies to चरु in a सूर्ययाग. The author's reply is in the negative for the same reason as given in the case of other processes. The same principle of बाध, therefore, applies.

Adhikaraṇa xvi. There is no placing of the pans on the hot cinders in the case of चरु in सूर्ययाग.

उपधानं च तादर्थ्यात् ॥ १० । १ । ५४ ॥

उपधानं placing of the pans on the hot cinders ; च and ; तादर्थ्यात् by reason of its being for that object.

54. And placing of the pans on the hot cinders by reason of its being for its object.

The question is, whether the process of placing the pans on hot cinders which belongs to the model sacrifice applies to चरु or not. The reply of the author is in the negative for the same reason.

Adhikaraṇa xvii. there is no spreading and smoothing of the cakes on the pans in the case of चरु in a सूर्ययाग.

पृथुश्लक्ष्णे वाऽनपूपत्वात् ॥ १० । १ । ५५ ॥

पृथुश्लक्ष्णे in spreading and smoothing ; वा on the other hand ; अनपूपत्वात् by reason of there being no cake.

55. On the other hand, spreading and smoothing by reason of there being no cake.

In the model sacrifice, it is said "उरुप्रथा उरुप्रथस्वेति पुरोडाशं प्रथयति" "He spreads the cake by uttering 'उरुपृथा' (अथर्ववेद १३।३।५२) 'उरुपृथस्व' (अथर्ववेद. ११।२।१७). The पुरोडाश is spread with the hand by reciting the

two verses quoted from अथर्ववेद. "संतेतन्वातनूसृज्यता सितित्रिभिः परिमाष्टि" "He smooths it with hand three times by repeating 'संतेतन्वातनू सृज्यतां' (let the body be framed by the body)." It is smoothed with the hand three times. The question is, whether these ceremonies apply to चरु or not. The reply of our author is in the negative for the same reason.

Audhikaraṇa xviii. There is no covering of the cakes with cinders in the case of चरु in सूर्ययाग.

अभ्यूहश्चोपरिपाकार्थत्वात् ॥ १० । १ । ५६ ॥

अभ्यूहः covering of the cake with hot cinders ; च and ; उपरिपाकार्थत्वात् by reason of its being for baking the upper portion.

56. And covering of the cake with hot cinders, by reason of their being for baking.

There is a text in the model sacrifice 'वेदेन भस्मनांगारान् अभ्यूहति" "He covers the cinders with the ashes of *kuśâ* grass"

The question is, whether the covering of the cake with hot cinders applies to चरु or not. The reply of our author is in the negative for the similar reason.

Adhikaraṇa xix. There is no kindling of the cinders on the cakes in the सूर्ययाग.

तथावज्वलनम् ॥ १० । १ । ५७ ॥

तथा similarly ; अवज्वलनम् kindling the cinders on the cake.

57. Similarly kindling of the cinders on the cakes.

There is a text in the model sacrifice "दर्भपिञ्जूलैरभिज्वलयति" "He kindles with the leaves of *kuśâ* grass"

The question is, whether this process of kindling of cinders on the cakes applies to चरु or not. The reply of our author is that it does not apply for similar reason.

Adhikaraṇa xx. There is no separating of cakes from the pans and placing them on the middle alter in case of चरु in सूर्ययाग.

व्युद्धृत्यासादनं च प्रकृतावश्रुतित्वात् ॥ १० । १ । ५८ ॥

व्युद्धृत्यासादनं separating the cakes from the pans and placing them on the

अन्तर्वेदि; च and ; प्रकृतौ in the model sacrifice ; अश्रुतित्वात् by reason of its non-mention.

58. And separating of cakes from the pans and placing them on the अंतर्वेदि by reason of its non-mention in the model sacrifice.

It is said in the model sacrifice "अंतर्वेद्यांहवींष्यासादयति". "He places the offerings on the middle altar".

The practice in the model sacrifice is that cakes are removed from the pans and placed on the अंतर्वेदि. The question is, whether such a practice is to be followed in the case of चरु and it should be placed on the middle altar after taking it from the dish. The reply of the author is in the negative; because no such process, viz. taking the boiled rice from the dish and placing it on the middle altar is mentioned in the model sacrifice and further there is no necessity in the case of चरु. The conclusion is that the principle of बाध applies in all these above-mentioned processes.

END OF PÂDA I.

PÂDA II.

Adhikarana I. sûtras 1-2. dealing with the subject that चरु made of golden pieces should be cooked.

कृष्णलेष्वर्थलोपादपाकः स्यात् ॥ १० । २ । १ ॥

कृष्णलेषु in कृष्णल होम ; अर्थलोपात् by reason of uselessness ; अपाकः no cooking ; स्यात् is.

1. There is no cooking in कृष्णल by reason of uselessness.

There is a text "प्राजापत्यं चरुं निर्वपेद्घृतेशतकृष्णलमायुष्कामः" "Let one desirous of longevity, offer hundred pieces of gold each weighing a *ratti* cooked in ghee, formed as rice and consecrated to प्रजापति"

In the model sacrifice, the *purodâśa* is baked. The question is, whether the cooking should be performed in the case of these golden pieces.

The reply of the objector is that the cooking or boiling of कृष्णल is unnecessary and should, therefore, be dispensed with.

स्याद्वा प्रत्यक्षशिष्टत्वात्प्रदानवत् ॥ १० । २ । २ ॥

स्यात् is ; वा on the other hand ; प्रत्यक्षशिष्टत्वात् by reason of being laid down directly ; प्रदानवत् like the gift.

2. On the other hand, it should be performed, by reason of its being laid down like the gift.

The author's reply is that there is a direct text. "घृतेश्रपयति" "He boils it in ghee"

It should be performed by reason of this command ; though कृष्णल is not eatable, yet as boiling of it produces an invisible effect under a special text, it should be performed as an object of gift.

Adhikaraṇa II. sûtras 3.12 dealing with the subject that there are no उपस्तरण and अभिघारण in the case of कृष्णल.

उपस्तरणाभिघारणयोरमृतार्थत्वादकर्म स्यात् ॥१०।२।३॥

उपस्तरणाभिघारणयोः quartering and spreading of पुरोडाश and flushing it with ghee; अमृतार्थत्वात् by reason of their being for nectar; अकर्म non-performance; स्यात् is.

3. The quartering, spreading (of Puroḍâśa) and flushing it with ghee, by reason of their being for the nectar, should not be performed

In the model sacrifice उपस्तरण and अभिघारण are performed "यदुपस्तृणात्यभिघारयत्यमृताहुतिमेवैनां करोति" "He who spreads and levels the cake and flushes the remnants with ghee, makes a nectar offering of it."

The उपस्तरण is spreading, levelling, quartering of the पुरोडाश and placing it ; and अभिघारण is removing the remnants thereof from the spoon by flushing them with ghee. The question is, whether the ceremonies mentioned above should be performed in the कृष्णलहोम. The reply of the author is that they should not be performed as the object of the ceremonies is to secure a taste in the पुरोडाश but no taste is possible in a कृष्णल.

क्रियेत वाऽर्थवादत्वात्तयोः संसर्गहेतुत्वात् ॥१०।२।४॥

क्रियेत should be done ; वा on the other hand ; अर्थवादत्वात् by reason of

अर्थवाद ; तयोः their ; संसर्गहेतुत्वात् being the cause of contact.

4. On the other hand, they should be performed by reason of अर्थवाद and their being the cause of contact.

The text as to 'a nectar offering' is by way of an अर्थवाद ; it can equally apply to the case of the कृष्णल, because by ghee it can be removed from the spoon. So the principle of बाध, according to the objector, does not apply.

अकर्म वा चतुर्भिराप्तिवचनात्सह पूर्णं पुनश्चतुरवत्तम्

॥ १० । २ । ५ ॥

अकर्म non-performance ; वा on the other hand ; चतुर्भिः with the word 'four' ; आप्तिवचनात् by reason of the text as to finish ; सह with ; पूर्णं completion ; पुनः again ; चतुरवत्तं fourfold nature.

5. On the other hand, they should not be performed by reason of the completion with the word four in the completion text where the four-fold nature finds full realisation.

The author's reply is that they should not be performed because 4 कृष्णलs are offered and so there is no necessity of quartering them and further as there are no remnants left stuck in the spoon, there is therefore, no necessity of flushing them. "चत्वारिकृष्णलान्यवद्यति" He offers four pieces of gold कृष्णल."

क्रिया वा मुख्यावदानपरिमाणात्सामान्यात्तद्गुणत्वम्

॥ १० । २ । ६ ॥

क्रिया action ; मुख्यावदानपरिमाणात् by reason of the measure of the principal offering ; सामान्यात् in common ; तद्गुणत्वं its subordination.

6. On the other hand, they should be performed by reason of the measure of the principal offering ; in common it is its subordinate.

The objector says that in the model sacrifice the offering is thus described. "अङ्गुष्ठपर्वमात्रं देवतानामवद्यति" "He makes an offering to the god to the extent of a digit of a thumb."

Here the term कृष्णल is used in the sense of measure and (weight) limited to number four. The measure does not dispense with the substance. The mea-

sure limits the principal gift but does not do away with the substance. Take for instance "Feed Devadutta ; here are curd, ghee, vegetable and rice ; feed यज्ञदत्त like Devadutta but with oil". The oil does not dispense with the curd, vegetable &c, but oil is to be used in place of ghee. So उपस्तरण and अभिघारण are not dispensed with.

तेषां चैकावदानत्वात् ॥ १० । २ । ७ ॥

तेषां their ; च and ; ऐकावदानत्वात् by reason of one gift.

7. And by reason of their one gift.

The objector says that the four कृष्णल्स are, therefore, considered to consitute one offering and that is the reason why there is no division into four.

आप्तिः संख्या समानत्वात् ॥ १० । २ । ८ ॥

आप्तिः completion ; संख्यासमानत्वात् by reason of the number being the same.

8. Completion, by reason of the nnmber being the same.

The objector says that you have referred to the completion text "चत्वारि कृष्णलान्यवद्यति" "He offers four pieces of gold कृष्णल."

It is in praise of the number four but does not show suspension, as for instance "यद्वैश्वः प्रातः सवनेगृह्यते, प्रातः स्वनेवा एतद्वैश्वदेवग्रं संस्थापयति" "The offering which is consecrated to विश्वेदेवा and taken in the morning libation, establishes वैश्वदेव sacrifice in the morning libation."

The text is in praise of वैश्वदेव but is not for the purpose of suspension of other सवनs (libations).

सतोस्त्वाप्तिवचनं व्यर्थम् ॥ १० । २ । ९ ॥

सतोः of the existent ; तु on the other hand ; आप्तिवचनं completion sentence ; व्यर्थम् useless

9. On the other hand, the completion sentence of the existent, is useless.

The author says, the praise is as a rule, of the non-existent thing, it is useless to praise the thing that is already in existence: so the आप्तिवचन can not be considered to be in praise of उपस्तरण and अभिघारण already existing.

विकल्पस्त्वेकावदानत्वात् ॥ १० । २ । १० ॥

विकल्पः alternative ; तु on the other hand ; एकावदानत्वात् by reason of one gift.

10. On the other hand, there is alternative by reason of one gift.

The objector says that from the आशिर्वचन, the inference is that both उपस्तरण and अभिघारण are suspended but by virtue of the inference arising from the nature of one gift, they are not suspended. On account of this dilemma, the completion sentence does not suspend the operation of both the ceremonies.

सर्वविकारे त्वभ्यसानर्थक्यं हविषो हीतरस्य स्यादपि वा स्विष्टकृतः स्यादितरस्यान्याय्यत्वात् ॥ १० । २ । ११ ॥

सर्वविकारे on the offering of the whole ; तु on the other hand ; अभ्यासानर्थक्यं uselessness of the repetition ; हविषः of the offering ; हि because ; इतरस्य of the other ; स्यात् is ; अपि also ; वा on the other hand ; स्विष्टकृतः of the स्विष्टकृत ; स्यात् is इतरस्य of the other ; अन्याय्यत्वात् by reason of the unreasonableness.

11. On the other hand, on the offering of the whole, the repetition of the other offering is useless, by reason of the other स्विष्टकृत offering being unreasonable.

The objector says, accordidg to you when all the four कृष्णल are offered at a time there will be no repetition of the offerings ; but from my point of view, when the second कृष्णल is offered, there is a repetition and स्विष्टकृत् offering according to me is unreasonable.

अकर्म वा संसर्गार्थनिवृत्तत्वात्तस्मादाशिसमर्थत्वं ॥ १० । २ । १२ ॥

अकर्म non-performance ; वा on the other hand ; संसर्गार्थनिवृत्तित्वात् by reason of the object of removal of things stuck ; तस्मात् therefore ; आशिसमर्थत्वम् the propriety of the completion text.

12. On the other hand, they are not to be performed by

reason of the object of removal of the thing stuck; the completion text is, therefore, proper.

The author says, you have misunderstood the whole thing; the object of उपस्तरण is to anoint the ladle and that of अभिघारण is to remove the offering that has stuck to the ladle, so that it may fall in the fire. There is no sticking of the solid and pure gold pieces to the ladle; so there is no necessity of उपस्तरण and अभिघारण. In this view the आप्तिवचन is proper "चत्वारि कृष्णलान्यवद्यति चतुरवत्तस्याप्त्यै" "He offers four pieces of gold कृष्णल in order to complete the quality of being four-fold."

Adhikaraṇa III. sūtras 13-16. dealing with the subject that the golden pieces should be stuck.

भक्षाणां तु प्रीत्यर्थत्वादकर्म स्यात् ॥ १० । २ १३ ॥

भक्षाणां of food; तु on the other hand; प्रीत्यर्थत्वात् being for satisfaction; अकर्म non-performance; स्यात् is.

13. On the other hand by reason of eating (of food) being for satisfaction, it should not be done.

In the प्रकृति sacrifice, there is इडाभक्षण (eating of sacrificial food) by quartering the पुरोडाश cake into four. The question is whether the कृष्णल should be eaten or not. The reply of the objector is that as कृष्णल can not be eaten, so there is no eating of कृष्णल.

स्याद्वा निर्धानदर्शनात् ॥ १० । २ । १४ ॥

स्यात् is; वा on the other hand; निर्धानदर्शनात् by reason of seeing the term 'sucking'.

14. On the other hand, by seeing the term 'sucking'.

The author's reply is that they should be eaten in a particular way without the application of teeth, as there is a text, चुश्चुषाकारं भक्षयंति निर्धयंतो भक्षयंति" "They eat by making on onomatopœic sound चुश्चुषा (as done in sucking sugar-cane); they eat as a child drinks milk.

When sagarcane juice is sucked, there is peculiar sound which is here called चुश्चुषा and when कृष्णल is anointed with ghee, the ghee is sucked just as done by a child and taken in; it is called निर्धयंत, in the verb and निर्धान in the substantive form.

वचनं वाज्यभक्षस्य प्रकृतौ स्यादभागित्वात् ॥१०।२।१५॥

वचनं text ; वा on the other hand ; आज्यभक्षस्य of eating ghee ; प्रकृतौ in the model sacrifice ; स्यात् is ; अभागित्वात् by reason of its indivisibility.

15. On the other hand, the text is in connection with eating of ghee, in the model sacrifice by reason of its indivisibility.

The objector says that the text relates to the sucking of ghee which has stuck to the golden pieces because in the model sacrifice, the ghee is indivisible.

वचनं वा हिरण्यस्य प्रदानवदाज्यस्य गुणभूतत्वात् ॥ १० । २ । १६ ॥

वचनं text ; वा on the other hand ; हिरण्यस्य of gold ; प्रदानवत् like a gift ; आज्यस्य of ghee ; गुणभूतत्वात् by reason of being subordinate.

16. On the other hand, the text is in connection with gold like the gift, the ghee being subsidiary.

The author says that you are mistaken, the principal thing is gold pieces and the ghee is only subordinate. The text, therefore, relates to the gold pieces (कृष्णल). Take for example, the following sentence, "There is a stick on the heap of the bricks; beat him with it" Here the stick is principal and the heap of the bricks is subordinate ; so the beating is to be done by the stick. Similarly here the eating function in a peculiar way applies to the gold pieces. There is a parallel case ; a gift is made of a thing which is eatable but gold can also be an object of gift. So also here.

Adhikaraṇa iv. dealing with the subject that in कृष्णलचरु the text एकधाब्रह्मणेऽवहरति" means the simultaneous offer for eating.

एकधोपहारे सहत्वं ब्रह्मभक्षाणां प्रकृतौ विहितत्वात् ॥ १० । २ । १७ ॥

एकधा in one offer ; उपहारे in eating ; सहत्वं simultaniety ; ब्रह्मभक्षाणां of the food set apart for ब्रह्मा ; प्रकृतौ in the model sacrifice ; विहितत्वात् by reason of being ordained.

17. In one offer for eating, there is simultaniety of the eating of the portions set apart for the ब्रह्मा priest, by reason of its being ordained in the model sacrifice.

In connection with eating of कृष्णल, it is laid down "एकधाब्रह्मणउपहरति" "He partakes of ब्रह्मा's food once."

In the model sacrifice there are four divisions of इडा offering and at the time of the repetition of the formula 'शंयु', four parts are offered for eating. Now the question is, whether eating should, once, be done of one part only or of all simultaneously, because the word 'एकधा' (once) is used. The reply of the author is that all portions should be eaten simultaneously, because it is so laid down in the model sacrifice. By eating one part only, the other 3 parts are left out; if all are eaten up, the time is lost sight of. So it is better to have time dropped which is subsidiary, but not the portions which are principal.

Adhikaraṇa v. sūtras 18-19. dealing with the subject that in कृष्णलचरु, the whole food is to be offered to ब्रह्मा.

सर्वत्वं च तेषामधिकारात्स्यात् ॥ १० । २ । १८ ॥

सर्वत्वं the whole ; च and ; तेषाम् their ; अधिकारात् by reason of the right ; स्यात् is.

18. And the whole, by reason of the right in them.

In connection with कृष्णलचरु it is said "सर्वंब्रह्मणेपरिहरति" "He gives the whole to ब्रह्मा."

The question is, whether the gift is for the food of ब्रह्मा only or for other priests as well. In the model sacrifice the practice is to allot four portions to ब्रह्मा and four to other priests each. The reply of the objector is that the whole share allotted to him belongs to ब्रह्मा, because he is entitled to those four shares given to him.

पुरुषापनयो वा तेषामवाच्यत्वात् ॥ १० । २ । १९ ॥

पुरुषापनयः the removal of man; वा on the other hand; तेषाम् their ; वाच्यत्वात् by reason of their being not sanctioned.

19. On the other hand, the removal of other priests : their

taking of it is not sanctioned.

The author says that if you say that ब्रह्मा should take the portion allotted to him, the other priests will not be deprived of it because such a thing is no where laid down. Hence the whole goes to ब्रह्मा without the participation of it by others.

Adhikaraṇa vi. dealing with the subject that the portions of the food should be taken by ब्रह्मा at the proper time.

पुरुषापनयात्स्वकालत्वम् ॥ १० । २ । २० ॥

पुरुषापनयात् by reason of the removal of other priests ; स्वकालत्वम् appointed time.

20. By reason of removal of other priests, there is appointed time.

Now when it is established that the whole is to be given to ब्रह्मा, the next question for solution is, whether the portions are to be taken at one time or at the time fixed for the priests. The reply of the author is that they should be taken by the ब्रह्मा at the appointed time in the model sacrifice. Four portions are to be taken by the ब्रह्मा at four different times; the ब्रह्मा will, therefore, take away all the portions at the fixed time.

Adhikaraṇa vii. dealing with the subject that there is no division into four in the ब्रह्मा's food.

एकार्थत्वादविभागः स्यात् ॥ १० । २ । २१ ॥

एकार्थत्वात् by reason of one object ; अविभागः no division ; स्यात् is.

21. By reason of one object, there is no division.

In the model sacrifice, there is a division of the food. "इदंब्रह्मण, इदंहोतुरिदमध्वर्योरिदमग्नीध्रः" "This is of ब्रह्मा; it is of होता; it is of अध्वर्यु; it is of अग्नीध्र".

Now the question for determination in ब्रह्मा's food is, whether this division is to be made or not. The reply of our author is, that no allotment is to be made, because the whole is to be offered to ब्रह्मा "सर्वंब्रह्मणे परिहरति" "He grants the whole to the ब्रह्मा".

So in this view, there is no division in कृष्णलचरु. The division is made with a view to avoid quarrel amongst the priests ; but as here the whole gift is taken away by the ब्रह्मा, there is, therefore, no necessity of division.

Adhikaraṇa vii sûtras 22- dealing ith the subject that in a ज्योतिष्टोम, the gift to a ऋत्विक् priest is for the purpose of securing his services.

ऋत्विग्दानं धर्ममात्रार्थं स्याद्ददातिसामर्थ्यात् ॥१०।२।२२॥

ऋत्विक्दानं a gift to ऋत्विक् (priests) ; धर्ममात्रार्थं with a view to religious fruit ; स्यात् is ; ददातिसामर्थ्यात् by the force of the word "gives"

22. A gift to ऋत्विक् priests is with a view to religious fruit, by force of the word ददाति.

There is a ज्योतिष्टोम sacrifice, in connection of which it is said "गौश्चअश्वश्चअश्वतरश्चगर्दभाश्च अजाश्च अवयश्चव्रीहयश्चयवाश्चतिलाश्चमाषाश्च तस्यद्वादशशतंदक्षिणा" "ऋत्विग्भ्योदक्षिणांददाति" "His fee of twelve hundred consists of the cow, the horse, the mule, asses, goats, sheep, rice, barley, sesamum, and bean". "He grants a fee to the priests".

The question is whether a gift to the ऋत्विक् is for religious merit or for procuring his services. The reply of the objector is that it is for religious merit ; because the term ददाति which indicaates invisible fruit, is used. The fact that this *honorarium* does not depend upon the extent of the work done, shows that it is to secure the invisible result that the donation is made to the ऋत्विक् priest.

परिक्रयार्थं वा कर्मसंयोगाल्लोकवत् ॥ १० । २ । २३ ॥

परिक्रयार्थं for securing the services ; वा on the other hand ; कर्मसंयोगात् by reason of the connection with the work done ; लोकवत् as in ordinary life.

23. Or for securing the services, by reason of its connection with the work done as in ordinary life.

The author says that the gift is with a view to secure the services of a ऋत्विक ; here there is no invisible principle involved. The payment is made and the work is done in return for it. So the payment is in the nature of the wages, just as a labourer is engaged to carry fuel.

दक्षिणायुक्तवचनाच्च ॥ १० । २ । २४ ॥

दक्षिणायुक्तवचनात् by reason of the text 'engaged on fee'; च and.

24. By reason of the text "engaged on fee".

The author gives a further reason in support of his view that there is a text "दक्षिणायुक्ता वहंति ऋत्विजः" "The priests engaged on fee carry on the work".

This text also shows that the priests are engaged on fee and they do the work in return.

नचाऽन्येनानम्येत परिक्रीयात्कर्मणः परार्थत्वात् ॥ १० । २ । २५ ॥

न not; च and; अन्येन by any other means; आनम्येत can be secured; परिक्रयात् by reason of hiring; कर्मणः for work; परार्थत्वात् for the purpose of another.

25. And nor can service be secured by any other means; because hiring for the work is for the purpose of another.

The author says that you can not have any work without payment for it. So the payment to ऋत्विक् is in the nature of wages.

परिक्रीतवचनाच्च ॥ १० । २ । २६ ॥

परिक्रीतवचनात् by reason of the text 'hired'; च and.

26. And by reason of the text 'hired'

The author says that there is a text "दीक्षितमदीक्षिता दक्षिणापरिक्रीता ऋत्विजोयाजयंति" "The priests engaged on a fee though uninitiated, make the initiated perform a sacrifice".

It shows that a ऋत्विक् is hired on wages.

सन्निदन्येव भृति वचनात् ॥ १० । २ । २७ ॥

सन्निदनि in alms; एव certainly; भृतिवचनात् by reason of the word 'wages'

27. By reason of the word 'wages' in connection with alms.

There is begging of alms enjoined in connection with ज्योतिष्टोम. "द्वादशरात्रीर्दीक्षितो भृतिंवन्वीत" "An initiated one begs alms for twelve nights"

See Chapter vi. Pâda 8, Sûtras 26-27. at p. 411. The sacrificer goes out a-begging for 12 nights to pay the wages of the ऋत्विक्. This fact also goes to support the author's view.

नैष्कर्तृकेण संस्तवाच्च ॥ १० । २ । २८ ॥

नैष्कर्तृकेण with a carrier of fuel ; संस्तवात् by reason of the praise ; च and.

28. By reason of the praise of the carrier of fuel.

There is a text "यथावैदारुहारो नैष्कर्तृको निष्कर्तनभृतः कर्मयोगे वर्त्तते एवं वाप्ते यज्ञस्य ऋत्विजः" "Just as a wood carrier, a wood-cutter or one who lives by cutting, carrying and selling wood, is engaged in his work, so are the priests of a sacrifice".

A ऋत्विक् is placed on the same level with a labourer who carries wood from the forest.

Adhikaraṇa ix. sûtras 29-33. dealing with the subject that in a ज्योतिष्टोम, the sacrificial food is for the final disposal.

शेषभक्षाश्च तद्वत ॥ १० । २ । २९ ॥

शेषभक्षाः remnants of the food ; च and ; तद्वत् similarly.

29. And similarly the remnants of the food.

There are remnants of the food in the ज्योतिष्टोम and दर्शपूर्णमासयाग. The question is whether the remnants are for securing the services or not. The reply of the objector is that they are like the दक्षिणा in the form of the wages of the priest.

संस्कारो वा द्रव्यस्य परार्थत्वात् ॥ १० । २ । ३० ॥

संस्कारः purificatory rite ; वा on the other hand ; द्रव्यस्य of the substance ; परार्थत्वात् by reason of being for another.

30. On the other hand, it is a purificatory rite by reason of the substance being for another.

The author says that the remnants being for the purpose of a sacrifice, can not be for hiring priests. They serve the purpose of a sacrifice.

शेषे च समत्वात् ॥ १० । २ । ३१ ॥

शेषे in the remnants ; च and ; समत्वात् by reason of equality.

31. And by reason of equality in the remnants.

The author says that as the sacrificial food is given away to the deity, both the sacrificer and the priest have no right to give and take it. There is no proprietary right left in the sacrificer, nor has the priest capacity to accept it.

स्वामिनि च दर्शनात्तत्सामान्यादितरेषांतथात्वम् ॥ १० । २ । ३२ ॥

स्वामिनि in the master ; च and ; दर्शनात् by reason of seeing ; तत् सामान्यात् by reason of its being common ; इतरेषां of others ; तथात्वम् the sameness.

32. And by seeing in the master ; by reason of its being common, the same with others.

The author says that the sacrificer partakes of इडा with four other priests "यजमानपं चमासमुपहूताइ डांभक्षयंति" "The invited priests with the sacrificer as the fifth, eat the sacrificial food".

It is evident that a sacrificer is not hired and the other four priests are also on the same level with him. So the remnants are not for the purpose of hiring a priest.

तथा चान्यार्थदर्शनम् ॥ १० । २ । ३३ ॥

तथा similarly ; च and ; अन्यार्थदर्शनम् other proofs.

33. And similarly there are other proofs.

The author relies on other instances. In a कुंडपायिनामयन sacrifice the remnants from the ladle are eaten. "अत्सरुकैः श्चमसैः सोमान्भक्षयति" "They drink *soma* with the spoons without handles". अत्सरुक is a sacrificial vessel or spoon which has no handle and is formed in the shape of a sword.

Eating of the remnants is not for the purpose of securing the services but for the final disposal of the same.

Adhikarana x, dealing with the subject that in a सत्र there is no appointment of a ऋत्विक

वरणमृत्विजामानमनार्थत्वात्सत्रे न स्यातस्वकर्मत्वात्
॥ ॥ १० । २ । ३४ ॥

वरणम् appointment ; ऋत्विजाम् of the priests ; आनमनार्थत्वात् for the purpose of securing services ; सत्रेन with the sacrificial session ; स्यात् is ; स्वकर्मत्वात् by reason of one's own act.

34. The appointment of the ऋत्विक् is to secure his services ; it is not in a sacrificial session being one's own act.

There are sacrificial sessions as द्वादशाह &c. "द्वादशाहमृद्धिकामा उपेयुः" "Let those desirous of prosperity, resort to द्वादशाह sacrifice".

In the ज्योतिष्टोम which is a model sacrifice, there is an appointment of a ऋत्विक्. "अग्निर्मेहोतासमेहोता होतस्त्वंमेहोतासि" "Agni is my होता priest, he is my होता priest, O ! *Hotâ*, thou art my हो त priest".

Now the question is, whether the appointment is to be made in a सत्र or not. The reply of the author is that the appointment ceremony should not be performed, because that is done to ensure the payment of the fees; but here in a सत्र the sacrificer himself is the priest ; so there is no necessity of appointment. None appoints himself. "येयजमानाः तऋत्विजः". "Those who are sacrificers, are themselves priests".

Adhikaraṇa xi, sûtras 35-38. dealing with the subject that there is no hiring in a सत्र.

परिक्रयश्च तादर्थ्यात् ॥१० । १ । ३५ ॥

परिक्रयः hiring ; च and ; तादर्थ्यात् by reason of its being for it.

33. **And hiring by reason of its being for it.**

In connection with ज्योतिष्टोम, there is a text (see the commentary on sûtra 22 at p. 633 where the fee of the ऋत्विक् is fully detailed); the question is, whether the payment of the fee is to be made in a सत्र. The reply of the author is that no such payment is to be made ; because it is done to secure the services of a ऋत्विक् ; but in a सत्र the यजमान is the ऋत्विक् and he can not hire himself.

प्रतिषेधश्च कर्मवत् ॥ १० । २ । ३६ ॥

प्रतिषेधः prohibition ; च and ; कर्मवत् like the act.

36. And the prohibition is like the act.

The objector says that it amounts to a prohibition, "अदक्षिणानिसत्राणि" "The sacrificial sessions are without fees".

The fact that there is no दक्षिणा in a सत्र does not necessarily prohibit the sacrifice itself.

स्याद्वाप्रासर्पिकस्य धर्ममात्रत्वात् ॥ १० । २ । ३७ ॥

स्यात् is ; वा on the other hand ; प्रासर्पिकस्य of the gift ; धर्ममात्रत्वात् by reason of being for the religious motive.

37. On the other hand it may be by reason of the gift being out of religious motives.

The objector says that it prohibits the gift which is made out of religious motives.

न दक्षिणाशब्दात्तस्मान्नित्यानुवादः स्यात् ॥१०।२।३८॥

न not ; दक्षिणाशब्दात् by reason of the word 'fee' ; तस्मात् therefore ; नित्यानुवादः a permanent restatement ; स्यात् is.

38. Not so, by reason of the word 'fee' ; it is, therefore, a permanent restatement.

You are mistaken ; it is not a prohibition of religious gift, because the सत्रs are said to be without fees "अदक्षिणानिसत्राणि" "The sacrificial sessions are without fees". "नहयत्रगौर्दीयते, नावासोनहिरण्यं" "Here neither cow, nor cloth, nor money is given". The fee is paid to secure the services.

"गोश्चाश्वश्चाश्वतरश्चगर्दभश्चाजाश्चावयश्च व्रीहयश्चयवाश्च तिलाश्चमाषाश्च तस्यद्वादशशतं दक्षिणाः" "His fee of twelve hundred consists of cows, horses, mules, asses, goats, sheep, rice, barley, *sesamum* and beans."

The gift to a ऋत्विक् is a दक्षिणा or fee. It is by way of prohibition of such a fee, because there is no hiring of the ऋत्विक् by reason of no appointment. The prohibition does not relate to any gift made out of charity.

Adhikaraṇa xii. sūtras 39-40 dealing with the subject that in उदवसानीय which is not a part of a सत्र, the gift is to secure the services.

उदवसानीयः सत्रधर्मा स्यात्तदङ्गत्वात्तत्र दानं धर्ममात्रं स्यात् ॥ १० । २ । ३९ ॥

उदवसानीयः the ceremony called उदवसानीय; सत्रधर्मा partaking the quality of a सत्र; स्यात् is ; तदंगत्वात् by reason of its being a part of it; तत्र there; दानं gift; धर्ममात्रं mere charity ; स्यात् is.

39. The उदवसानीय partakes the quality of a सत्र by reason of its being a part of it. There the gift is out of charity (religious motive).

There is a ceremony called उदवसानीय or पृष्ठशमनीय performed after the सत्र. In connection with it, there is a text "सत्रादुदवसायपृष्ठशमनीयेनज्योतिष्टोमेनसहस्रदक्षिणेनयजेरन्" "Having finished a सत्र, let them perform a sacrifice with ज्योतिष्टोम of पृष्ठशमनीय having a fee of a thousand".

Now the question is, whether in this पृष्ठशमनीय, the fee is a charitable gift or a consideration to secure the services.

Then another question arises in this connection, whether पृष्ठशमनीय or उदवसानीय is a part of a सत्र; if the reply is that it is a part of a सत्र, then the gift made is for a charitable object, in view of the principle laid down in the preceding अधिकरण. The reply of the objector is that it is a part of a सत्र, because it is performed after its completion; उदवसानीय is, therefore, a part of a सत्र. See other examples "अग्निंचित्वासौत्रामण्यां यजेत, वाजपेयेनेष्ट्वाबृहस्पतिसवनेनयजेत" "Let him perform सौत्रामणि after establishing fire. Let him perform बृहस्पतिसव after having performed वाजपेय.

In this view, the gift being impossible for one's own self, is for a charitable purpose.

न त्वेतत्प्रकृतित्वाद्विभक्तचोदितत्वाच्च ॥ १० । २ । ४० ॥

न not ; तु on the other hand ; एतत् प्रकृतित्वात् by reason of its being its model , विभक्तचोदितत्वात् by reason of its being separately laid down.

40. On the other hand, it is not so by reason of its being a model and by its being separately laid down.

The author says that you are mistaken ; the उदवसानीय sacrifice is a separate sacrifice ; the सत्र is not its model. Further it is not like सौत्रामणि or बृहस्पतिसव. The word 'उदवसानीय' is derived from

उत्+अव+स्यति+ल्यप्=उद्वसाय 'after rising, or giving up' it means a ceremony commenced after the completion of a सत्र. It is, therefore, an independent ceremony. The gift therein is, therefore, to secure the services.

Adhikaraṇa xiii, sûtras 41-42. dealing with ths subject that in उद्वसानीय, the ऋत्विक् is different from the sacrificers.

तेषां तु वचनाद्द्वियज्ञवत्सहप्रयोगः स्यात ॥१०।२।४१॥

तेषां their ; तु on the other hand ; वचनात् by reason of the text ; द्वियज्ञवत् like a sacrifice in which there are two sacrificers ; सहप्रयोगः joint participation ; स्यात् is.

41. On the other hand, their joint participation by reason of the text, like the sacrifice in which two sacrificers take part.

There is a text, "सत्रादुद्वसायपृष्ठशमनीयेनज्योतिष्टोमेनसहस्रदक्षिणेन यजेरन्" "Having finished a सत्र, let them perform a sacrifice with ज्योतिष्टोम of पृष्ठशमनीय having a fee of a thousand.

It has been established in the foregoing अधिकरण that उद्वसानीय is not a part of a सत्र. The question is, whether all the sacrificers should simultaneously perform it or not. The reply of the objector is that all should join together, because in the text, the word 'यजेरन्' which is in the plural form, is used ; just as in a द्वियज्ञ the king and his priest join together ("राजपुरोहितौ सायुज्यकामौयजेयाताम्" "Let the king and his priest desirous of salvation perform a sacrifice"); so in a पृष्ठशमनीय all the sacrificers can join together.

तत्रान्यानृत्विजो वृणीरन् ॥ १० । २ । ४२ ॥

तत्र there ; अन्यान् others ; ऋत्विजः priests ; वृणीरन् should be appointed.

42. There, other preists should be appointed.

Before the author has answered the question propounded in sûtra 41, he has taken up another question in the present सूत्र. The question is, whether the sacrificers who are the priests in a सत्र or other priests should be appointed in an उद्वसानीय. The reply of the author is that the priests should be appointed from the sacrificers, because the उद्वसानीय is not apart from the सत्र.

Adhikaraṇa xiv, dealing with the subject that in उद्वसानीय the priests should perform the sacrifice one after the other.

एकैकशस्त्वविप्रतिषेधात्प्रकृतेश्चैकसंयोगात् ॥१०।२।४३॥

एकैकशः one by one ; तु on the other hand ; अविप्रतिषेधात् by reason of no prohibition ; प्रकृतेः of the model sacrifice ; च and ; एकसंयोगात् by reason of the connection with one.

43. On the other hand, one by one by reason of no prohibition and because in the model sacrifice there is connection with one.

The author says in reply to the question propounded in sûtra 42, and left unsolved, that all should not perform the उद्वसानीय but they should perform it one after the other because in the model sacrifice only one sacrificer is allowed to perform it and because there is no prohibition to adopt such proceedure in the उदवसानीय. As to the example of द्वियज्ञ, he says that does not hold good in the case of an उद्वसानीय. The plural is used, because all the sacrificers have to perform the उद्वसानीय after the completion of the सत्र separately.

Adhikaraṇa xv. sûtras 44.45 dealing with the subject that in कामेष्टि, the donation is for the invisible effect.

कामेष्टौ च दानशब्दात ॥ १० । २ । ४४ ॥

कामेष्टौ in a desire-accomplishing sacrifice ; च and ; दानशब्दात् by reason of the word 'gift'.

44. And in the कामेष्टि by reason of the word gift.

In the सत्र called सारस्वत there is a कामेष्टि ; in connection with it, there is a text "प्लाक्षं प्रस्रवणं प्राश्याग्नयेकामायाष्टाकपालं पुरोडाशंनिर्वपति तस्यामश्वां पुरुषींचधेनुकेदत्वा प्रतियमुनामवभृथमभ्यवयंति" "Having sucked the juice of a fig tree, he offers cakes baked on eight pans to Agni for accomplishment of desire ; in it, having gifted a mare, a female slave and two cows, they go to the Yamunâ for a bath."

Now the question is, whether the gift is for the purpose of hiring the priests. We have already seen that the gift in a पृष्ठशमनीय is for the purpose of hiring the priests, though it is not a part of a सत्र. The objector says

that similarly in a कामेष्टि also, the gift is for securing the services of the priests.

वचनं वा सत्रत्वात् ॥ १० । २ । ४५ ॥

वचनं command ; वा on the other hand ; सत्रत्वात् by reason of being a सत्र.

45. On the other hand, it is a command by reason of the सत्र.

The author says that it is the command which is binding, because it produces some invisible effect. The gift in कामेष्टि is, therefore, for a charitable purpose; further the कामेष्टि is a part of a सत्र and there the gift if made under a text is for the production of invisible extraordinary effect; the gift can not be for the hiring of the priests as there are none in a सत्र.

Adhikaraṇa xvi dealing with the subject that a gift to an enemy in the new and full moon sacrifices is for charity (invisible effect).

द्वेष्ये च चोदनाद्दक्षिणापनयात् ॥ १० । २ । ४६ ॥

द्वेष्ये in an enemy ; च and ; अचोदनात् by reason of there being no command ; दक्षिणापनयः non-application of fee ; स्यात् is.

46. And there is a non-application of fee in an enemy, by reason of there being no command.

In connection with दर्शपूर्णमासयाग, it is laid down "यदिपत्नीः संयाजयन् कपालमभिजुहुयाद्वैश्वानरंद्वादश कपालं निर्वपेत् ॥ तस्यैकहायनोगौर्दक्षिणा, तंद्वेष्यायदद्यात्". "If, while performing पत्नीसंयाज, one offers a cake, he shall offer a cake baked on twelve pans to वैश्वानर ; its fee is one year old cow ; he shall give it to an enemy".

The question is, whether one year old bullock is to be given to secure services or with a view to secure invisible effect. The reply of the author is that the fee can not be given to an enemy to secure his services, being not ordered to do any work in the sacrifice ; the gift to him can not, therefore, be to secure his services but to secure religious virtue.

Adhikaraṇa xvii sūtras 47-48, dealing with the subject that the living persons are entitled to perform the अस्थियज्ञ.

अस्थियज्ञोऽविप्रतिषेधादितरेषां स्याद्विप्रतिषेधादस्थ्नाम् ॥ १० । २ । ४७ ॥

अस्थियज्ञः bone sacrifice ; अपि also ; अविप्रतिषेधात् by reason of no prohibition ; इतरेषां of the other ; स्यात् is ; विप्रतिषेधात् by reason of prohibition ; अस्थ्नाम् of the bone.

47. The अस्थियज्ञ by reason of no prohibition, is of the others because of the prohibition of the bones.

There is a text "यदिसंदीक्षितानां प्रमीयेततंदग्ध्वा कृष्णाजिने अस्थीनुपनह्य योऽस्यनेदिष्ठस्तं तस्यस्थाने दीक्षयित्वातेनसह यजेरन् । ततः संवत्सरेऽस्थीनियाजयेत्"

"When any of the initiated sacrificer dies in the course of a सत्र, then his bones shall be placed on a deer's skin after cremating him. His nearest relation shall be initiated in his place and shall perform the sacrifice with them. For a year the bones may be made to sacrifice." The question is whether the bones should perform the सत्र or the living persons. There a text "अस्थिकुंभमुपदधाति" "He places the pot containing the bones".

This shows that the bones are capable of performing the सत्र. The reply of the author is that the bones of the dead can not perform the sacrifice and it is the living person who can do so ; the अस्थियाग is for the living person but not for the dead. The living persons should perform the sacrifice for a year.

यावदुक्तमुपयोगः स्यात् ॥ १० । २ । ४८ ॥

यावदुक्तम् as much said ; उपयोगः application ; स्यात् is.

48. As much said, is applicable.

The author says that you allege that there is a text which shows that the bones have a capacity to take part in the sacrifice. No, they are given the power of a sacrificer as much as the text could, but no further. The bones have not the full power of the sacrificer. So the bone-sacrifice is by the living persons.

Adhikaraṇa xviii. dealing with the subject that the muttering of the prayers &c are not performed by the bones in the अस्थियज्ञ.

यदि तु वचनात्तेषां जपसंस्कारमर्थलुप्तं सेष्टि तदर्थत्वात् ॥ १० । २ । ४९ ॥

यदि if ; तु on the other hand ; वचनात् under a text ; तेषां their ; जपसंस्कारम् muttering of the prayer and shaving ; अर्थलुप्तं for no purpose ; सेष्टि with the इष्टि ; तदर्थत्वात् by reason of its being for it.

49. On the other hand, if it is under a text, the muttering of the prayer and shaving are not to be performed being for no purpose ; the इष्टि is much more so, by reason of its being for him.

The सूत्र is divided into two parts ; in the first it is to be determined whether जप and shaving &c are to be performed in the अस्थियाग or not. The reply of the author is that the अस्थियाग is sanctioned under a special text; the जप and shaving &c, are for no purpose, so they need not be performed. In the second part of the सूत्र, the other question for solution is, whether the दीक्षणीयेष्टि should be performed. The reply it that is should not be performed, because it is for the sake of the sacrificer. The bones have not the capacity to be initiated "यजमानोदीक्षांग्रहीष्यति" "A sacrificer shall be initiated".

Adhikaraṇa xix. dealing with the subject that the measuring of औदम्बरी branch and ouching of शुक्र are to be performed.

क्रत्वर्थं तु क्रियेत गुणभूतत्वात् ॥

क्रत्वर्थं for the sacrifice ; तु on the other hand ; क्रियेत should be done ; गुणभूतत्वात् being subordinate.

On the other hand, they should be done for the sacrifice, he being subordinate.

This sûtra is not given in शबर, but it is mentioned and numbered as a separate अधिकरण by other commentators.

In the model sacrifice, the branch of an औदम्बर tree is cut off according to the measure of the sacrificer and शुक्र cup is touched by him The question is, whether these ceremonies should be performed in the bone-sacrifice or not. The obvious reply is in the negative according to

the principle laid down in the preceding अधिकरण ; but our author says that they should be performed, because they are performed for the sake of a sacrifice and the sacrificer is therein subordinate.

Adhikaraṇa xx dealing with the subject that in अस्थियज्ञ, the desire-accomplishing act should not be performed.

काम्यानि तु न विद्यन्ते कामाज्ञानाद्यथेतरस्यानुच्यमानानि ॥ १० । २ । ५० ॥

काम्यानि desire-accomplishing acts ; तु on the other hand ; न not ; विद्यन्ते exist ; कामाज्ञानात् by reason of no knowledge of desire ; यथा just like ; इतरस्य of the other ; अनुच्यमानानि not expressed.

50. On the other hand, desire-accomplishing acts do not exist by reason of no knowledge of the desire, just like the desire of the other not expressed.

There is a ज्योतिष्टोम sacrifice ; there is a text in connection with it. ,"यदिकामयतेवर्षेत् पर्जन्यइति नीचैः सदोमिनुयात्" "One who wishes rain to fall, let him construct the sacrifice-hall low".

Now the question is whether the desire-accomplishing act of making the pandal low, is to be performed in the अस्थियज्ञ. The reply of the author is in the negative. The reason is that there is no desire left in the dead bones, like the desire of the living man when not expressed.

Adhikaraṇa xxi sûtras 51-53 dealing with the non-performance of the praises of the bones in the अस्थियज्ञ with the सूक्तवाक

ईहार्थाश्चाभावात्सूक्तवाकवत् ॥ १० । २ । ५१ ॥

ईहार्थाः objects of activity ; च and ; अभावात् by reason of the absence ; सूक्तवाकवत् being fit in the praises.

51. And they are with the objects of activity ; by reason of the absence, (they should not be performed) being fit in the सूक्तवाक (praises.)

In the अस्थियज्ञ there are प्रायणीयs transferred from दर्शपूर्णमासयाज्ञ ; the सूक्तवाक is also transferred to it. "अयं यजमान आयुराशास्ते, सुप्रजास्त्वमाशास्ते-

विश्वंप्रियमाशास्ते यदनेनहविषाऽऽशास्ते तदश्यात् तदृध्यात् तदस्मैदेवारासंताम्"
"This sacrificer hopes for longevity, hopes for good progeny, hopes for universal popularity, and hopes it with this offering ; let him eat it, think it and let the gods reach him."

Now the question is, whether the सूक्तवाक should be repeated or not. The reply of our author is that it should not be repeated, because it expresses the hopes which find their place in a living man but not in the dead bones ; it is appropriate in the सूक्तवाक.

स्युर्वाऽर्थवादत्वात् ॥ १० । २ । ५२ ॥

स्युः are ; वा on the other hand ; अर्थवादत्वात् by reason of being a praise.

52. On the other hand, it should be repeated being a praise.

The objector says that it should be repeated being अर्थवाद ; there is nothing objectionable in it.

नेच्छाभिधानात्तदभावादितरस्मिन् ॥ १० । २ । ५३ ॥

न not so ; इच्छाभिधानात् by reason of the mention of the desire ; तदभावात् by reason of its being absent ; इतरस्मिन् in the other.

53. Not so, by reason of the mention of the desire and that is absent in the other.

The author supports his view by saying that you are mistaken ; the desire is expressed in the सूक्तवाकमंत्र but there is no desire in the bones ; so the repetition of the सूक्तवाक should not be done as it will be ludicruous; the desires and hopes pertain to the living being but not to the dead bones.

Adhikaraṇa xxii. sūtras 54-55 dealing with the subject that in an अस्थियज्ञ there is no desire of the होता.

स्युर्वा होतृकामाः ॥ १० । २ । ५४ ॥

स्युः are ; वा on the other hand ; होतृकामाः the desire of the Hotâ.

54. On the other hand, there is the desire of the Hotâ.

Take for example the द्वादशाह ; there is a text "ततःसंवत्सरेअस्थीनियाजयेत्"

"Then in a year let him make the bones perform a sacrifice'.

The दीक्षा &c, are transferred under a चोदक text. There are desires of the होता mentioned in the model sacrifice. "यंकामयेत अपशुमान्स्यादिति पराचींतस्यैडामुपह्वयेत अपशुमानेवभवति। यंकामयते प्रमायुकः स्यादिति तस्योच्चैस्तरांवषट्कुर्यात्। यंकामयेत पापीयान् स्यादिति नीचैस्तरांतस्ययाज्यया वषट्कुर्यात् यंकामयेत वर्षीयान्स्यादिति उच्चैस्तरां तस्ययाज्ययावषट्कुर्यात् ॥ "One who wishes that some one may become deprived of cattle, let him invoke इडा conversely so that he may become deprived of cattle. One who wishes that another may be short lived, let him utter वषट् aloud; one who wishes that some one may become sinful, let him utter वषट् in a low voice with the याज्या; one who wishes that another may become old, let him utter वषट् in a loud tone with the याज्या."

The question is whether the desire of the होता should be expressed in the case of the bones. According to the objector, they should be expresed as they come by चोदक text in the अस्थियज्ञ.

न तदाषीष्ट्वात् ॥ १० । २ । ५५ ॥

न not so ; तदाशीष्ट्वात् by reason of their being desires.

55. Not so, by reason of their being des'res.

The reply of our author is that they should not be expressed ; because they are hopes which can exist in a living person but not in the dead bones.

These five अधिकरण्s are based on the principle of कृत्वाचिंता baseless anxiety. The bones of the deceased have been substituted in the place of the sacrificer. Now the question that naturally arises is, whether all the functions belonging to the sacrificer apply in the case of his dead bones. They are answered by our author in the negative with the exception of one सूत्र in which औदम्बरी branch measurement and touching of the शुक्र cup are given. This adikaraṇa does not find its place in शबर's edition and very probably appears to be spurious, because the principle of कृत्वाचिंता does not strictly apply to it (See at P. 644.)

Adhikaraṇa xxiii, sûtras 56-57, dealing with the subject that सर्वस्वार sacrifice should be performed after the death of the sacrificer.

सर्वस्वारस्यदिष्टगतौ समापनं न विद्यते कर्मणो जीवसंयोगात् ॥ १० । २ । ५६ ॥

सर्वस्वारस्य of सर्वस्वार ; दिष्टगतौ on the death ; समापनं completion ; न not; विद्यते exists ; कर्मणः of action ; जीवसंयोगात् by reason of being connected with life.

56. On the death, the completion of the सर्वस्वार does not exist, because the action is connected with life.

There is सर्वस्वारयज्ञ ; in connection with it there is a text "मरणकामोह्येतेन यजेत यःकामयेतानामयः स्वर्गंलोकमियां" "One who is desirous of death, let him perform this sacrifice i. e. one who wishes to go to heaven without any trouble".

The question is, whether the सर्वस्वार should be completed when the sacrificer has reached his end. The reply of the objector is that as the sacrificer dies, the sacrifice commenced comes to an end ; so it need not be completed, because the action is connected with the life.

स्याद्वोभयोः प्रत्यक्षशिष्टत्वात् ॥ १० । २ । ५७ ॥

स्यात् is ; वा on the other hand ; उभयोः of both ; प्रत्यक्षशिष्टत्वात् by reason of the direct command.

57. On the other hand, of both by reason of the direct command.

The reply of the author is, that both the commencement and the end are directly laid down ; so the sacrifice must be completed by the agent appointed by the deceased. "आर्भवेप्रस्तूयमाने औदुम्बरीं परितोऽदशेनवाससा परिवेष्ट्य ब्राह्मणा परिसमापयतमेयज्ञ मितिसम्प्रेष्याग्निंविशति" "On singing of आर्भव and having dressed an औदुम्बरी branch with the new cloth, he enters the fire saying O ! Brâhmaṇas, finish my sacrifice".

So we see the completion is to be achieved by the command given to the priests.

Adhikaraṇa xxiv. dealing with the subject that touching of the cup called शुक्र &c, the fit parts of सर्वस्वार should be performed after the end of the sacrificer.

गते कर्मास्थियज्ञवत् ॥ १० । २ । ५८ ॥

गते on death ; कर्म्मास्थियज्ञवत् the sacrifice like अस्थियज्ञ.

58. On death, the sacrifice is like अस्थियज्ञ.

The measurement of the औदुम्बरी branch and touching of the cup are for the purpose of the sacrifice as seen in the bone-sacrifice under अधिकरण 19, at p. 644. So here too they should be performed for the sake of the sacrifice.

Ahikaraṇa XXV. sūtras 59-60 dealing with the subject that in सर्वस्वार on the death of th sacrificer, the desire for life should be expressed.

जीवत्यवचनमायुराशिषस्तदर्थत्वात् ॥ १० । २ । ५९ ॥

जीवति In the living ; अवचनम् no pronouncement ; आयुः life ; आशिषः benediction ; तदर्थत्वात् by reason of being for its object.

59. In the living, the benediction for life should not be pronounced, because that is for its object.

The होता reads a formula "आशास्तेयजमानः" "The sacrificer has a hope".

The question is whether this benediction for life should be pronounced in सर्वस्वार where the sacrificer is desirous of dying and performs it to end his life. The reply of the objector is that it should not be uttered, as it is utterly inconsistent.

वचनं वा भागित्वात्प्राग्यथोक्तात् ॥ १० । २ । ६० ॥

वचनं formula ; वा on the other hand ; भागित्वात् by reason of sharing it ; प्राक् यथोक्तात् before the utterance as said.

60. The formula should be uttered by reason of his sharing it before the utterance as said.

The author says that the मंत्र should be uttered, because he hopes to live before singing the आर्भवपवमान which is the allotted time for the death of the sacrificer. During this interval the sacrificer naturally wishes to live.

Adhikaraṇa xxvi. dealing with the performance of ऋतुयाज्य &c, in द्वादशाह.

क्रिया स्याद्धर्ममात्राणाम् ॥ १० । २ । ६१ ॥

क्रिया procedure ; स्यात् is ; धर्ममात्राणाम् of the invisible purpose.

61. Procedure of the invisible purpose should be performed.

There is a द्वादशाह ; in this connection, there is a text "द्वादशाहमृद्धिकामा इपेयुः" "Let those who are desirous of prosperity, perform a द्वादशाह."

There is a certain procedure which is transferred from the model sacrifice as for instance, वरण appointment of a priest and आत्रेयहिरण्यदानम् gift to the priest of the आत्रेय gotra. As we know that the द्वादशाह being a सत्र, is performed by the sacrificers without the assistance of the priest; the necessary result will be that there will be no appointment of the priests and the gifts to them. The reply of our author is that they should be performed in order to comply with the चोदक text and for production of the invisible effect.

Adhikaraṇa xxvii dealing with the subject that in a पवमानेष्टि, निर्वाप is performed.

गुणलोपे च मुख्यस्य १० । २ । ६२ ॥

गुणलोपे on the omission of the subordinate ; च and ; मुख्यस्य of the principal.

62. And on the omission of the subordinate, the principal is omitted.

There are पवमानेष्टिs in अग्न्याधान "योऽग्नयेपवमानाय पुरोडाशमष्टाकपालं निर्वपेत् । अग्नये पावकाग्नये शुचये" "Let him offer cakes on eight pans consecrated to the domestic fire, the holy fire, the pure fire."

There is a transfer under the चोदक text "अग्निहोत्रहवण्याहवींषिनिर्वपेत्" "Let him make an offering with the अग्निहोत्र ladle."

In the अग्निहोत्र, the offerings are made to the fire with the sacrificial vessel. The sacrificial vessel is not used because there is no occasion for the अग्निहोत्र in the पवमानेष्टि. So the result is that when the vessel by which offerings are made in the fire is not used in the पवमानेष्टि, the offerings (निर्वाप) will not be made.

The reply of the author is that it is not necessary that on the omission of the subordinate, the principal must necessarily be omitted. The निर्वाप will be made though the instrument by which it is made, is omitted.

Adhikaraṇa xxxiii sūtras 63-66 dealing with the subject that in वाजपेय, there is omission of the handfuls.

मुष्टिलोपात्तु संख्यालोपस्तद्गुणत्वात्स्यात् ॥१०।२।६३॥

मुष्टिलोपात् by reason of dropping the handful ; तु on the other hand ; संख्यालोपः dropping of the number ; तद्गुणत्वात् by reason of its being subordinate ; स्यात् is.

63. On the other hand, it is better to drop the number than the handful, because it is subordinate.

There is a वाजपेय sacrifice ; in connection with it, it is said "शरदिवाजपेयेन स्वराज्यकामोयजेत" "Let, one who is desirous of self-sovereignty, perform वाजपेय in the autumn." There it is said "नैवारः सप्तदशशरावः क्षीरेचरुर्भवति" "The चरु is made of wild rice in milk in seventeen cups." In the model sacrifice the number of the handfuls is given चतुरोमुष्टीन्निर्वपति" "He offers four handfuls."

Both are transferred in the modified sacrifice under a चोदक text. So we see that there are 17 cups of चरु in the modified sacrifice and 4 handfuls of the model sacrifice. The question is, whether the number may be omitted, or the handfuls be omitted or both of them. According to the objector, the number is to be omitted ; it is subordinate and handfuls are principal ; according to the principle laid down in the foregoing अधिकरण, the number being subordinate will have to be omitted.

न निर्वापशेषत्वात् ॥ १० । २ । ६४ ॥

न not so ; निर्वापशेषत्वात् by reason of being subordinate to the offering.

64. Not so, by reason of being subordinate to the offering.

The author says that the number in the sentence is an adjective of the handfuls but it is connected under the श्रुति principle with the offering. You know श्रुति prevails over the वाक्य. In this view, the handfuls will be suspended.

संख्या तु चोदनां प्रति सामान्यात्तद्विकारः संयोगाच्च परं मुष्टेः ॥ १० । २ । ६५ ॥

संख्या the number ; तु on the other hand ; चोदनां to the injunction ; प्रति towards ; सामान्यात् being common ; तद्विकारः its modification ; संयोगात् by connection ; च and ; परंमुष्टेः farther of the handfuls.

65. On the other hand, the number being common with the injunction, is dropped and by connection, further the handfuls.

The 2nd objector comes forward and says that the number 4 of the model sacrifice is substituted by 17 handfuls and by cups; so both the number and the measure should be set aside.

न चोदनाभिसम्बन्धात्प्रकृतौ संस्कारयोगात्
॥ १० । २ । ६६ ॥

न not so; चोदनाभिसम्बंधात् by reason of the connection with the injunction; प्रकृतौ in the model sacrifice; संस्कारयोगात् by reason of the purificatory rite.

66. Not so, by reason of the connection with the injunction and by the connection with purificatory rite in the model sacrifice.

The author says that under the चोदक text the four handfuls are transferred; if both are set aside, the sacrifice will be impossible. So neither of them will be set aside under the चोदक text; and further 17 cups will not be equal in measure to 4 handfuls. So we have four handfuls also; to obviate this difficulty neither of them will, therefore, be set aside, but on the contrary in order to preserve the number which happens first in the sentence, the handfuls which are subsequent in order shall be, consequently, omitted.

Adhikaraṇa xxix dealing with the subject that in the text 'धेनुमालभेत' &c' the words धेनु &c. mean cow.

औत्पत्तिके तु द्रव्यतो विकारः स्यादकार्यत्वात्
॥ १० । २ । ६७ ॥

औत्पत्तिके in its origin; तु on the other hand; द्रव्यतः from substance विकारः; suspension; स्यात् is; अकार्यत्वात् by reason of its being for no use.

67. On the other hand, when the word is applicable to the whole class in its origin, the substance is suspended by reason of its being of no use.

There is a text "द्याव पृथिव्यांधेनुमालभेतमारुतंवत्समैंद्रमृषिभं" "Let him sacrifice a cow to heaven and earth, a calf to मरुत् and a bullock to इंद्र." The word used are धेनु (a female of an animal who has given birth to a new offspring, वत्स offspring and ऋषभ a male of an animal) They are adjectives and therefore applicable to the whole species They, therefore, mean goat &c according to the objector. Do these words mean goat &c,.? The author says that they are conventionally used in the sense of a cow calf and bullock but under a चोदक text they mean goat and others; but श्रुति prevails over वाक्य. Hence these terms mean cow &c. The goat &c. being of no use though transferred under a चोदक text, are not meant by these terms.

Adhikaraṇa XXX dealing with the subject that in the text "श्वेतमालभेत" the sacrifice of goat is meant.

नैमित्तिके तु कार्य्यत्वात्प्रकृतेः स्यात्तदापत्तेः॥१०।२।६८॥

नैमित्तिके in the accidental; तु on the other hand; कार्यत्वात् by reason of being of use; प्रकृतेः of the model sacrifice; स्यात् is; तदापत्तेः by reason of its being proper.

68. On the other hand, in the accidental being of use, because the model sacrifice is complied with.

There is a text "वायव्यंश्वेतमालभेतभूतिकामः" "Let one who is desirous of prosperity sacrifice a white animal to Vâyu."

Now in the text the words श्वेत, is used which is an adjective and belongs to a class. The question is, whether the term means a goat or not. The reply of the author is, that when the term means a quality which does not clash with the model sacrifice, then the animal of the model sacrifice is meant. Here the term 'श्वेत' (white) is a quality and belongs to the whole class; but in the model sacrifice the goat is the animal used for the sacrifice. So the goat is meant by श्वेत, being appropriate and not contrary to the model sacrifice. Here the conventional sense of the word is omitted when the word is a quality.

Adhikaraṇa xxxi dealing with the subject that in the स्वायत्क and चित्रा, the peg and rice are not खदिर wood and wild rice respectively.

विप्रतिषेधे तद्वचनात्प्राकृतगुणलोपः स्यात्तेनच कर्मसंयोगात ॥ १० । २ । ६९ ॥

विप्रतिषेधे on conflict ; तद्वचनात् by reason of its text ; प्राकृतगुणलोपः the omission of the quality of the model sacrifice ; स्यात् is ; तेन by it ; च and ; कर्मसंयोगात् by reason of the connection with the act.

69. On conflict, by reason of its text the quality of the model sacrifice is omitted, because it is connected with the act.

In connection with साद्यस्क it is said खलेवालीयूपोभवति. "A peg becomes a sacrificial post". In the model sacrifice the यूप is made of खदिर wood. "The question is whether the peg is made of खदिर wood or not."

In चित्रा it is laid down "दधिघृतमापोधानास्तंडुलास्तत्संसृष्टं प्राजापत्यंभवति" "An offering to प्रजापति consists of the mixture of curd, ghee, water, parched rice and common rice."

In the model sacrifice the व्रीहि (wild rice) is used. The question is, whether the rice should be ground as wild rice. The reply of our author is that in this conflict, the procedure of the model sacrifice will be omitted, because it is connected with the action. It will be thus illustrated fully. In the model sacrifice the यूप is made of खदिर wood and certain ceremonies are performed which are explained from time to time in the preceding chapter as occasion arose; but here in साद्यस्क the peg is treated as यूप for all intents and purposes. It is ready-made, so there is no necessity of making it from the खदिर wood. In the case of rice, in the model sacrifice the rice is ground and converted into flour to make पुरोडाश cakes for the deity; but here nothing of the kind is to be done, because the rice mixed with other things is offered to प्रजापति.

Adhikaraṇa XXXII. sûtras 70-71 dealing with the subject that in the case of a peg, cutting &c should not be performed.

परेषां प्रतिषेधः स्यात् ॥ १० । २ । ७० ॥

परेषां of others ; प्रतिषेधः prohibition ; स्यात् is.

70. There is a prohibition of others.

Now the question is, whether cutting, hewing and erecting &c apply to खलेवाली. The reply of the author is that the peg to which the animal is tied is treated as a sacrificial post, under a special text ; there is, therefore, no necessity of other ceremonies viz. cutting, hewing and setting up as it is ready-made.

प्रतिषेधाच्च ॥ १० । २ । ७१ ॥

प्रतिषेधात् by reason of prohibition ; च and.

71. And by reason of prohibition.

The author gives another reason in support of his view. If you apply the cutting process to the peg, the entire nature will be changed ; it will be, no longer, a peg. So the very nature of the peg presupposes that there is no necessity of the process of cutting as it is ready-made.

Adhikaraṇa XXXiii dealing with the subject that the ceremonies of sprinkling round of water &c, should be performed on a peg.

अर्थाभावे संस्कारत्वं स्यात् ॥ १० । २ । ७२ ॥

अर्थाभावे in the absence of the purpose ; संस्कारत्वं performance of purificatory rite ; स्यात् is.

72. If there be no visible effect to be produced in it, the rite should be performed.

There are certain ceremonies performed in the model sacrifice on a sacrificial post. They are, for instance, levelling of the ground with the मैत्रावरुण rod, sprinkling of water, forcibly driving it in the ground and anointing it. The question is, whether they should be performed or not in view of the principle laid down in the preceding adhikaraṇa. The reply of the author is that these ceremonies are not performed for the purpose of the peg but for the purpose of the sacrificial post. These ceremonies performed on the peg make it more firm to hold the animal ; so there is nothing wrong in performing them; because the object of anointing it, is to produce an invisible effect in the यूप; so they should be performed on the peg also.

Adhikaraṇa xxxiv. dealing with the subject that in a महापितृयज्ञ, pounding of the parched rice should be performed.

अर्थेन च विपर्यासे तादर्थ्यात्तत्त्वमेव स्यात् ॥ १० । २ । ७३ ॥

अथन with the object; च and; विपर्यासे on transposition; तादर्थ्यात्; by reason of that being for it, तत्वम् existence; एव also; स्यात् is.

73. And on the transposition of the object, the existence is not destroyed by reason of that being for it.

In connection with महापितृयज्ञ there is a text; "सोमायपितृमतेषट्कपालंपितृभ्योबर्हिषद्भ्यो धानः पितृभ्योऽग्निष्वात्तेभ्योऽभिवान्यायैदुग्धे मंथं" "To Soma with the manes, cakes baked on six earthen pans; to the manes sitting on the kuśa grass (बर्हिषद्.) parched rice; to the departed souls whom the fire has consumed (अग्निष्वात्ता), mixture called मंथ in the milk of a cow whose calf is dead." The question for determination is, should the pounding be performed in the case of the parched rice? If it is done, the धान will be changed into a सक्तु (gruel). In this state, the author says that the order may be changed; that will not change the nature of the rice; it should be pounded first and then parched. It will remain धान.

According to भट्टकुमारिल, the illustration is taken from the latter part of the text quoted above viz. "पितृभ्योऽग्निष्वात्तेभ्योऽभिवान्यायैदुग्धेमंथं" "To the departed souls whom the fire has consumed (अग्निष्वात्ता) mixture called मंथ in the milk of a cow whose calf is dead." अभिवान्या is a cow whose calf is dead; मंथ is a mixture prepared by throwing gruel in a liquid. It is thus described.

सक्तुभिः सर्पिषाभ्यक्तैः शीतवारिपरिप्लुतैः। नात्युष्णोनातिसांद्रश्चमंथ इत्यभिधीयते ॥ "मंथ is neither very hot nor very thick and is a mixture of gruel with ghee and cold water."

In the model sacrifice, there is grinding first and then baking of the पुरोडाश cake afterwards; the order is here changed; first the rice is parched to make it धान and then ground to prepare the mixture called मंथ.

END OF PÂDA II.

PÂDA III.

Adhikaraṇa I. Sûtras 1 to 12 dealing with the subject that in animal sacrifice &c. the सामधेनी &c, which is the इतिकर्तव्यता of the model sacrifice should be performed.

विकृतौ शब्दवत्त्वात्प्रधानस्य गुणानामधिकोत्पत्तिः सन्निधानात्॥ १० । ३ । १ ॥

विकृतौ In the modified sacrifice; शब्दवत्त्वात् by reason of the word;- प्रधानस्य of the principal; गुणानाम् of the subordinate acts; अधिकोत्पत्तिः multiplication; सन्निधानात् by reason of proximity.

I. In the modified sacrifice, by reason of the word of the principal, the subordinate acts will multiply because it is near it.

In the Soma yâga, there is an अग्नीषोमीय animal "योदीक्षितोयदग्नीषोमीयं पशुमालभेत" "An initiated one shall offer an अग्नीषोमीय animal." In connection with it, it is said 'एकादश प्रयाजान्यजति, एकादशानुयाजान्यजति' "He offers eleven प्रयाजs he offers eleven अनुयाजs."

Then further "चातुर्मास्यैःस्वर्गकामोयजेत" "Let one who is desirous of heaven perform four-month-sacrifice."

In this connection it is said "नवप्रयाजान् यजतिनवानुयाजान्" "He offers nine प्रयाजs and nine अनुयाजs."

Further "वायव्यंश्वेतमालभेतभूतिकामः" (Âp. Ś. xix. 163) "Let one who is desirous of prosperity, offer a white animal consecrated to वायु"

In this connection, it is said "हिरण्यगर्भःसमवर्तताग्रे" ऋ० वे० १०।१२१।१. "हिरण्यगर्भ existed in the beginning"; Ghee is sprinkled. In the अवभृथ (sacrificial bath) it it said "अप्सुत्तूर्णां प्रास्याघारमाघारयति" "Having tasted ghee, he sprinkles ghee on men in water."

The question is, whether the इतिकर्त्तव्यता is transferred from the model sacrifice or not. If not transferred, are these above mentioned acts separate acts? If transferred, are they गुणविधिs? The reply of the objector is that they are not transferred. The reason is that the terms 'यजति', 'आघारयति' show different acts; the इतिकर्त्तव्यता of the modelsacrifice is not transferred because it is close to the principal.

प्रकृतिवत्तस्य चानुपरोधः ॥ १० । ३ । २ ॥

प्रकृतिवत् like the model sacrifice ; तस्य its ; च and ; अनुपरोधः no obstruction.

2. And like the model sacrifice, there will be no obstruction of it.

The objector says in support of his view that in the model sacrifice there will be a regular and continuous procedure and all these terms indicate different acts.

चोदनाप्रभुत्वाच्च ॥ १० । ३ । ३ ॥

चोदनाप्रभुत्वात् by reason of the power of the command ; च and.

3. And by reason of the power of the command.

The objectors says that these verbs have a force of a command; so they show different acts separately performed with their auxiliaries.

प्रधानं त्वङ्गसंयुक्तं तथाभूतमपूर्वं स्यात्तस्य विध्युपलक्षणात्सर्वो हि पूर्ववान्विधिरविशेषात्प्रवर्तितः ॥ १० । ३ । ४ ॥

प्रधानं the principal ; तु on the other hand ; अंगसंयुक्तं connected with the parts ; तथाभूतम् in the object ; अपूर्वं invisible effect ; स्यात् is ; तस्य its; विध्युपलक्षणात् by reason of its transfer to the modified sacrifice ; सर्वः every one ; पूर्ववान् having a precedent ; विधिः model ; अविशेषात् by reason of its being not special ; प्रवर्तितः applies.

4. The principal consists of its subsidiary acts; in this state, it produces an invisible efftct: by reason of its transfer to the modified sacrifice, every one of it has a model, because it applies without any distinction.

The author says that you are mistaken in your view ; the principal act with all its details produces an invisible effect which is विध्यंत as explained in the foregoing chapter (see chapter vii Pada iv, Sûtra 10,

at p. 451). It is transferred to the modified sacrifice; all the details which find their place in the model sacrifice, are therefore, transferred under a चोदक text without any reservation.

न चाङ्गविधिरनङ्गे स्यात् ॥ १० । ३ । ५ ॥

न not ; च and ; अंगविधिः supplimentary command pertaining to the parts ; अनंगे in a sacrifice which has no part ; स्यात् is.

5. And there can not be any अंगविधि in a sacrifice which has no parts,

The author says that they are subordinate and are गुणविधिs ; just as drawing is possible on a canvas, so the गुणविधि is possible in a sacrifice which has subsidiary acts.

कर्मणश्चैकशब्द्यात्सन्निधाने विधेराख्यासंयोगो गुणेन तद्विकारः स्याच्छब्दस्य विधिगामित्वाद्गुणस्य चोपदेश्यत्वात् ॥ १० । ३ । ६ ॥

कर्मणः of the act ; च and ; एकशब्द्यात् by reason of one word ; सन्निधाने in proximity ; विधेः of the principal command ; आख्या name ; संयोगः with the connection ; गुणेन with the subordinate act; तद्विकारः its modification ; स्यात् is ; शब्दस्य of the word ; विधिगामित्वात् by reason of the application to the विधि ; गुणस्य of the subordinate act ; उपदेश्यत्वात् by reason of being ordained.

6. And the act (consisting of the principal and subordinate) by reason of one word ; being close to the principal विधि, the गुणविधि is connected with it under a name ; by this subordination, there is a modification because the word applies to the विधि and the subordinate acts are ordained.

The anthor says that when an act is mentioned, it means both the principal act and its details of which it consists. In this way the subordinate acts are included in the principal act ; so they are गुणविधिs. The प्रयाज is a subordinate act ; the number and the मंत्रs that are

pronounced there, vary in each sacrifice. So the command relates to the प्रयाज &c, and the subordinate acts are thereby laid down. In this view these different details are only गुणविधिs.

अकार्यत्वाच्च नाम्नः ॥ १० । ३ । ७ ॥

अकार्यत्वात् by reason of being for no purpose ; च and ; नाम्नः of the word.

7. And by reason of the word being for no purpose.

The author says that the word is connected with the meaning ; if it were not so, the whole would be of no purpose. So the details are subordidate parts.

तुल्याच प्रभुता गुणे ॥ १० । ३ । ८ ॥

तुल्या equal ; च and ; प्रभुता capable of conveying ; गुणे in a subordinate act.

8. And they are equally capable of conveying the subordinate (act).

The objector said in sûtra 3 that verbs show the sacrificial act ; the author says that the words have the power to convey the principal act with its details ; it can equally convey the subordinate acts. One who can eat stones, can easily eat the cakes prepared from मुद्ग. (kidney bean). The author, therefore, concludes that the प्रयाज &c. are subordinate acts.

सर्वमेवंप्रधानमिति चेत ॥ १० । ३ । ९ ॥

सर्वम् all , एवं certainly ; प्रधानम् principle ; इतिचेत् if you say.

9. If you say "all are principal".

The objector says that on account of the use of the verbs, they are all equally principal acts.

तथाभूतेनसंयोगाद्यथार्थविधयः स्युः ॥ १० । ३ । १० ॥

तथाभूतेन with that state ; संयेागात् by reason of connection , यथार्थविधयः the विधि in their proper sense ; स्युः are.

10. By reason of the connection with that state, the विधिs will be in the proper sense of the term.

The author says in reply that from the verb the principal with the subordinate acts will be inferred. What is naturally a subordinate act will remain so and can not become a principal act by the force of the verb. By reason of this relationship of the principal with the subordinate acts, the verbs will convey the exact sense and will not disturb the mutual relationship. What is principal, will remain principal and what is subordinate will remain subordinate.

विधित्वं चाविशिष्ट मेवं प्राकृतानां वैकृतैः कर्मणायेा-
गात्तस्मात्सर्वं प्रधानार्थम् ॥ १० । ३ । ११ ॥

विधित्वं the nature of injunction ; च and ; अविशिष्टम् not different ; एवं certainly ; प्राकृतानां of the model sacrifices ; वैकृतैः with the modified sacrifices ; कर्मणायेागात् by reason of the connection of the act ; तस्मात् therefore ; सर्वं all ; प्रधानार्थम् for the object of the principal.

11. And there is no difference of the injunction of the model sacrifice by reason of the connection of the act with the modified sacrifice ; therefore all is for the principal.

The author says that there is no difference with the nature of the विधि. What is विधि in the model sacrifice, is an अर्थवाद in the modified sacrifice. As for instance in the model sacrifice

"अग्निंस्विष्टकृतंयजतियज्ञस्य प्रतिष्ठित्यै" (ŚB. II. 2. 3. 24). "He sacrifices to the स्विष्टकृत् अग्नि for the permanence of the sacrifice." It is a विधि but is an अर्थवाद in the modified sacrifice "अग्निंस्विष्टकृतंयजतियज्ञमेवप्रतिष्ठापयति" "He sacrifices to स्विष्टकृत् अग्नि and makes the sacrifice permanent."

In the model sacrifice "चक्षुषीवाएतेयज्ञस्ययदाज्यभागौ" "They are the eyes of the sacrifice, they-the offering of ghee."

In the modified sacrifice, "आज्यभागौयजतिचक्षुषीएवनांतरा" "He offers clarified butter, they are the eyes and no other."

All these are for the principal act ; hence they are subordinate acts.

समत्वाच्च तदुत्पत्तेः संस्कारैरधिकारः स्यात् ॥१०।३।१२॥

समत्वात् by reason of equality ; च and ; तदुत्पत्तेः of their origin ; संस्कारैः with the rites ; अधिकारः procedure, right ; स्यात् is.

12. And by reason of the equality of their origin with the rites, the procedure is (regulated).

The author says that all can not be principal acts ; in the model sacrifice, the प्रयाज is performed in the beginning, then the principal act commences and in the end the अनुयाज is performed. So in the modified sacrifice the same order is preserved.

" प्रजापतिर्यज्ञमसृजत स आज्यं पुरस्तादसृजत पशुं मध्यतः पृषदाज्यं पश्चात्"
"The Lord of the universe created sacrifice ; he created clarified butter first, animals in the middle, and the mixture of ghee in the end."

So we see the प्रयाज and अनुयाज are for the principal act and are, therefore, not principal.

Adhikaraṇa ii. sûtras 13-17. dealing with the subject that in an animal sacrifice in honour of वायु, the latter part of the mantra हिरण्यगर्भ &c. u ed in sprinkling ghee, is subordinate.

हिरण्यगर्भः पूर्वस्य मन्त्रलिङ्गात् ॥ १० । ३ । १३ ॥

हिरण्यगर्भः, हिरण्यगर्भ ; पूर्वस्य of the first part ; मंत्रलिङ्गात् by the sign of the मंत्र.

13. हिरण्यगर्भ of the first part, by the sign of the मंत्र.

There is a sacrifice in honour of वायु "वायव्यंश्वेतमालभेतभूतिकामः" "Let one desirous of prosperity, sacrifice white animal consecrated to वायु."

There it is said, "हिरण्यगर्भःसमवर्तताग्रे भूतस्यजातः पतिरेक आसीत्। सदाधार पृथ्वींद्यामुतेमां कस्मैदेवाय हविषाविधेमः" ऋ० वे० १०।१२१।१. "हिरण्यगर्भ (golden child) existed in the beginning; as soon born, he became lord of the creation: he supported this earth and the heaven: whom should we make our offering."?

Clarified butter should be sprinkled with this मंत्र. The question is, which portion is to be used as the आधार? The reply of the objector is that the first part is to be used as the गुणविधि, because in the model sacrifice the god is प्रजापति and here हिरण्यगर्भ is also synonymous with प्रजापति. This is an indicative mark in support of the objector's view.

प्रकृत्यनुपरोधाच्च ॥ १० । ३ । १४ ॥

प्रकृत्यनुपरोधात् by reason of no obstruction of the model sacrifice; च and.

14. And by reason of no obstruction of the model sacrifice.

The objector says in support of his view that in this way the model sacrifice is complied with, if you use the latter part of the mantra; "उद्बोध्वर" &c, the mantra used in the model sacrifice will be suspended.

उत्तरस्य वा मन्त्रार्थित्वात् ॥ १० । ३ । १५ ॥

उत्तरस्य of the latter part; वा on the other hand; मंत्रार्थित्वात् by reason of the मंत्र being for the purpose.

15. On the other hand, the latter part by reason of the मंत्र being for the purpose.

The author says that the first part of the मंत्र is of no purpose; it is not गुणविधि. The ऋक् verse commencing with हिरण्यगर्भ is pronounced while sprinkling ghee. Now it is to be seen which portion of it is for the purpose. The latter portion is "कस्मैदेवायहविषाविधेम"; it is एकस्मैदेवाय; this is appropriate. Further the god is इंद्र; and क is

synonymous with इंद्र ; so in this view also, the latter portion is appropriate and proper.

विध्यतिदेशात्तच्छ्रुतौ विकारः स्याद्गुणानामुपदेश्यत्वात् ॥ १० । ३ । १६ ॥

विध्यतिदेशात् by reason of the transfer of injunction ; तच्छ्रुतौ in that which is laid down ; विकारः modification ; स्यात् is ; गुणानाम् of the subordinate acts ; उपदेश्यत्वात् by reason of being laid down.

16. By reason of the transfer of the injunction, there is a modification in that which is laid down ; because the subordinate acts have been laid down.

The author says that in the model sacrifice, there is the mantra for आघार " ऊर्ध्वोऽध्वरो दिविस्पृशमह्रुतो यज्ञो यज्ञपतेरिन्द्रावान्त्स्वाहा बृहद्भाः तै० सं० १।१।१२।१. "Swâhâ to the master's sacrifice which is an extensive sacrifice touching the heaven, devoid of slaughter, not crooked, and performed in honour of Indra. It has great splendour."

Here we have हिरण्यगर्भ &c, to be used as मंत्र in sprinkling ghee. Now take the illustration, "this is curd, ghee, vegetable and rice ; feed देवदत्त with these". "Feed यज्ञदत्त with oil like देवदत्त." Here we see the substance 'oil' sets aside ghee and other things remain intact ; so also in the present case the latter part of the ऋक् in हिरण्यगर्भ will be of use and sets aside the ऊर्ध्वोऽध्वर" used in the model sacrifice, क being synonymous with इंद्र.

पूर्वस्मिंश्चामन्त्रत्वदर्शनात् ॥ १० । ३ । १७ ॥

पूर्वस्मिन् in the first part ; च and ; अमंत्रत्वदर्शनात् by seeing the absence of मंत्र.

17. And by seeing the absence of mantra in the first part.

The author says that the first part of आघार in the model sacrifice is done silently without uttering the मंत्र and second part is the one in which there is the final word स्वाहा and that is the one which is set

aside by the हिरण्यगर्भमंत्र. From this argument, it appears that the latter part is गुणविधि.

Adhikaraṇa iii. sûtras 18-22. dealing with the subject that in चातुर्मास्ययाग in soma ceremony, the placing and tying are the subordinate acts of the model sacrifice.

संस्कारे तु क्रियान्तरं तस्य विधायकत्वात् ॥१०।३।१८॥

संस्कारे in the purificatory rite ; तु on the other hand ; क्रियान्तरं separate action ; तस्य its ; विधायकत्वात् by reason of its being commanded.

18. On the other hand, in the purificatory rites, there is a separate action by reason of its being commanded,

There are soma ceremonies in connection with चातुर्मास्ययाग ; there is a text in connection with it उत्करेवाजिनमासादयंति परिधौपशुं नियुंजंत" "They place whey on the heap of mud dug out from the altar and tie an animal to the fence stick."

The question is, whether placing of whey and tying of the animal are separate acts or are subordinate acts. That question resolves itself into whether these acts are for producing some invisible effect or for some visible effect. If the former, they are separate independent acts or if the latter, they are subordinate acts. The reply of the objector is that they are separate acts. The reason is that the placing of whey on the heap of the mud dug from the pit prepared for the altar is impossible by reason of its being high and being pointed at the top ; the परिधि being thin and lying straight is not fit for tying an animal. So these acts are performed out of charitable object.

प्रकृत्यनुपरोधाच्च ॥ १० । ३ । १९ ॥

प्रकृत्यनुपरोधात् by reason of the model sacrifice being not obstructed ; च and,

19. And by reason of the model sacrifice being not obstructed,

The objector says that in this way the model sacrifice will be complied with ; the offering is placed on the altar and the animal is tied to the यूप. So they are separate acts.

विधेस्तु तत्र भावात्सन्देहे यस्य शब्दस्तदर्थः स्यात ॥ १० । ३ । २० ॥

विधेः of the command ; तु on the other hand ; तत्रभावात् being there ; संदेहे on doubt ; यस्य whose ; शब्दः word ; तदर्थः its meaning ; स्यात् is.

20. On the other hand, the command being there by transfer, on doubt the word conveys the meaning in which it is used.

The author expresses his own view and says the placing of whey and tying of the animal are not separate acts ; they are subordinate acts. These acts are transferred to the modified sacrifice under a चोदक text and we see their objects; they should be performed for the objects for which they are performed, because the words convey the sense. Hence they are गुण विधिs.

संस्कारसामर्थ्याद्गुणसंयोगाच्च ॥ १० । ३ । २१ ॥

संस्कारसामर्थ्यात् by reason of the power of the ceremony ; गुणसंयोगात by reason of the connection with the quality ; च and.

21. By reason by the power of the ceremony and by reason of the connection with the quality.

The author says in reply that you allege that the placing of whey and tying of the animal are not possible by reason of the pointed nature of the heap of the mud at the end and the thinness of the stick ; but the end of the heap can be made wide and the stick can be enlarged. So they are not separate acts.

विप्रतिषेधात्क्रियाप्रकरणे स्यात् ॥ १० । ३ । २२ ॥

विप्रतिषेधात by reason of the prohibition ; क्रियाप्रकरणे in the context of the procedure ; स्यात् is.

22. And by reason of the prohibition in the context of the procedure.

ing of whey is out of charitable purpose, so here also; but there is prohibition by reason of the impossibility in producing visible effect in connection with सौत्रामणि; there the placing of whey is for an invisible object but here it is for a visible object. The conclusion is that these acts are गुणविधिs.

Adhikaraṇa iv. sûtras 23-29. dealing with the subject that in अग्निचयन both the offerings of the model and the modified sacrifices should be performed.

षड्भिर्दीक्षयतीति तासां मन्त्रविकारः श्रुतिसंयोगात् ॥ १० । ३ । २३ ॥

षड्भिः with six; दीक्षयति he initiates; इति participle used to complete a sentence, तासाम् their; मंत्रविकारः the modification of a मंत्र; श्रुतिसंयोगात् by reason of the connection with the text.

23. In the text "he initiates with six", the mantras are modified by reason of the connection with the text.

There is अग्निचयन, "यएवंविद्वानग्निं चिनुते" "One knowing this, establishes fire".

There are दीक्षाहुतिs both in the model and in the modified sacrifices. The आहुतिs in the model sacrifice are "आकूतिमग्निं प्रयुजं स्वाहा मनोमेधामग्निं प्रयुजं स्वाहा, चित्तं विज्ञातमग्निं प्रयुजं स्वाहा, वाचोविधृतिमग्निं प्रयुजं स्वाहा, प्रजापतयेमनवे स्वाहा, अग्नयेवैश्वानराय स्वाहा, विश्वैदेवस्य नेतुर्मर्तो वृणीत सख्यम् । विश्वेराय इषुध्यसिद्युम्नं वृणीतपुष्यसे स्वाहा" तै० सं० ४।१।९।१. "Swâhâ (welcome) to Agni who stimulates us for an undertaking; swâhâ (welcome) to Agni who stimulates our mind and intellect; welcome to Agni who stimulates our brain which is a means of knowledge; welcome to Agni who stimulates our retentive tongue; welcome to Manu, the progenitor; welcome to Agni who is favourable to all; welcome to thee who art divine supporter of the universe and whose patronage is wished for by man, and who art a master of wealth and from whom wealth is sought for performing a sacrifice."

ताविश्वशंभुवो द्यावापृथिवी उर्वन्तरिक्षं बृहस्पतिर्नो हविषा वृधातु स्वाहा, विश्वे देवस्य नेतुर्मर्तो वृणीत सख्यं विश्वे राय इषुध्यसि द्युम्नं वृणीत पुष्यसे स्वाहा" तै० सं० १।२।२।१.
"welcome to Agni who stimulates us for an undertaking ; welcome to Agni who is my mind and intellect ; welcome to Agni who is my vow and penance ; welcome to Agni who is my tongue and supporter; let the devine copious, corn-producing water, heaven and earth, the vast sky and the lord of the universe increase with our offering and welcome to them ; welcome to him who is the divine supporter of the universe and whose patronage is wished for by man and who is a master of wealth and from whom wealth is sought for performing a sacrifice."

Having mentioned the आहुतिs, it is said "षड्भिर्दीक्षयति" तै० सं० ५।१।९।१. He initiates with six.

The question is, whether the आहुतिs of the model sacrifice are suspended or both should be joined together. The reply of the objector is that the आहुतिs of the modified sacrifice will be performed, thereby suspending the आहुतिs of the model sacrifice; the reason is that there is an express word 'six' used in the text ; it means the आहुतिs of the modified sacrifice thus suspending the आहुतिs of the model sacrifice.

अभ्यासात्तु प्रधानस्य ॥ १० । ३ । २४ ॥

अभ्यासात् by reason of the repetition ; प्रधानस्य of the principal.

24. On the other hand, by reason of the repetition of the principal.

The author says that when there is no possiblity of joining the practice of the model sacrifice with the modified sacrifice, there is no समुच्चय or aggregate, but where such a thing is possible, the doctrine of समुच्चय or tacking applies; in this view, the principal will be repeated. There is a text "द्वादशजुहोति" "He offers twelve." Adding the practice of the model sacrifice with that of the modified sacrifice is called समुच्चय (aggregate or tacking).

The tacking of the practice of the model sacrifice with the modified sacrifice is here possible.

आवृत्त्या मन्त्रकर्म स्यात् ॥ १० । ३ । २५ ॥

आवृत्त्या by repetition ; मंत्रकर्म the act of uttering the मंत्र ; स्यात् is.

25. By repetition, the act of uttering the मंत्र is done.

The objector says that there is an express text of enjoining the repetition of the मंत्रs for the modified sacrifice ; if the repetition is to be made, the same मंत्रs of the modified sacrifice will be repeated twice over.

अपिवा प्रतिमन्त्रत्वात्प्राकृतानामहानिः स्यादन्यायश्च कृतेऽभ्यासः ॥ १० । ३ । २६ ॥

अपि वा on the other hand ; प्रतिमंत्रत्वात् by reason of each मंत्र ; प्राकृतानाम् of the model sacrifice ; अहानिः no suspension ; स्यात् is ; अन्यायः improper ; च and ; कृते on once pronouncing ; अभ्यास repetition.

26. On the other hand, by reason of each मंत्र, there is no suspension of the मन्त्रs of the model sacrifice ; on once pronouncing the mantra of the modified sacrifice, the repetition of the same is improper.

The author says that you accept that there are 12 आहुतिs and you admit the repetition of the मन्त्रs of the modified sacrifice. In this view also, there is no suspension of the मन्त्रs of the model sacrifice ; because there are मन्त्रs of the model sacrifice ready at hand and the repetition of the same मन्त्रs of the modified sacrifice over again is improper. So there will be समुच्चय (tacking). You can very easily make up the aggregate by adding up the आहुतिs of both the model and modified sacrifices instead of repeating the आहुतिs of the modified sacrifice twice over which is improper.

पौर्वापर्यञ्चाभ्यासे नोपपद्यते नैमित्तिकत्वात् ॥१०।३।२७॥

पौर्वापर्यं priority and posteriority ; च and ; अभ्यासे in a repetition ; न उपपद्यते does not arise ; नैमित्तिकत्वात् by reason of their being correlative.

27. And the priority and posteriority do not arise in the case of repetition by reason of their being correlative.

The author gives a further reason in supportt of समुच्चय. He says "षट्पूर्वान्जुहोति, षडुत्तरान्जुहोति" 'He offers the former six, he offers the latter six."

The word पूर्व and उत्तर are correlative terms; if there were the repetition of the मन्त्रs of the modified sacrifice only, these terms would not have been used; but their use, only in the case of समुच्चय where the six आहुतिs of the model sacrifice are added up with the six आहुतिs of the modified sacrifice, has significance.

तत्प्रथक्त्वं च दर्शयति ॥ १० । ३ । २८ ॥

तत्प्रथक्त्वं their separation; च and; दर्शयति indicates.

28. And their separation shows.

There is a text "उभयीर्जुहोति आग्निकीश्चाध्वरिकी:" "He makes both offerings pertaining to fire and sacrifice."

The author argues from this लिंग that there could not be a division of two sets of the आहुतिs i. e. the आग्निकी (of the modified sacrifice) and आध्वरिकी. (of the model sacrifice), if there had not been an addition of two sorts of आहुतिs. This fact also supports the doctrine of समुच्चय.

न चाविशेषाद्व्यपदेशः स्यात् ॥ १० । ३ । २९ ॥

न not; च and; अविशेषात् by reason of there being nothing special; व्यपदेशः the denomination; स्यात् is.

29. And there can be no denomination, by reason of there being nothing special.

The author says that there is a text "अध्वरस्य पूर्वमथाग्नेरुपाग्निहोतत्कर्म यदग्निकर्म" "The first is the offering of the sacrifice, then subsequently that of the fire, that is the latter ceremony pertaining to fire."

The first आध्वरिकी and then आग्निकी are the divisions of the आहुतिs; this denomination also supports the doctrine of समुच्चय. Had there been no difference in these आहुतिs, there would have been no such denomination.

Adhikaraṇa v. sûtras 30.33 dealing with the subject that in the re-establishment of fire, the fee of establishment of fire is omitted.

अग्न्याधेयस्य नैमित्तिके गुणविकारे दक्षिणादानमधिकं स्याद्वाक्यसंयोगात् ॥ १० । ३ । ३० ॥

अग्न्याधेयस्य of the establishment of fire ; नैमित्तिके on being the cause ; गुणविकारे on the modification of the subordinate act ; दक्षिणादानम् payment of fee ; अधिकं in addition ; स्यात् is ; वाक्यसंयोगात् by reason of the connection with the sentence.

30. On the establishment of fire being the cause and on the modification of the subordinate act, the payment of fee will be in addition by reason of the connection with the sentence.

There is पुनराधान (re-establishment of fire on some cause) ; "भाग्ययशः श्रीकामानां पुनरादधीत । योऽग्नीनाधायभाग्यज्यानिंपुत्रज्यानिं वा जीयेत सपुनरादधीत" "Those who are desirous of fortune, fame and wealth shall re-establish fire; one who after establishing fire, lives old with fortune and son, shall re-establish fire."

In this connection it is said, "पुनरुत्स्यूतं वासोदक्षिणापुनरुत्सृष्टोऽनुड्वान्" "The cloth sewn again and a bullock dedicated again are the fees."

In connection with अग्न्याधान (establishment of fire) the fee mentioned is, "एकादेयाषड्देयाद्वादशदेयाश्चतुर्विंशतिर्देयाः शतंदेयं सहस्रदेयमपरिमितंदेयं" "One should be given, six should be given, twelve should be given, twenty four should be given, hundred should be given, thousand should be given, an unlimited should be given."

Now the question is, whether in पुनराधान the fee of the अग्न्याधान is suspended or is it paid in addition to the fee of पुनराधान? The reply of the objector is that in view of the principle laid down in the preceding adhikaraṇa, there is समुच्चय ; the fee will be in addition to the fee of the पुनराधान because the अग्न्याधान is the cause of it and there is a text "उभयीर्ददाति अग्न्याधेयिकीश्चापुनराधेयकीश्च" "He gives both namely the fees pertaining to establishment and re-establishment of fire." There is, therefore, समुच्चय of the fee of the model sacrifice and that of the modified sacrifice.

शिष्टत्वाच्चेतरासां यथास्थानम् ॥ १० । ३ । ३१ ।

शिष्टत्वात् by reason of the text ; च and इतरासां of the others ; यथास्थानम् in the order.

31. And by reason of the text, there will be an aggregate of the other in order.

विकारस्त्वप्रकरणे हि काम्यानि ॥ १० । ३ । ३२ ॥

विकारः suspension ; तु on the other hand ; अप्रकरणे in no context ; हि because ; काम्यानि desire-accomplishing.

32. On the other hand, there is suspension ; there it is not in the context, because they are desire-accomplishing.

The author says that there is no समुच्चय ; but the principle of बाध applies and the fee of the model sacrifice will be suspended ; it has no bearing on the context of the modified sacrifice which is for a certain cause. What he means to say is that पुनराधान is performed for a certain cause and अग्न्याधान is its model ; the fee of the model sacrifice is out of the context of the modified sacrifice, so there is no समुच्चय but बाध. As to the text of the payment of the fee "उभयीर्दक्षिणादाति &c" ("He pays both kinds of fees.") it means that the fee of the अग्न्याधान is to be paid in अग्न्याधान and that of पुनराधान is to be paid in पुनराधान. So the fee of the model sacrifice is suspended.

शङ्कते च निवृत्तेरुभयत्वंहिश्रूयते ॥ १० । ३ । ३३ ॥

शंकते inferred ; च and ; निवृत्तेः on suspension ; उभयत्वं both ; हि because ; श्रूयते is mentioned.

33. And the suspension is inferred because both are mentioned.

The author says that the fee of the model sacrifice is suspended, because there is a text; "यद्वैकृतीर्ददातिदक्षिणा उभयोऽपितेनदक्षिणा प्रत्ताभवंति । ननुउभयोऽपिप्रदीयंते यतउभयोपि प्रत्ताभवंति" "When the fee of the modified sacrifice is paid both fees are thereby paid ; both fees are certainly paid since both fees have been paid"

This लिङ्ग also shows that the fee of the अग्न्याधान should be paid in अग्न्याधान and that of पुनराधान in पुनराधान. So the fee of अग्न्याधान will be suspended in पुनराधान.

Adhikaraṇa vi. dealing with the subject that in आग्रयण, the अन्वाहार्य fee is suspended by cloth and calf.

वासो वत्सञ्च सामान्यात् ॥ १० । ३ । ३४ ॥

वासः cloth ; वत्सः calf ; च and ; सामान्यात् by reason of being common.

34. And cloth and calf, by reason of being common.

There is an आग्रयण sacrifice ; in this connection it is laid down "हुताद्यायजमानस्यापराभवायनवानामैंद्राग्न्य पुराणानामाग्नेयः सौम्यः श्यामाकोवैश्वदेवः पयसिचरुः द्यावापृथिवीय एककपालः" "For the first offering with a view to have the sacrificer victorious, of the new ones to Indra and Agni and of old ones to Agni, grass to Soma, boiled rice to विश्वेदेवाs and a cake baked on one pan to Heaven and Earth."

About the fee it is said "वासोदक्षिणावत्सः प्रथमजोदक्षिणा" "cloth is the fee, the first born calf is the fee."

In the model sacrifice, the fee is अन्वाहार्य which is defined as follows.

यच्छ्राद्धं कर्म्मणामादौ याचांते दक्षिणाभवेत् ।। आमावास्य द्वितीयं स्यादन्वाहार्यं विदुर्बुधाः ॥ "The learned men say that the fees that are given at the funeral ceremony in the beginning and at the end, secondly that which are given on the new moon day are called अन्वाहार्य."

The question is, whether the fee consisting of cloth and calf should be paid in addition to the अन्वाहार्य fee (which is paid at the end of any monthly ceremony or death anniversary). The reply of our author is that the fee paid in the form of cloth or calf suspends the payment of the अन्वाहार्य fee ; the reason is that each has its fee prescribed. It is common ; there is nothing special to show that there should be समुच्चय.

Adhikaraṇa vii dealing with the subject that in आग्रयण, the procedure of अन्वाहार्य fee applies to cloth and calf.

अर्थापत्तेस्तद्धर्मा: स्यान्निमित्ताख्याभिसंयोगात् ॥ १० । ३ । ३५ ॥

अर्थापत्तेः by reason of serving the purpose ; तद्धर्मा partaking its quality ; स्यात् is ; निमित्ताख्याभिसंयोगात् by reason of the connection with the name of the cause.

35. By reason of serving the purpose, they partake of its quality, because they are connected with the name of the cause.

In connection with आग्रयण, the question is whether the gift of cloth and calf partakes of the nature of अन्वाहार्य fee or not. The reply of our author is, that it takes the place of अन्वाहार्य fee, so the procedure of अन्वाहार्य applies to it. The word दक्षिणा is applicable to it which is made to secure the services.

Adhikaraṇa viii. dealing with the subject that in आग्रयण, in the case of calf there is no cooking.

दाने पाकोऽर्थलक्षणः ॥ १० । ३ । ३६ ॥

दाने in the gift ; पाकः cooking ; अर्थलक्षणः mark of the object.

36. In the gift, the cooking which is the mark of the gift.

This is the case of suspension. The question is, whether cooking is to be performed in the case of the c alf, the object of gift. The reply of our author is that it will be suspended; the reason is that the gift is to secure the services but not to feed the priest. So the cooking is not transferred from the model sacrifice. Further the calf, but not its flesh, is mentioned as an object of gift.

Adhikaraṇa ix dealing with the subject that in आग्रयण, in the case of cloth, there is no cooking.

पाकस्य चान्नकारित्वात् ॥ १० । ३ । ३७ ॥

पाकस्य of cooking ; च and ; अन्नकारित्वात् by reason of the food.

37. And of the cooking by reason of the food.

Now the question is whether the cooking should be performed on the cloth the object of gift. The reply of our author is that it should not be performed, because no use is served by cooking the cloth, which is not a food.

Adhikaraṇa x dealing with the subject tkat in the आग्रयण in the case of cloth and calf there is no sprinkling of ghee.

तथाभिघारणस्य ॥ १० । ३ । ३८ ॥

तथा similarly ; अभिघारणस्य of the sprinkling of ghee.

38. And similarly of the sprinkling of ghee.

This is the third case of suspension. The question is whether अभिघारण is to be performed on the cloth and calf; it is done on the cooked rice with a view to give relish. Here in the case of the calf and cloth, no relish is necessary to secure the services of the priest; so it need not be performed.

Adhikaraṇa xi. sûtras 39-44 dealing with the subject that in a ज्योतिष्टोम, the fee of 1200 is of the cows only.

द्रव्यविधिसन्निधौ सङ्ख्या तेषां गुणत्वात्स्यात् ॥ १० । ३ । ३९ ॥

द्रव्यविधिसन्निधौ in proximity with the injunction relating to the substance; संख्या number; तेषां their; गुणत्वात् by reason of the subordinate nature; स्यात् is.

39. In proximity with the injunction relating to the substance, the number thereof is by reason of the subordinate nature.

There is a ज्योतिष्टोम sacrifice, "ज्योतिष्टोमेन स्वर्गकामोयजेत" "Let one who is desirous of heaven, perform ज्योतिष्टोम."

It is said in that connection "गौश्चाश्वश्चाश्वतरश्च गर्दभश्च अजाश्चावयश्च व्रीहयश्च यवाश्चतिलाश्च माषाश्च तस्यद्वादशशतं दक्षिणा" "His fee of twelve hundred consists of cows, horses, mules, asses, goats, sheep, rice, barley, *sesamum* and beans."

Now the question is, what does '1200' qualify? Does it qualify each substance or does it qualify the whole set of substances mentioned above or does it qualify any particular substance.?

The reply according to the 1st पूर्वपक्ष is, that '1200' qualifies each substance mentioned in the text. The reason is that, being in contact with the substance the number is a quality and therefore qualifies each substance separately.

समत्वात्तु गुणानामेकस्य श्रुतिसंयोगात् ॥ १० । ३ । ४० ॥

समत्वात् by reason of equality; गुणानाम् of the subordinate acts; एकस्य of one; श्रुतिसंयोगात् by reason of the connection with the text.

40. On the other hand, by reason of the equality of the subordinate acts, it applies to one because of the mention in the text.

The second objector says that if the number applies to each separately, it is vague. It applies to one only, because in the text the singular number is used and all the subordinate acts are equally connected with the number. So the number applies to only one substance enumerated in the text.

यस्य वा सन्निधाने स्याद्वाक्यतोह्यभिसम्वन्धः ॥ १० । ३ । ४१ ॥

यस्य whose ; वा on the other hand ; सन्निधाने in proximity ; स्यात् is ; वाक्यतः syntactically ; हि because ; अभिसम्बधः connection.

41. On the other hand, it will apply to that which is near because it is syntactically connected.

The third objector says that it is accepted that the number applies to one substance only but I do not accept that it applies according to one's own choice. It applies to one which is very close to it in the sentence. The word 'माष' is close to it ; so the number applies to it.

असंयुक्तास्तु तुल्यवदितराभिर्विधीयन्ते तस्मात्सर्वाधिकारः स्यात् ॥ १० । ३ । ४२ ॥

असंयुक्ताः being unconnected ; तु on the other hand ; तुल्यवत् like equal ; इतराभिः with the others ; विधीयन्ते are laid down ; तस्मात् therefore ; सर्वाधिकारः application to all ; स्यात् is.

42. On the other hand, being unconnected, like equal it is connected with others ; therefore it applies to all collectively.

The fourth objector steps in and says that if you qualify the माष with the adjective 1200, it is unconnected ; but the whole set of substances is mentioned equally, so the number applies to all of them collectively. The number 1200, therefore, applies to all the substances taken together in one collection.

असंयोगाद्विधिश्रुतावेकजाताधिकारः स्याच्छ्रुत्याकोपात्क्रतोः ॥ १० । ३ । ४३ ॥

असंयोगात् by reason of want of connection ; विधिश्रुतौ in scriptural injunction ; एकजाताधिकारः application to one class ; स्यात् is ; श्रुत्याकोपात् to avoid contradiction with the scriptural text ; क्रतोः of the sacrifice.

43. By reason of want of connection in the scriptural injunction, it applies to one class only and to avoid contradiction with the scriptural text, it applies to the sacrifice.

The Sûtra contains the view of our author ; he says that in the text the word 'तस्य' is used in the singular number; so the number can not apply to all the substances collectively ; it can therefore apply to one class only. In order to avoid the contradiction that would arise, the word 'तस्य' applies to the sacrifice. The passage therefore means that the fee of the sacrifice is 1200.

शब्दार्थश्चापि लोकवत् ॥ १० । ३ । ४४ ॥

शब्दार्थः signification of the word ; च and ; अपि also ; लोकवत् like the word in common language.

44. And the signification of the word is like the word in common language.

The author gives a reason in support of his view. He says that in common parlance also the number denotes one kind of substance. Give him hundred ; it means a hundred of one class ; otherwise there will be a confusion. So according to our author the term 1200 governs one class of substance.

Adhikaraṇa xii sûtras 45.49 dealing with the subject that by the text "तस्यद्वादशशतंदक्षिणा" it means the number of cows.

सापशूनामुत्पत्तितो विभागात् ॥ १० । ३ । ४५ ॥

सा that ; पशूनाम् of the animals ; उत्पत्तितः by virtue of the significant power ; विभागात् by reason of the division.

45. That applies to animals by reason of the division by virtue of the significant power.

The author having established in the preceding अधिकरण that the

number applies to one of the substances of a class mentioned in the text, raises another question whether it applies to the animals or to the grains. He says that the number can apply to the animal because to the grain the word denoting number can not apply, but on the contrary, the term denoting quantity or measure applies. The terms denoting the measure of capacity are आढक, द्रोण, कुडव, खारी. Further the service can not be secured by the 1200 माष seeds. It is the number of the animals that can secure one's services .

अनियमोऽविशेषात् ॥ १० । ३ । ४६ ॥

अनियमः no rule ; अविशेषात् by reason of there being nothing special.

46. (On the other hand,) there is no rule by reason of there being nothing special.

The objector says that your view is accepted ; but there is nothing special to restrict the number: it may apply to any animal mentioned in the text.

भागित्वाद्वा गवां स्यात् ॥ १० । ३ । ४७ ॥

भागित्वात् by reason of great usefulness ; वा on the other hand ; गवां of the cows ; स्यात् is.

47. On the other hand, of the cows by reason of great usefulness.

The author says that of the animals the cow is most useful ; so she should be given as fee. The horse is also useful but its gift is prohibited "नकेसरिणोददाति नोभयतोदतः प्रतिगृह्णाति" "He does not give animals having mane and he does not take animals having two rows of teeth."

प्रत्ययात् ॥ १० । ३ । ४८ ॥

प्रत्ययात् by the practice.

48. By the practice.

The author gives another reason in support of his view. He says that the term 'cow' is first in the text and according to the usage, no other animal that comes after her in the text can have priority ; so she has priority in the class of animals mentioned in the text.

लिङ्गदर्शनाच्च ॥ १० । ३ । ४९ ॥

लिङ्गदर्शनात् by seeing the indicative mark ; च and

49. And by seeing the indicative mark.

The author gives another reason based on the लिङ्ग argument.

"सहस्रंदक्षिणा, सहस्रं स्तोत्रीया यावदस्यसाहस्रस्य उत्तराधरा गौर्गं विप्रतिष्ठिता तावदस्माल्लोकादसौलोकः" "इडेरंतेहव्ये काम्येचंद्रेज्योतेर दितेसरस्वति महिविश्रुति, एताते अघ्न्ये नामानिदेवेभ्यो मा सुकृतंब्रूतात्" (V.S. viii. 8. 43; Ś.B. iv. 5. 8. 10)

"One thousand is the fee. There are thousand, psalms; as long as there are upper and lower rows of cows of one thousand fixed in the class of cows, so long is the other world from this world" "O! Light, Aditi, Saraswati, great and renowned are thy names, O ! unkillable (cow), who is fit to be worshipped, to be given, to be offered, to be desired and pleasant, well of me to the gods speak."

So the number 1200, applies to cows only. In some editions the adhikaraṇas XI. and XII. have been grouped together and treated as one.

Adhikaraṇa xiii sûtras 50-52. dealing with the subject that the fee should be given after division.

तत्र दानं विभागेन प्रदानानां पृथक्त्वात् ॥१०।३।५०॥

तत्र there ; दानं gift ; विभागेन by division ; प्रदानानां of the gift ; पृथक्त्वात् by reason of separation.

50. There the gift is by division, by reason of the gift being separate.

It has been established that the fee in the ज्योतिष्टोम is 1200 cows ; the next question is, whether the cows should be given to the priest collectively or should they be divided amongst them ? The reply of our author is that they should be divided amongst the priests by the sacrificer, because the gift is separate to them.

परिक्रयाच्च लोकवत् ॥ १० । ३ । ५१ ॥

परिक्रयात् by reason of hiring ; च and ; लोकवत् just as in common life.

51. And by reason of hiring, just as in common life.

The author gives another reason in support of his view. He says that the gift is with a view to secure the services of the priests. When

a master hires a number of labourers, he pays them separately ; so here also the sacrificer must pay the priests separately.

विभागं चापि दर्शयति ॥ १० । ३ । ५२ ॥

विभागं divison ; च and; अपि also ; दर्शयति shows.

52. And the division is shown.

The author says that there are texts which show division "तुथोवेाविश्ववेदाविभजतु" (V.S. viii. 45; Ś.B. iv. 3. 4. 15) "कृष्ण जिनेनविश्रास्य दक्षिणां ददाति" "अग्नीध्रेऽग्रेददाति, अग्निमुखानेवपितृन् प्रीणाति, ब्रह्मणे ददाति प्रसुत्यै; होत्रेददाति। नेष्ट्रेददाति, हविर्धान आसीनेभ्यअध्वर्युभ्योददाति, उद्गातृभ्योददाति। अंतः सदसिआसीनेभ्यः यथाश्रद्धं प्रासर्पकेभ्योददाति" "Ominscient creator will distribute amongst you; having excited the greed with the skin of a black antelope, he gives a fee; he gives to अग्नीध्र first, he satisfies the Pitris only whose mouth is fire, he makes a gift to ब्रह्मा for progress; he makes a gift to Hotā ; he gives to नेष्टा ; he gives to the अध्वर्यु priests sitting in a हविर्धान cart; he pays a fee to the उद्गातृ priests ; he gives to the priests sitting in the middle of the assembly and moving forward, according to his power."

Adhikara p. xiv sūtras 53-55 dealing with the subject that the division of the fee depends on the समाख्या in a ज्योतिष्टोम.

समं स्यादश्रुतित्वात् ॥ १० । ३ । ५३ ॥

समं equal ; स्यात् is ; अश्रुतित्वात् by reason of its being not sanctioned by the Veda.

53. Equal by reason of its being not sanctioned by the Veda.

The next question for determination is, how should the division be effected.? The objector replies that the division must be equal, because the contrary is not heard of in the Vedas. When a substance is given to a body collectively, the division will be, of course, equal amongst them.

अपि वा कर्मवैषम्यात् ॥ १० । ३ । ५४ ॥

अपि वा on the other hand ; कर्मवैषम्यात् by reason of the inequality of the work done.

54. On the other hand, by reason of the inequality of the work done:

The second objector says no ; there can not be an equal division. There will be an unequal division by reason of the inequality of the work done by the priests. Just as labourers are paid according to the amount of the work done, so the priests are also paid here.

अतुल्याः स्युः परिक्रये विषमाख्या विधिश्रुतौ परिक्रयान्न कर्मण्युपपद्यते दर्शनाद्विशेषस्य तथाभ्युदये ॥१०।३।५५॥

अतुल्याः inequal ; स्युः are ; परिक्रये in hiring ; विषमाख्या inequality ; विधिश्रुतौ under an injunction of a text ; परिक्रयात् from hiring ; कर्मणि in action ; उपपद्यते arises ; दर्शनात् by seeing ; विशेषस्य of the special text ; तथा similarly ; अभ्युदये in future reward.

55. There is inequality in hiring ; the inequality arises under an injunction of the text but not by the inequality of the work done : because there is seen a special text in connection with future reward.

The author says that there is an inequality of distribution of the gifts not by reason of the inequality of the work done but by reason of the scriptural text which clearly permits it. In connection with the initiation in द्वादशाह it is said. "अध्वर्युर्गृहपतिं दीक्षयित्वाब्रह्माणंदीक्षयति, ततउद्गातारं ततो होतारं। ततस्तं प्रतिप्रस्थातादीक्षयित्वाअर्द्धिनोदीक्षयति। ब्रह्मणाच्छंसिनंब्रह्मणः, प्रस्तोतारमुद्गातुः, मैत्रावरुणंहोतुः । ततस्तंनेष्टादीक्षयित्वातृतीयिनोदीक्षयति । अग्नीध्रं ब्रह्मणः, प्रतिहर्तारमुद्गातुः, अच्छावाकंहोतुः। ततस्तंउन्नेता दीक्षयित्वापादिनो दीक्षयति। पोतारं ब्रह्मणः, सुब्रह्मण्यमुद्गातुः, ग्रावस्तुतंहोतुः। ततस्तमन्योदीक्षयति ब्रह्मचारी वा आचार्य्य प्रेषितः" ॥ "अध्वर्यु after initiating the master of the house, initiates ब्रह्मा, then होता, then उद्गाता, then प्रतिप्रस्थाता initiating him initiates the second group, ब्रह्मणाच्छंसी from ब्रह्मा group, प्रस्तोता from उद्गाता group, मैत्रावरुण from होता group; then नेष्टा initiating him initiates the third group, अग्नीध्र from ब्रह्मा group, प्रतिहर्त्ता from उद्गाता group, अच्छावाक from होता group ; then उन्नेता initiating him, initiates the fourth group, पोता from ब्रह्मा group, सुब्रह्मण्य from उद्गाता group, ग्रावस्तुत् from होता group: then another ब्राह्मण initiates him, either a religious student or one sent by the preceptor." (See at pp.

179 & 180). According to the above texts, the one share goes to अध्वर्यु, ब्रह्मा, उद्गाता, होता.

Half sharers are प्रतिप्रस्थाता, ब्रह्मणाच्छंसी, प्रस्तोता, मैत्रावरुण; $\frac{1}{3}$ sharers are नेष्टा, अग्नीध्र. प्रतिहर्त्ता, अच्छावाक, $\frac{1}{4}$ sharers are पोता, सुब्रह्मण्य, ग्रावस्तुत, उन्नेता.

In this view there are $1+\frac{1}{2}+\frac{1}{3}+\frac{1}{4}=\frac{12+6+4+3}{12}=\frac{25}{12}$

1. Out of 1200 cows, the share of अध्वर्यु group will be, by the rule of three,

$$\frac{25}{12} : 1 :: 1200$$

$$\frac{1200 \times 12}{25}=\frac{48 \times 25 \times 12}{25}=48 \times 12=576 \text{ cows.}$$

II. Out of 1200 cows, the share of प्रतिप्रस्थाता group will be, by the rule of three,

$$\frac{25}{12} : \frac{1}{2} :: 1200=\frac{48 \times 25 \times 6 \times 2}{2 \times 25}=48 \times 6=288 \text{ cows.}$$

III. Out of 1200 cows, the share of नेष्टा group will be, by the rule of three,

$$\frac{25}{12} : \frac{1}{3} :: 1200=\frac{48 \times 25 \times 4 \times 3}{3 \times 25}=48 \times 4=192 \text{ cows.}$$

IV. The share of the उन्नेता group out of 1200 cows will be, by the rule of three,

$$\frac{25}{12} : \frac{1}{4} :: 1200=\frac{48 \times 25 \times 4 \times 3}{25 \times 4}=48 \times 3=144 \text{ cows.}$$

The whole total comes to 1200 cows.

This is the distribution sanctioned by the text.

Adhikarana xv sūtras 56-58 dealing with the subject that in the one-day-sacrifice called by "तस्यधेनु" the fee of the whole sacrifice is suspended.

तस्य धेनुरिति गवां प्रकृतौ विभक्तचोदितत्वात्सा-
मान्यात्तद्विकारः स्याद्यथेष्टिर्गुणशब्देन ॥ १० । ३ । ५६ ॥

तस्य his ; धेनुः cow ; इति a participle indicating quotation ; गवां of cows ; प्रकृतौ in the model sacrifice ; विभक्तचोदितत्वात् by reason of separate command ; सामान्यात् by reason of being common ; तद्विकारः its modification ;

स्यात् is ; यथा just as ; इष्टि oblation ; गुणशब्देन by the word indicating the quality.

56. The text "his cow" sets aside as a rule the 'cow' in the model sacrifice by reason of the separate command, just as the इष्टि by the word indicating the quality.

There is a भू sacrifice lasting for a day "अथैषभूर्वैश्वदेवस्त्रिवृदेव सर्वस्तस्य विश्ववत्यस्तोत्रीया धेनुर्दक्षिणा" "This भू sacrifice in honour of विश्वेदेवs, the whole repeated thrice; its psalm is विश्ववती and the fee is cow."

In the foregoing अधिकरणs we have been putting interpretation on the text relating to the fee in the model sacrifice ; now the question is as to the fee in the modified sacrifice ; the question is, whether the fee mentioned in the present text suspends the fee of the cow in the text mentioned in the commentary on sûtra 39 or all the substances mentioned therein. (see at p. 675). The objector says that the fee in the text in the model sacrifice qualifies the cow, the horse &c. separately but in the modified sacrifice, the cow is the only fee. So the fee in the shape of the cow mentioned in the model sacrifice, is only suspended, while all other substances will remain intact as fees in the modified sacrifice. He gives an illustration "सौर्यं निर्वपेत्" "Let him make an offering to Sun-god." The word निर्वाप suspends the applica tion of particular procedure of दर्शपूर्ण मासयाग.

सर्वस्य वा क्रतुसंयोगादेकत्वं दक्षिणार्थस्य गुणानां कार्य्यैकत्वादर्थे विकृतौ श्रुतिभूतं स्यात्तस्मात् समवायाद्धि कर्मभिः ॥ १० । ३ । ५७ ॥

सर्वस्य of all ; वा on the other hand ; क्रतुसंयोगात् by reason of the connection with the sacrifice ; एकत्वं oneness ; दक्षिणार्थस्य of the object of the fee ; गुणानाम् of the subordinate parts ; कार्यैकत्वात् by reason of oneness of an action ; अर्थे in the object ; विकृतौ in the modified sacrifice ; श्रुतिभूतं dependent on a text ; स्यात् is ; तस्मात् therefore ; समवायात् by reason of the connection ; हि because ; कर्मभिः with the action.

57. On the other hand, of all by reason of the connection with the sacrifice ; the oneness of the object of the fee by reason of the oneness of the action ; of the subordinate acts in the

modified sacrifice, the object of the model sacrifice, is governed by the text ; therefore by reason of the connection with the action.

The author says in reply to the objector; that you are mistaken in connecting the word 'fee' with every substance in the text of the model sacrifice. The fee comes at the end, meaning thereby that all substances from cows down to माष are the fee of the ज्योतिष्टोम. Here in the भू sacrifice a cow is the only fee. So the whole of the model sacrifice will be suspended by the fee in the modified sacrifice. The action is one and its fee is one ; the fee in the modified sacrifice is specially mentioned.

So the fee of the modified sacrifice will be paid there and as the fee of the model sacrifice is one, the whole of it will be, therefore, set aside.

चोदनानामनाश्रयाल्लिङ्गेन नियमः स्यात् ॥१०।३।५८॥

चोदनानाम् of the command ; अनाश्रयात् being without support ; लिंगेन by the form of the text ; नियमः rule ; स्यात् is.

58. By reason of the command being without support, the rule is by the force of the text.

The author says that you have given the illustration of सौर्ययाग but there चोदना is not sufficiently pointed out by any word indicating इतिकर्तव्यता; so the लिङ्ग indicated by the word निर्वाप governs the procedure : but in the present case we have the text showing a cow to be the fee of the sacrifice thereby setting aside the fee as mentioned in the text in connection with ज्योतिष्टोम.

Adhikaraṇa xvi. sûtras 59-61. dealing with the subject that in a साद्यस्क्र by the three years old heifer, all the means of purchase are suspended.

एका पञ्चेति धेनुवत् ॥ १० । ३ । ५९ ॥

एकापंचेति 'one and five'; धेनुवत् like a cow.

59. 'One and five' like a cow.

There is a text "यस्य सोममपहरेयुरेकांगांदक्षिणां दद्यादभिदग्धे पंचगाः." "One whose *soma* is stolen, shall give one cow as a fee; on being burnt, 5 cows."

Now the question is, whether the numerals, one and five mentioned in this

text suspend the entire fee of the sacrifice as in the case of the cow according to the principle laid down in the preceding section. The reply of the objector is in the affirmative in accordance with the principle laid down in the preceding अधिकरण. The other commentators have treated this sûtra as a separate अधिकरण but we have followed our learned commentator शबर.

Without finishing the reply, the author gives another independent sûtra.

त्रिवत्सश्च ॥ १० । ३ । ६० ॥ ॥

त्रिवत्सः three years old heifer ; च and.

60. And 3 year-old-heifer.

In connection with साद्यस्क् there is a text "सांडस्त्रिवत्सः सोमक्रयणः स्पर्द्धमानानां" "The purchase of *soma* by the competitors, is by means of a three-years old hiefer."

There are other means of purchase transferred under a चोदक text "अजया क्रीणाति, ऋषभेणक्रीणाति, अश्वशफेनक्रीणाति, वाससाक्रीणाति" "He purchases it with a goat ; he purchases it with a bullock ; he purchases it with the hoof of a horse ; he purchases it with a cloth."

The question is whether the 3 years-old-heifer suspends the bullock or the whole means of purchase mentioned in the model sacrifice. The reply is that all the means of purchase are set aside, because they are connected with the purchase.

तथा च लिङ्गदर्शनम् १० । ३ । ६१ ॥

तथा similarly ; च and ; लिङ्गदर्शनम् , लिङ्ग is seen.

61. Similarly the लिङ्ग is seen.

The author relies on the लिङ्ग argument "अपरस्मिन् साद्यस्के स्त्रीगौः सोमक्रयणीव्यावृत्ताह्येषांस्पर्द्धा" "In the latter साद्यस्क्, a female cow which is a means of the purchase of सोम and about whom crmpetition is certainly excluded."

From the term स्पर्द्धा (emulation, competition) it is clearly inferred that the female cow suspends all the means of purchase; so here also.

Adhikaraṇa xvii that in the text "यस्यसोममपहरेयुः" &c. by 'एकांगां' the number of cows is

एके तु श्रुतिभूतत्वात्सङ्ख्यया गवां लिङ्गविशेषेण ॥ १० । ३ । ६२ ॥

एके in one ; तु on the other hand ; श्रुतिभूतत्वात् by the reason of its being dependent on the text ; संख्यया with the number ; गवां of cows; लिङ्गविशेषेण by the special लिङ्ग.

62. On the other hand, in one by reason of the text with the number of the cows, by the special लिङ्ग.

In the present सूत्र, the reply of the author to the question in the sûtra 59, is embodied. The author says that one cow is in the place of 1200 cows, by reason of the text mentioned in sûtra 59. We see that it is the number of the cows which is important and which alone is set aside. So all other objects of payment are left intact and it is the number of the cow only which is altered.

Adhikarana xviii. sûtras 60.64. dealing with the subject that in अश्वमेध by "प्रकाश" the portion of अध्वर्यु is suspended

प्राकाशौ तथेति चेत ॥ १० । ३ । ६३ ॥

प्रकाशौ candle (sticks) ; तथा similarly ; इतिचेत् if you say.

63. And similarly 'candlestick', if you say.

In connection with अश्वमेध, it is said "हिरण्मयौ प्रकाशावध्वर्यवेददाति" "He gives gold candle sticks to an अध्वर्यु priest."

The word 'प्रकाश' means a candle stick according to one; and according to others it means a mirror. The question is, whether the gift of golden stand for lamp dispenses with the entire payment of the fee of the sacrifice or does it suspend the payment of the portion of the अध्वर्यु's fee? The difficulty arises in this way ; if the word ददाति is connected with the 'प्रकाश', then it dispenses with the payment of the entire fee and if it is connected with अध्वर्यु's then it suspends the payment of the share alloted to the अध्वर्यु. According to the objector, it is connectrd with, 'प्रकाश' so the payment of the entire fee is dispensed with.

अपि त्ववयवार्थत्वाद्विभक्तप्रकृतित्वाद्गुणेदन्ताविकारः स्यात ॥ १० । ३ । ६४ ॥

अपितु on the other hand ; अवयवार्थत्वात् by reason of being for the purpose of a part ; विभक्तप्रकृतित्वात् by reason of being divided in the model sacrifice ; गुणेदंताविकारः the modification in the extent of the subordinate act ; स्यात् is.

64. On the other hand, being for the purpose of a part and being separate in the model sacrifice, there is a modification in the extent of the subordinate act.

The author says that you are mistaken ; here the text limits the payment of the golden stand to one part i. e. to अध्वर्यु only ; further we also see that the shares of all the priests are divided: (see sûtra 55 and its commentary at pp. 661, 662) in this view there is setting aside of the share of the अध्वर्यु only but not of the whole gift. The अध्वर्यु gets a gold stand for lamp or mirror in lieu of the share allotted to him in the model sacrifice. So his share will be suspended (dispensed with) in the language of the मीमांसा.

Adhikaraṇa xix sûtras 65-67. dealing with the subject that in उपहव्य sacrifice, the fee of the entire sacrifice is suspended by horse.

धेनुवच्चाश्वदक्षिणा स ब्रह्मण इति पुरुषापनयो यथा हिरण्यस्य ॥ १० । ३ । ६५ ॥

धेनुवत् like cow ; अश्वदक्षिणा the fee of the horse ; सब्रह्मण that to Brâhmaṇa priest ; पुरुषापनयः the deprivation of other priests ; यथा just as ; हिरण्यस्य in the case of gold.

65. And like 'cow' the fee of the horse ; that to Brâhmaṇa priests: the deprivation of other priests just as in the case of the gold.

There is उपहव्य sacrifice; in this connection, it is said "उपहव्योऽनिरुक्तस्तेनाभिशस्यमानं याजयेत्" "उपहव्य is not defined ; let him make the praiseworthy, perform a sacrifice with it"

The fee mentioned is "अश्वःश्यावोरुक्मललाटोदक्षिणा" "सअनिरुक्तस्तब्रह्मणेदयः" "The fee consists of a dark horse of golden forehead." "It is not defined ; it should be given to the ब्रह्मा priest."

payment of his own share as laid in the preceding अधिकरण or does it suspend the entire payment of the fee as laid down in Adhikaraṇa xv. relating to धेनु in भू sacrifice? (See at p. 684) The reply of the author is that the entire payment will be suspended as in the case of भू sacrifice, because the fee of horse is mentioned and that is to be paid to Brahma ; the other priests will be deprived just as golden कृष्णलs are given to ब्रह्मा alone. In order to secure the services of other priests, they may be paid otherwise.

एके तु कर्तृसंयोगात्स्रग्वत्तस्य लिङ्गविशेषेण ॥१० ३।६६॥

एके in one ; तु on the other hand ; कर्तृसंयोगात् by reason of the mention of the agent ; स्रग्वत् like a garland ; तस्य its ; लिङ्गविशेषेण by special लिङ्ग.

66. On the other hand, it suspends only one portion by reason of the mention of the agent ; like a garland, by special लिङ्ग.

The objector says that it suspends the payment of the share of the ब्रह्मा priest, because he is expressly mentioned. He says that the illustration of garland is appropriate but not that of gold कृष्णल "स्रजमुद्गात्रेददाति" "He gives a garland to the उद्गातृ priest."

अपि वा तदधिकाराद्धिरण्यवद्विकारः स्यात् ॥१०।३।६७॥

अपि वा on the other hand ; तदधिकारात् by reason of its being under that topic ; हिरण्यवत् like the gold ; विकारः the modification ; स्यात् is.

67. On the other hand, by reason of its being under that topic, the modification is like the gold.

The author says in reply to the doubt expressed by the objector in the preceding sûtra. The gift of horse occurs in connection with the fee ; so it sets aside the payment of the entire fee of the model sacrifice and the illustration of the payment of golden कृष्णल to ब्रह्मा alone holds good.

Adhikaraṇa xx. sûtras 68—72 dealing with the subject that in the ऋतपेय with सोमचमस, the payment of the entire sacrifice is suspended.

तथा च सोमचमसः ॥ १० । ३ । ६८ ॥

तथा similarly ; च and ; सोमचमसः the Somachamas (soma cup).

68. And similarly the soma chamas (Soma cup).

There is a ऋतपेय sacrifice ; in this connection, the fee mentioned is, "औदुम्बरः सोमचमसो दक्षिणा स प्रियाय सगोत्राय ब्रह्मणे देयः" "The fee is soma-cup made of उदुम्बर wood ; it ought to be given to the dear ब्रह्मा of the same clan."

The question is, whether it suspends the payment of the share allotted to ब्रह्मा or does it suspend the payment of the fee of the entire sacrifice ? The reply of the objector is, just as the offer of the garland suspends the payment of fee to उद्गातृ, so does the offer of सोम ladle made of उदुम्बर wood suspends the payment of the fee of the entire sacrifice.

सर्वविकारो वा क्रत्वर्थे प्रतिषेधात् पशूनां ॥१०।३।६९॥

सर्वविकारः the modification of all ; वा on the other hand ; क्रत्वर्थे for the purpose of a sacrifice ; प्रतिषेधात् by reason of prohibition ; पशूनाम् of the animals.

69. On the other hand, the modification of all, because for the purpose of sacrifice the animals are prohibited.

The author says that it not only suspends the payment of ब्रह्मा's share but the gift of the entire sacrifice also, because there is a prohibition of the gift of the animals. "ऋतं वै सोमोऽनृतं पशवो यत् पशून्दद्यात् सोऽनृतं कुर्यात् औदुम्बरः सोमचमसो दक्षिणा" "Soma is truth, the animals are false; one who gives animals is false : the fee is soma cup made of उदम्बर wood."

The gift of animals is prohibited and instead of them, the gift of soma ladle, made of उदुम्बर wood is ordained. So the entire gift is set aside ; in this view, the animals will be given to other priests.

ब्रह्मदानेऽविशिष्टमिति चेत् ॥ १० । ३ । ७० ॥

ब्रह्मदाने in the gift to ब्रह्मा ; अविशिष्टम् not particular ; इतिचेत् if you say.

70. 'It is not particular with the gift to ब्रह्मा', if you say.

The objector says there is no prohibition concerning the gift to ब्रह्मा ; the text means that the gift of सोमचमस should be made to ब्रह्मा to whom the animals are given as a gift ; so the text can be construed as sanctioning the gift.

उत्सर्गस्य क्रत्वर्थत्वात्प्रतिषिद्धस्य कर्मस्यान्न च गौणः प्रयोजनमर्थः स दक्षिणानां स्यात् ॥ १० । ३ । ७१ ॥

उत्सर्गस्य of the gift ; क्रत्वर्थत्वात् being for the sacrifice ; प्रतिषिद्धस्य of the prohibited ; कर्म action ; स्यात् is ; न not ; च and ; गौणः subordinate ; प्रयोजनम् purpose ; स that ; दक्षिणानां of the fee ; स्यात् is.

71. The gift being for the sacrifice, there is no action of the prohibited ; nor is the purpose with the subordinate acts ; that object is with the fee.

The author says in reply that the gift of सोमचमस suspends the payment of the fee of the entire sacrifice; the gift of the soma ladle is क्रत्वर्थ (for the purpose of the sacrifice) and the gift of animals is prohibited and is not allowed ; the gift to ब्रह्मा is not the fee of the entire sacrifice, it is a part of it ; in the presence of the principal, the subordinate acts will not be thrust in. The object of the gift of सोमचमस is to set aside the gift of the entire sacrifice and the object of the gift of the entire sacrifice is to secure the services of the priests. So the conclusion is that by the gift of सोमचमस, payment of the fee of the entire sacrifice is suspended.

यदि तु ब्रह्मणस्तदूनं तद्विकारः स्यात् ॥ १० । ३ । ७२ ॥

यदि if ; तु on the other hand ; ब्रह्मणः to ब्रह्मा ; तदूनं without it ; तद्विकारः its modification ; स्यात् is.

72. On the other hand, if to the ब्रह्मा, without it there is a modification.

In this अधिकरण. these two sûtras are connected together. The objector says that if you give the soma चमस to ब्रह्मा alone, the rest of the gift *minus* the gift to ब्रह्मा remains in the modified form.

सर्वं वा पुरुषापनयात्तासां क्रतुप्रधानत्वात् ॥१०।३।७३॥

सर्वम् all ; वा on the other hand ; पुरुषापनयात् by reason of deprivation of the other priests ; तासां theirs ; क्रतुप्रधानत्वात् by reason of the sacrifice being principal.

73. On the other hand, the entire by reason of the depriva-

tion of the other priests and by reason of the sacrifice being principal.

The author says that the gift given to ब्रह्मा is the fee of the entire sacrifice and other priests do not, therefore, get any share in it When a fee is given, it is meant for the entire sacrifice, but not for any particular individual. The other priests get nothing. The fee of the entire sacrifice as given in the text (see the commentary on sûtra 39 at p. 675) is suspended.

The sûtras 72-73. are classed under a different अधिकरण dealing with the subject that by 'सोमचमसेन', there is a suspension of the entire fee and other priests.

Commentary on sutra 72.

The objector says that by the gift of सोमचमस, the fee of ब्रह्मा is paid up and the remainder of the fee may be given to others.

Commentary on 73.

The author says that the entire fee of the sacrifice is paid by the gift of सोमचमस to ब्रह्मा.

Adhikarana xxi sûtras 74-75. dealing with the subject that in वाजपेय, there is a rule to distinguish the chariot allotted.

यजुर्युक्तेऽध्वर्य्योर्दक्षिणा विकारः स्यात् ॥१०।३।७४॥

यजुर्युक्ते in the charist yoked with यजुमन्त्र ; तु on the other hand ; अध्वर्योः of अध्वर्यु priests ; दक्षिणाविकारः suspension of the fee ; स्यात् is.

74. On the other hand, in the chariot yoked with यजुमंत्र, there is the suspension of the fee of अध्वर्यु.

In connection with वाजपेय sacrifice there is a text; "यजुर्युक्तंरथमध्वर्यवेददाति" "He makes a gift of a chariot, yoked while यजु mantras were uttered, to an अध्वर्यु priest."

There are chariots, carts, slaves, coins &c. given to the priests. They are all seventeen in number. There are 17 chariots; one is for the sacrificer the chariot which is adorned with मंत्र of the यजुर्वेद is offered to अध्वर्यु at the time of gift. Now the question is, when this gift to अध्वर्यु in the form of a chariot is given, whether the अध्वर्यु gets other shares or not. The reply of the objector is that when the chariot is offered to अध्वर्यु, he does not get any other share in the chariots, slaves, carts, coins &c.

अपि वा श्रुतिभूतत्वात्सर्वासां तस्य भागो नियम्यते ॥ १० । ३ । ७५ ॥

अपि वा on the other hand ; श्रुतिभूतत्वात् by reason of the text ; सर्वासां of all ; तस्य his ; भाग: share ; नियम्यते demarcated.

75. On the other hand, by reason of the text, of all gifts, his share is demarcated.

The author says that you are mistaken in applying the principle of बाध here ; the thing is that in compliance with the text, the gift is promised but in order to specify the shares of the priests, the chariots are marked out thus. The chariot adorned with the mantras of यजु is offered to अध्वर्यु, that adorned with *rik* mantras to होता and the one that is adorned with the Soma मंत्रs is given to उद्गाता. This is the rule for the guidance of the sacrificer in distributing the chariots, but that does not suspend the payment of other fees.

END OF PÂDA III.

PADA IV.

In this पाद, the author deals with समुच्चय.

Adhikaraṇa 1 sutras 1—2 dealing with the subject that in अग्निचयन, नारिष्टहोम &c. there is a combination with नक्षत्रेष्टि &c.

प्रकृतिलिङ्गासंयोगात्कर्मसंस्कारं विकृतावधिकं स्यात् ॥ १० । ४ । १ ॥

प्रकृतिलिङ्गासंयोगात् by reason of there being no connection with the mark of the model sacrifice ; संस्कारं the purificatory rite ; विकृतौ in the modified sacrifice ; अधिकं in addition ; स्यात् is.

1. By reason of there being no connection with the mark of the model sacrifice, the purificatory rite in the modified sacrifice will be in addition.

1, There is अग्निचयन "य एवंविद्वानग्निंचिनुते" "One who knows it establishes fire." There are नक्षत्रेष्टिs in connection with it.

"अग्नयेकृत्तिकाभ्यः पुरोडाशमष्टाकपालंनिर्वपेत् । सोनुजुहोति । अग्नयेस्वाहा, कृत्तिकाभ्यः स्वाहा, अम्बायैस्वाहा, नियतयेस्वाहा, अभ्रयन्त्यै स्वाहा, निवर्गपत्यै स्वाहा निपुणकायै स्वाहा" "Let him offer cakes baked on eight earthen pans to Agni and Krittikas." He offers oblations afterwards; hail to Agni; hail to Krittikas; hail to अम्बा; hail to destiny; hail to अभ्रपति; hail to निवर्गपति; hail to the clever goddess."

1. There are नारिष्ट homas in the model sacrifice. The question for solution in this अधिकरण is, whether the नक्षत्रेष्टिs supersede the नारिष्टहोमs or they are to be performed in addition.

2. In connection with श्येनयाग, it is said "लोहितोष्णीषा लोहितवसना निवीता ऋत्विजः प्रचरंति" "The priests with red turbans, red dress and sacred thread on the left shoulder move about"

In the model sacrifice, it is laid down "निवीतंमनुष्याणां प्राचीना वीतं पितृणामुपवीतं देवानामुपव्ययते तद्देवलक्ष्ममेवतत्कुरुते" "*nivita* is of men; *prâchinâvîta* is of the manes; *upavîta* is of the gods. He who puts on *upavîta*, accepts the symbol of gods." (see at pp. 124 and 126.)

The question is whether the उपवीत is superseded or not.

3. In connection with the पृष्ठ्यषडह it is said "मध्वाशयेद्घृतंवा" "He shall eat honey or ghee."

Then in the model sacrifice, it is laid down "पयोव्रतंब्राह्मणस्य यवागूराजन्यस्यामिक्षावैश्यस्य" "The fast of a Brâhmaṇa is by milk, that of a kṣattriya is by gruel and that of a Vaiśisya a by curd-dish" (see at p. 307). The question is, whether it is a case of supersession or of combination. The reply in the ordinary way will be that the procedure of the modified sacrifice will annul the procedure of the model sacrifice. The reply of the author is that it is not a case of supersession, but a case of combination; the reason is that the minor details of the modified sacrifices such as homas have no connection with the mark of the model sacrifice. Both of them produce invisibte effect and the procedure of the modified sacrifice does not take the place of the procedure of the model sacrifice. So the result is that the नक्षत्रेष्टिs will be performed in the अग्निचयन in addition to the नारिष्ट homa. The same principle of combination applies to other illustrations.

चोदनालिङ्गसंयोगे तद्विकारः प्रतीयेत प्रकृतिसन्निधानात्॥ १० । ४ । २ ॥

चोदनालिङ्गसंयोगे in connection with the mark of चोदना ; तद्विकारः its modification ; प्रतीयेत is inferred ; प्रकृतिसंनिधानात् by reason of the proximity of the model sacrifice.

2. In connection with the mark of the चोदना, its modification is inferred by reason of the proximity of the model sacrifice.

There is an objection "शरमयंबर्हिर्भवति" "The grass is of reeds." As शर supersedes the कुश, so also here. The reply is embodied in the sûtra. Here the शर is connected with the mark of the model sacrifice i. e. it serves the purpose of कुश. The object which grass serves, is served by शर and so it sets aside the कुश. The illustration does not, therefore, apply in the present case.

This अधिकरण is also called "as dealing with suspension of बर्हि made of kuśa by the बर्हि made of reeds."

Commentary on Sûtra 1.

It is said "सोमारौद्रं चरुं निर्वपेत् कृष्णानांव्रीहीणामभिचरन्" "Having enchanted the black rice, let him offer boiled rice consecrated to Soma and Rudra."

In connection with it, it is said "शरमयंबर्हिर्भवति" "The grass is made of reeds."

The question is whether it sets aside the बर्हि made of कुश. The objector says that the principle of समुच्चय applies and the शर will be in addition to कुश.

Commentary on sûtra 2.

The reply of the author is in the negative ; the reason is that शर is connected with the कुश of the model sacrifice and serves its purpose; so it sets aside the कुश. It is, therefore, a case of बाध

Adhikaraṇa 11. sutras 1-2 dealing with the subject that in वाजपेय by the noise of the chariot and the noise of the drum, the grass and the mantra are both suspended.

Commentary on sûtra 1.

There is वाजपेय. It is said "शरदि वाजपेयेनस्वाराज्यकामोयजेत" 'One who is

desirous of self-sovereignty shall perform वाजपेय in autumn."

In that connection, it is said "रथघोषेणमाहेंद्रस्य स्तोत्रमुपाकरोति" दुंदुभिघोषेणमाहेंद्रस्य स्तोत्रमुपाकरोति" "He sings the praises of माहेंद्र with the noise of a chariot; he sings the praises of माहेंद्र with the noise of the drums."

In the model sacrifice, it is laid down "उपावर्तध्वमितिदर्भाभ्यां स्तोत्रमुपाकरोति" (Ś B. iv. 2. 5. 8,) "'Cease'; He incites to praises with *darbha* grass."

उपाकरण is inciting to praises. The question for determination is, whether the noise of the chariot and that of the drum superesde the मंत्र or the grass or both. The reply of the objector is that the noise supersedes the मंत्र and the substances viz. chariot and drum, supersede the grass, being of the same class.

Commentary on sûtra II.

The reply of the author is that the sound of the chariot and drum suspends the मंत्र and the grass. In this view रथघोष and दुंदुभिघोष are तत्पुरुषसमास.

Adhikarana III. sûtras 3-5. dealing with the subject that in बृहस्पतिसव with the बार्हस्पत्य cup &c, the cups of the model sacrifice belonging to इंद्र and वायु are combined.

सर्वत्र तु ग्रहाम्नानमधिकं स्यात्प्रकृतिवत् ॥१०।४।३॥

सर्वत्र every where; तु on the other hand; ग्रहाम्नानम् the ordaining of the cups; अधिकं for increase; स्यात् is; प्रकृतिवत् just as in the model sacrifice.

3. On the other hand, every where the ordaining of the cups is for increase, just as in the model sacrifice.

In connection with बृहस्पतिसव, it is laid down बार्हस्पत्यंग्रहंगृह्णाति"; "He takes the बार्हस्पत्य cup".

In connection with विषुवत् it is said "अर्कंग्रहंगृह्णाति" "He takes the अर्क cup." In connection with अश्वमेध, it is said "सौवर्णराजताभ्यां महिमानौग्रहौगृह्णाति" "He takes two glorious cups for gold and silver."

There are cups dedicated to the deities इंद्र and वायु in the model sacrifice; now the question for solution is, whether the cups of the

modified sacrifice are added to the cups of the model sacrifice or they supersede the cups of the model sacrifice. The reply of our author is that the cups of the model and modified sacrifices will be combined; because all the cups together secure the object of the sacrifice: it is not the separate cups that secure the object. He gives an illustration of the model sacrifice, where first the cups of इंद्र and वायु are mentioned, then the cups of मैत्रावरुण are ordained.

अधिकैश्चैकवाक्यत्वात् ॥ १० । ४ । ४ ॥

अधिकैः with the combination ; च and ; एकवाक्यत्वात् by reason of the unity of the sentence

4. And with the combination, by reason of the unity of the sentence.

The author relies on another argument in support of his view. In connection with वाजपेय it is said, "सप्तदशएतेग्रहागृह्यंते द्वये प्राजापत्या सोमग्रहाः सुराग्रहाश्च" "These seventeen cups are taken; they are consecrated to प्रजापति consisting of soma cups and wine cups:" but there are no wine cups in the model sacrifice. So the cups of both the modified and model sacrifices are combined together.

लिङ्गदर्शनाच्च ॥ १० । ४ । ५ ॥

लिङ्गदर्शनात् by seeing the force of the text ; च and.

5. And by seeing the force of the text.

The author relies on the लिङ्ग argument in support of his view. "विरण्यो वा एषयज्ञक्रतुर्यद्वाजपेयः अतीवह्यग्निष्टोमं क्रामत्युक्थ्य मतिषोडशिनंनातिरात्र माप्नाति" "Wide is the sacrifice which is called वाजपेय; it surpasses अग्निष्टोम, it exceeds उक्थ्य, it exceeds षोडशी but does not reach अतिरात्र."

Here the word 'विरण्य' meaning 'wide' 'expanded' leads one to the inference that the doctrine of समुच्चय is meant.

Adhikaraṇa iv dealing with the subject that in a वाजपेय sacrifice with the animals dedicated to प्रजापति, the animals of the sacrifice are combined together.

प्राजापत्येषु चाम्नानात् ॥ १० । ४ । ६ ॥

प्राजापत्येषु in प्राजापत्य ; च and ; आम्नानात् by reason of laying down.

6. And in प्राजापत्य, by reason of laying down.

There is वाजपेय; "वाजपेयेनस्वाराज्यकामेायजेत" "Let one desirous of self-sovereignty, perform वाजपेय."

There are animals dedicated to प्रजापति "सप्तदशप्राजापत्यान् पशूनालभते" "He sacrifices seventeen animals consecrated to प्रजापति." There are also animals in the model sacrifice.

The question is whether by the animals dedicated to प्रजापति, the animals of the model sacrifice are set aside or are combined together. The reply of our author is that there is a combination; the reason is that there is a text to that effect.

"ब्रह्मवादिनो वदंति नाग्निष्टोमोनोक्थ्यो न षोडशीनातिरात्र इति । अथकस्माद्वाजपेये सर्वेयज्ञक्रतवोऽवरुध्यंते पशुभिरितिब्रूयात् । यदाग्नेयंपशुमालभेतऽग्निष्टोमं तेना वरुन्धे । ऐंद्राग्नेनेाक्थ्यम् ऐंद्रेणषोडशिनं सारस्वत्यातिरात्रं मारुत्याबृहत्स्तोत्रमेतावंतो वै यज्ञक्रतवस्तान् पशुभिरेवावरुन्धे" "The experts in spiritual science say that not अग्निष्टोम, not उक्थ्य, not षोडशी, not अतिरात्र (can). Why are all of the sacrifice क्रतुs put in a barrier ? Say, by the animals. When one brings an animal consecrated to Agni, by it I put a barrier round the अग्निष्टोम; by the animals consecrated to इंद्र and अग्नि, I put a barrier to उक्थ्य. by an animal consecrated to इंद्र, to षोडशी, by animal consecrated to सरस्वती to अतिरात्र, by an animal consecrated to मरुत् to बृहत्स्तोत्र. These are the sacrificial क्रतुs to which I put a barrier by means of animals."

Adhikaraṇa v. dealing with the subject that in सांग्रहणीष्टि with the आमनहोम the अनुयाज offerings are combined.

आमने लिङ्गदर्शनात् ॥ १० । ४ । ७ ॥

आमने in आमनहोम; लिङ्गदर्शनात् by seeing the लिङ्ग.

7. And in आमनहोम by seeing the लिङ्ग.

There is a सांग्रहणीष्टि, "वैश्वदेवी सांग्रहणीनिर्वपेद्ग्रामकामः" "Let one desirous of a village perform सांग्रहणीष्टि in honour of all the deities."

In that connection it is said, "आमनमस्याः देवा इतितिस्र आहुतिर्जुहोति" "Whose deity is आमन ; he makes three offerings."

There are 3 अनुयाजs in the model sacrifice. The question is, whether by आमनहोम the अनुयाज offerings are superseded or not. The reply of our author is in the negative; he says that it is a case of combination. He relies upon the inference derived from the text "वहिरादरा वै प्रयाजानुयाजा

आत्मादेवतायत् प्रयाजानुयाजानां पुरस्ताद्वा उपरिष्टाद्वाज्जुहुया द्बहिरात्मानं सजाताना मादधीत अथ यन्मध्यतोज्जुहोति मध्यत एवसजातानांमात्मानंधत्ते" "The external soul consists of प्रयाजs and अनुयाजs; the deity is the soul: wherefore are the प्रयाजs and अनुयाजs made in the beginning and subsequently. Let him establish the external soul of those born with him; and he who offers oblations in the middle, maintains the internal soul of those who are born with him." This shows that अनुयाजs are not superseded.

Adhikaraṇa vi. sūtras 8-9 dealing with the subject that in महाव्रत with ऋत्विगुपगान, the पत्न्युपगान is combined.

उपगेषु शरवत्स्यात्प्रकृतिलिङ्गसंयोगात् ॥ १० । ४ । ८ ॥

उपगेषु in the musicians; शरवत् like the reed; स्यात् is; प्रकृतिलिङ्गसंयोगात् by reason of the mention of the sign of the model sacrifice.

8. In the musicians, like the reed by reason of the mention of the sign of the model sacrifice.

In गवामयन there is महाव्रत one day sacrifice. In that connection, it is said "पत्न्यउपगायंति, पिच्छोलाभिरुपगायंति, कांडवीणाद्भिरुपगायंति, आपाटलकाभिरुपगायंति" "The wives sing; they sing with musical instrument made of पिच्छोला wood, they sing with lyre made of reed; they sing with trumpet-flower."

In the model sacrifice it is said "ऋत्विज उपगायंति" "The priests sing."

The question is whether by the music of the wives, the music of the priests is set aside or not.

The reply of the objector is that here the music is the vocal music; so the wives sing in place of the priests, like the reed superseding the kuśa; the music of the wives, therefore, supersedes that of the priests.

आनर्थक्यात्त्वधिकं स्यात् ॥ १० । ४ । ९ ॥

आनर्थक्यात् by reason of meaninglessness; तु on the other hand; अधिकं combination; स्यात् is.

9. On the other hand, by reason of meaninglessness, there will be a combination.

The author says that the music here intended is the instrumental music; so there will be a combination, otherwise there will be meaninglessness,

In order to escape meaninglessness of the चोदक text, the music of the wives will be combined with that of the priests.

Adhikaraṇa vii. sūtras 10-12, dealing with the subject that in अंजनाभ्यंजन the anointment of butter and the anointment of incense are combined together.

संस्कारे चान्यसंयोगात् ॥ १० । ४ । १० ॥

संस्कारे in a purificatory rite, च and ; अन्यसंयोगात् by reason of the mention of another time.

10. And in a purificatory rite, by reason of the mention of another time.

There is a ceremony called अंजनाभ्यंजन lasting for 49 days. In that connection, it is mentioned "गौग्गुलवेनप्रातः सवने समंजते अभिवांजते पैलुदारवेणमाध्यंदिने सवने सौगंधिकेन तृतीयसवने" "He anoints in the morning सवन with गुग्गुल resin, in the mid-day सवन with the resin of a palm tree and in the evening सवन with perfume."

In the model sacrifice there is an anointment by butter. The question for determination is, whether the anointment by incense is in addition to the anointment by butter or in lieu of it The reply of our author is that it is in addition to the anointment by butter. The reason is that in the model sacrifice, the anointment by butter is at the time of दीक्षा and in the अंजनाभ्यंजन the anointment is at the time of brewing the soma juice. So the principle of समुच्चय applies.

प्रयाजवदिति चेत् ॥ १० । ४ । ११ ॥

प्रयाजवत् like प्रयाज ; इतिचेत् if you say.

11. If you say "like प्रयाज."

The objector says that "तिष्ठंतंपशुं प्रयजंति" "They offer a sitting animal;" in the model sacrifice, the time of प्रयाज oblation is after the placing of the offering and is different; there the principle of समुच्चय does not, therefore, apply: so here too it will not apply.

नार्थान्यत्वात् ॥ १० । ४ । १२ ॥

न not so ; अर्थान्यत्वात् by reason of the object being different.

12. Not so, by reason of the object being different.

The author says that in the case of anointments, the object is different;

the object of anointment by butter in the beginning is for comfortable movement and after the sacrifice has commenced, the anointment by incense is to make the body rough. So the objects being different there will be combination and the doctrine of समुच्चय, therefore, applies.

Adhikaraṇa viii sûtras 13-15. dealing with the subject that in महाव्रत the lower garment is combined with the upper garment.

आच्छादने त्वैकार्थ्यात्प्राकृतस्य विकारः स्यात् ॥ १० । ४ । १३ ॥

आच्छादने in covering ; तु on the other hand ; ऐकार्थ्यात् by reason of one object ; स्यात् is ; प्राकृतस्य pertaining to the model sacrifice ; विकारः setting aside, obstruction ; स्यात् is.

13. On the other hand, in covering by reason of one object ; the garment of the model sacrifice is set aside.

In connection with महाव्रत, it is said "तार्प्यं यजमानः परिधत्ते दर्भमयंपत्नीः" "The sacrificer puts on a cloth besmeared with ghee and his wife puts on a dress of grass."

In the model sacrifice, it is said "अहतवासः परिधत्ते" "He puts on new dress." तार्प्यं is a cloth oiled with ghee ; माधव says that it is a blanket oiled with ghee. It is prepared from the bark of तृप tree, hence it is called तार्प्यं. It is most probably like a *chadder* to cover the upper part of the body. अहत is cloth newly prepared for the occasion, not cut and not worn before. It is thus described by वाचस्पत्य 'इषद्धौतंनवं श्वेतं सदशं यन्नधारितं अहततंविजानीयात् पावनसर्वकर्मसु" "निर्णेजकाद्यक्षालितं यदहतंतत् प्रचक्षते" "That which is slightly washed, new, white and with ten (cubits) and which was not worn previously, is known as अहत which is pure in all ceremonies." "That which is not washed by a washerman is called अहत."

It corresponds to our modern *dhoti* to cover the lower and private parts. Now the question is, whether तार्प्यं is in addition to अहत garment or not.

The objector says that the object being to cover the body, it can be covered with a *chaddar*, there is therefore no necessity of a *dhoti*. So the principle of समुच्चय does not apply.

अधिकं वान्यार्थत्वात् ॥ १० । ४ । १४ ॥

अधिकं an addition ; वा on the other hand ; अन्यार्थत्वात् by reason of the object being different.

14. On the other hand, an addition by reason of the object being different.

The author says that the principle of समुच्चय applies, the object of both kinds of dress being different. The upper garment is to cover the upper part of the body and the lower garment is to cover the lower part of the body. So both kinds of dress are indispensable.

समुच्चयं च दर्शयति ॥ १० । ४ । १५ ॥

समुच्चयं combination ; च and ; दर्शयति is shown.

15. And combination is shown.

The author relies on the texts which he says show समुच्चय. "वासांसिवारा होचोपानहौचत्तु चतिकृष्णविषाणयावासांसिवम्रं सयति, ततोऽध्वर्युः परिध..." "He puts off cloth, bark and shoes ; he unties the clothes with a horn of a black deer; an then अध्वर्यु priest puts them on."

The 'वासांसि' is in plural form showing thereby that more clothes are meant. It is in support of समुच्चय ; there can not be clothes in plural, if there were no combination.

Adhikaraṇa ix, sūtras 16-17 dealing with the subject that in महाव्रत sacrifice, रथंतर song &c. are combined with श्लोक song &c.

सामस्वर्थान्तरश्रुतेरविकारः प्रतीयेत ॥ १० । ४ । १६ ॥

सामसु In songs ; अर्थान्तरश्रुतेः by reason of a text for different object ; अविकारः combination; प्रतीयेत appears.

16. In songs by reason of the text for a different object, it appears that there is a combination.

In connection with महाव्रत it is said "श्लोकेनपुरस्तात्सदसःस्तुवते अनुश्लोकेन पश्चात् सदसः क्रौंचेनचात्वालमवेक्षमाणाः" "He sings श्लोक before the assembly and sings after-song behind the assembly, after visiting the quadrangle with a क्रौंच song."

The songs from the model sacrifice are transferred by the चोदक text. The question is, whether they are suspended or combined together. The reply of our author is that there is a combination of both kinds of

songs by reason of their object being different, as appears from the text itself.

अर्थे त्वश्रूयमाणे शेषत्वात्प्राकृतस्य विकारः स्यात् ॥ १० । ४ । १७ ॥

अर्थे in an object तु on the other hand ; अश्रूयमाणे being not laid down ; शेषत्वात् being a subsidiary act, प्राकृतस्य of the model sacrifice; विकारः suspension; स्यात् is.

17. On the other hand, the object being not laid down and being a subsidiary act it suspends the song of the model sacrifice.

The author says that when the object is not different and they being subordinate, the principle of समुच्चय does not apply and they will be governed by the principle of बाध "कौत्सं भवति" "काण्वंभवति" "वसिष्ठस्यजनित्रेभवतः" "There is कौत्स song; there is काण्व songs; there are the two songs called the parents of वसिष्ठ."

These are the cases of बाध and the songs of the model sacrifice will be suspended.

The sûtra 17 is called a separate Adhikaraṇa and is called as dealing with the subject that in a particular modified sacrifice, by कौत्स &c, the songs of the model sacrifice are suspended. It requires no separate commentary. The author says that the psalms in the model sacrifice play a subordinate part. They are in the nature of संस्कार of the ऋक् verses though not so expressly said. Because their object being one, the कौत्स &c. supersede the psalms of the model sacrifice.

Adhikaraṇa x. sûtras 18—19 dealing with the subject that under a rule by कौत्स &c, one &c. are suspended.

सर्वेषामविशेषात् ॥ १० । ४ । १८ ॥

सर्वेषाम् of all ; अविशेषात् by reason of there being nothing special.

18. Of all, by reason of there being nothing special.

There are texts "कौत्सं भवति, काण्वं भवति, वशिष्ठस्यजनित्रे भवतः शुद्राशुद्रीये भवतः, अर्गयशसी भवतः, क्रौंचानिभवंति". "There is कौत्स, there is काण्व, there

are parents of वसिष्ट, there are pure and impure, there are भर्ग and यश, there are क्रौंच songs."

There are also songs of the model sacrifice. As seen in the preceding अधिकरण in the case of these songs, the principle of बाध applies. The next question for determination is, whether one song sets aside one song of the model sacrifice, two of the modified sacrifice set aside the two songs of the model sacrifice and so on or one sets aside all the songs of the model sacrifice. The reply of the objector is that there is nothing in the text to indicate the speciality; all songs will be, therefore, set aside by the songs of the modified sacrifice.

एकस्य वा श्रुतिसामर्थ्यात्प्रकृतेश्चाविकारात् ॥१०।४।१९॥

एकस्य of one ; वा on the other hand ; श्रुतिसामर्थ्यात् by the force of the text ; प्रकृतेः of the model sacrifice ; च and ; अविकारात् by reason of being not modified.

19. On the other hand, of one by the force of the text and by reason of the model sacrifice.

The author says that one song sets aside only one song by reason of the force of the text, and the rest of the songs of the model sacrifice will remain intact. In this way the चोदक text will be complied with. One song will suspend one song , two songs will suspend two songs and many songs will suspend many according to the number.

Adhikaraṇa xi dealing with the subject that in the sacrifices in which the songs are in increase or in decrease, the songs of the model sacrifice will be suspended accordingly.

स्तोमविवृद्धौ त्वधिकं स्यादविवृद्धौ द्रव्यविकारः स्यादितरस्याश्रुतित्वाच्च ॥ १० । ४ । २० ॥

स्तोमविवृद्धौ on the increase of the songs ; तु on the other hand ; अधिकं combination ; स्यात् is ; अविवृद्धौ on decrease ; द्रव्यविकारः annulment ; स्यात् is ; इतरस्य of the other ; अश्रुतित्वात् by reason of being not heard of.

20. On the increase of the songs, there is combination and on the decrease there is annulment, because the other is not heard of.

From the principle laid down in the preceding अधिकरण, it necessarily

follows that there are sacrifices in which the songs are less in number than those in the model sacrifice and some times more than those in model sacrifice. If the number of the songs in the model sacrifice preponderates over those in the modified sacrifice, the excess number will be combined with the number of the modified sacrifice. This is called आवाप. If the number of the model sacrifice is less than that of the modified sacrifice, the principle of समुच्चय will not apply and the principle laid down in the preceding section will govern the case. It is called उद्वाप (elimination.)

Adhikaraṇa Xii, sûtras 21-22 dealing with the subject that in पवमान alone, the आवाप and उद्वाप of the songs of the sacrifices in which songs increase and decrease apply.

पवमाने स्यातां तस्मिन्नावापोद्वापदर्शनात् ॥१०।४।२१॥

पवमाने in पवमान ; स्यातां are ; तस्मिन् in that ; आवापोद्वापदर्शनात् by reason of seeing आवाप and उद्वाप.

21. Both are in पवमान, by reason of seeing आवाप and उद्वाप.

In the last अधिकरण we have explained आवाप and उद्वाप ; in the present अधिकरण. the author says that in पवमान we see both of them "त्रीणिहवैयज्ञस्योदराणिगायत्रीबृहती अनुष्टुप्। अत्र ह्येवावपंति, अतएवोद्वपंति." "Three are the bellies of a sacrifice, viz: गायत्री, बृहती and अनुष्टुप् ; here is आवाप, hence is उद्वाप,"

वचनानित्वपूर्वत्वात् ॥ १० । ४ । २२ ॥

वचनानि texts ; तु on the other hand ; अपूर्वत्वात् by reason of being extraordinary.

22. On the other hand, text by reason of its being extraordinary.

The author says that there is no justification for this extraordinary thing; it is under the text quoted above that both आवाप and उद्वाप apply.

Adhikaraṇa xiii sûtras 23-24. dealing with the subject that in the sacrifices, &c. the words indicating command denote the deity.

विधिशब्दस्य मन्त्रत्वे भावः स्यात्तेन चोदना ॥१०।४।२३॥

विधिशब्दस्य of the word 'command' 'injunction' ; मंत्रत्वे in the nature of मंत्र ; भावः existence ; स्यात् is ; तेन hence ; चोदना command.

23. In the nature of the मंत्र, there is an existence of the

word indicating command; hence there is injunction.

In connection with दर्शपूर्णमास it is said, "दर्शपूर्णमासाभ्यांस्वर्गकामोयजेत" यदाग्नेयोऽष्टाकपालो अमावस्यायां पौर्णमास्यांचाच्युतोभवति." "Let one who is desirous of heaven perform new and full moon sacrifices." "When one performs fire oblations consisting of cakes baked on eight pans, he becomes infallible."

There are many synonyms of अग्नि as for instance अग्निः, शुचिः, पावकः, धूमकेतुः, कृशानुः, वैश्वानरः. शांडिल्यः &c.

Now the question is, whether we can use any word to denote the deity 'अग्नि'. The reply of our author is that it is अग्नि alone that is connected with the word indicating the command, because the offering made to it, is connected with the विधि and hence arises the binding effect thereof.

Further when the object is performance of the act, then any word indicating the sense may be used; when the word is itself the object, in that case you can not substitute the synonym at your sweet will. माधव has given an illustration in this connection. In order to add to the prestige of देवदत्त in the royal assembly he is addressed as a preceptor, teacher &c. But the father, mother and maternal uncle are not pleased by being addressed with names but by their titles. So here also; the word 'अग्नि' has a special charm in it. आग्नेयः कर्तव्यः The sacrifice of which the deity is अग्नि should be performed.

शेषाणां वा चोदनैकत्वात्तस्मात्सर्वत्र श्रूयते ॥१०।४।२४॥

शेषाणां of the subsidiary acts; चोदनैकत्वात् by the unity of command; तस्मात् therefore; सर्वत्र every where; श्रूयते laid down.

24. And the subsidiary acts being governed by one command, therefore it is every where so laid down.

The author says that the injunctive word should be connected with the object conveyed; because in the मंत्रs there is one injunctive word, it is repeated every where as for instance अयाट्, उजिति and स्वाहा "अयाडग्नेःप्रियाधामानि, अयाट् सोमस्यप्रिया धामानि अयाडिन्द्रस्य सुत्राम्णः प्रिया धामानि" यजु० २१।४७. "He sacrificed for the dear abode of अग्नि; he sacrificed for the dear abode of सोम; he sacrificed for the dear abode of इंद्र the saviour."

This is the example of अयाट्. "अग्नेरुज्जिति मनूज्जेष, सोमस्योज्जिति मनूज्जेष" The reading in the white यजुर्वेद (II. 15) is different. "I obtained the victory of अग्नि; I obtained the victory of सोम."

These are examples of उज्जिति.

The following are the examples of स्वाहा. "स्वाहाग्निं स्वाहासोमं" "Hail to Agni; hail to Soma."

The result is that by virtue of the injunctive word, there is an extraordinary principle in the nature of the मंत्र.

Adhikaraṇa xiv dealing with the subject that in the transferred ceremony also, the injunctive word denotes the deity.

तथोत्तरस्यांततौ तत्प्रकृतित्वात् ॥ १० । ४ । २५ ॥

तथा similarly; उत्तरस्याम् in the subsequent; ततौ ceremony; तत् प्रकृतित्वात् by reason of its having a model sacrifice.

25. Similarly in the subsequent ceremony by reason of its having a model sacrifice.

There is a text 'सौर्यं चरुं निर्वपेद्ब्रह्मवर्चसकामः' "Let one desirous of Brâhmaṇic glory, offer boiled rice consecrated to sun-god."

There are many synonyms of sun god. सूर्यः, भास्करः, आदित्यः, सविता, दिवाकरः &c.,

The question is, whether any of them can be used in place of सूर्य. The reply of our author is that the injunctive word and the word denoting the deity are connected. Just as in the model sacrifice by the word 'अग्नि' the sacrifice intended for it is meant, so here also by the word सूर्य the sacrifice intended for him is meant. There is a special charm in the word. So the same principle applies in the case of the model sacrifice.

Adhikaraṇa xv. sûtras 26-29 dealing with the invocation of fire in the establishment of fire, with its attributes.

प्राकृतस्य गुणश्रुतौ सगुणेनाभिधानं स्यात् ॥१०।४।२६॥

प्राकृतस्य of the model sacrifice; गुणश्रुतौ by reason of the text about the quality; सगुणेन with its quality; अभिधानं address; स्यात् is.

26. Of the model sacrifice by reason of the text about the

quality, the address is with its quality.

There is establishment of fire "यएवं विद्वानग्निमाधत्ते" "One who knows this, establishes fire."

There are पवमान offerings "अग्नयेपवमानायाष्टाकपालंनिर्वपेत्। अग्नये पावकायाग्नयेशुचये" (Âp. Śrauta Sû, v. 21. 5.) "Let him offer cakes baked on eight pans to the holy fire, to the sacred and purifying fire."

The question is, whether अग्नि is to be addressed with its attributes, or without its attributes. The reply of our author is that it is to be addressed with its attributes.

अविकारो वाऽर्थशब्दानपायात्स्याद्द्रव्यवत् ॥१०।४।२७॥

अविकारः not altered ; वा on the other hand ; अर्थशब्दानपायात् by reason of not giving up the significant word ; स्यात् is ; द्रव्यवत् like the substance.

27. On the other hand, unaltered by reason of not giving up the significant word, like the substance.

The objector says that the word should be used without any attribute just as in the model sacrifice, because the important word is अग्नि which can not be omitted. He gives an illustration "सावाएषासर्वदेवत्यायदजा वशा; वायव्यामालभेत भूतिकामः" "It is the female goat which has divinity; one desirous of prosperity sacrifices a goat consecrated to the wind-god."

Though the word 'वशा' is an attribute of अजा (goat), yet in a sacrifice छाग is used for goat without the adjective.

तथारम्भासमवायाद्वा चोदितेनाभिधानं स्यादर्थस्य श्रुतिसमवायित्वादवचने च गुणशास्त्रमनर्थकंस्यात् ॥१०।४।२८॥

तथा similarly ; आरंभासमवायात् by reason of its being not connected with the origin ; वा on the other hand ; चोदितेन by that which has been laid down ; अभिधानं address ; स्यात् is ; अर्थस्य of the meaning ; श्रुतिसमवायित्वात् by reason of being connected with the text ; अवचने on not pronouncing ; च and ; गुणशास्त्रम् the text as to attribute ; अनर्थकं meaningless ; स्यात् is.

28. On the other hand by reason of its being not connected with the origin, the address is by what has been laid down ; the meaning being connected with the text, on not pronouncing (the attribute) the text as to the attribute will be meaningless.

The author says that the deity should be addressed with his attribute; because the deity is not connected with the commencement of the sacrifice; nor is the sacrifice accomplished by the form of the deity. If that were so, the uttering of 'अग्नि' will be sufficient to convey the idea of पवमान. But the deity is connected with the word as said in the foregoing अधिकरण; the deity is connected with the offering, and if he is not addressed with his epithet, the text containing his attib ute will be meaningless.

द्रव्येष्वारम्भगामित्वादर्थे विकारः सामर्थ्यात् ॥१०।४।२९॥

द्रव्येषु in the substances; आरंभगामित्वात् by the reason of the word being connected with the origin; अर्थे in meaning; विकारः modification; सामर्थ्यात् by reason of the powers.

29. In the substances, in the meaning of the the word being connected with the origin, there is modification by reason of the power.

The author says in reply to the illustration of the goat given by the objector, that the case of the substance is entirely different; it conveys the full sense; when the goat of a particular quality has been killed in the sacrifice, the fat of that particular goat is meant. So it can be mentioned without its attributes. It is a case of समुच्चय.

- Adhikaraṇa xvi. sûtras 30—31. dealing with the subject that in the ghee offerings of अन्याधान, अग्नि is to be addressed without the attributes.

बुधन्वान्पवमानवद्विशेषनिर्देशात् ॥ १० । ४ । ३० ॥

बुधन्वान् 'whose मंत्र is बुध'; पवमानवत् like पवमान; विशेषनिर्देशात् by reason of the mention of the particular.

30 'बुधन्वान्' like पवमान, by reason of the mention of the particular.

There is अन्याधान ceremony; in connection with this we have seen the address to Agni in the preceding अधिकरण. There are ghee offerings in which it is said "बुधन्वान् आग्नेयः कार्यः पावकवान् सौम्यः" "The inspiring fire ceremony and purifying soma ceremony should be performed." In some copies वृधन्वान् is read which means 'brilliant' or 'increasing.'

Now the question is whether अग्नि is to be addressed with its attribute

or without its attribute. The reply of the objector is that it is addressed with its epithet बुधन्वान् (inspiring, stimulating) just as it is laid down in the preceding अधिकरण that it is to be addressed with its epithet.

मन्त्रविशेषनिर्देशान्न देवताविकारः स्यात् ॥१०।४।३१॥

मंत्रविशेषनिर्देशात् by reason of pointing out a special मंत्र ; न not ; देवताविकारः the modification of the deity ; स्यात् is.

31. There is no modification of the deity, by reason of pointing out a special मंत्र.

The author says that the deity is to be addressed without the adjective बुधन्वान्, because that points out only special मंत्र which is to be uttered in honour of the deity. His मंत्र is बुध, so the deity is so called here ; it is not his epithet. "अग्निस्तोमेनबोधय समिधानो अमर्त्यं" "Arouse immortal Agni, besmeared with ghee with the praise."

So it is connected with the मंत्र ; it does not really qualify अग्नि. The deity (अग्नि) is to be addressed with the मंत्र (बुध). So the word बुधन्वान् shows what मंत्र is to be uttered at that time.

Adhikaraṇa xvii sūtras 32-33. dealing with the subject that in गवानुबंधन and पृषदाज्यहोम there is an address with the injunctive words namely उस्र and वनस्पति only.

विधिनिगमभेदात्प्रकृतौ तत्प्रकृतित्वाद्विकृतावपिभेदः स्यात् ॥ १० । ४ । ३२ ।

विधिनिगमभेदात् by reason of the difference between the injunction and the mantra ; प्रकृतौ in the model sacrifice ; तत्प्रकृतित्वात् by the reason of its being a model sacrifice; विकृतौ in a modified sacrifice ; अपि also ; भेदः difference ; स्यात् is.

32. By reason of the difference between the injunction and the mantra in the model sacrifice there will be a difference in the modified sacrifice because that is its model.

There is अग्निष्टोम. In that connection, it is said "गौरनुबंध्योऽजोऽग्नीषोमीयः" "Cow is an अनुबंध्य animal and goat is अग्नीषोमीय." See for explanation at P. 160.

There are many synonyms of गौ as for instance उस्रा, उस्रिया, अही, मही, अदिति, इळा. The question is, whether in the मंत्र the cow should be ad-

dressed with any of the synonyms or with the injunctive word. Similarly "पृषदाज्येनवनस्पतिं यजति" "He sacrifices herb with curd mixed with ghee."

There are many synonyms of वनस्पति, as for instance, वृक्षः, पादपः, द्रुमः, नगः. The question is, whether in the मंत्र the वनस्पति should be addressed with any of the synonyms or with the injunctive word. There is a difference in the model sacrifice in the विधि and मंत्र As for instance in the विधि "योदीक्षितोयदग्नीषोमीयं पशुमालभते"; "One who is initiated sacrifices an अग्नीषोमीय animal."

In the मंत्र "छागस्य वपाया मेदसोऽनुब्रूहि." "Invoke with the fat of the marrow of a goat." See p. 413.

Now the reply of the objector is that as there is a difference in the model sacrifice in the विधि and निगद, so the same difference will arise in the modified sacrifice. So you can use any synonymous word for गौ and वनस्पति.

यथोक्तं वा विप्रतिपत्तेर्न चोदना ॥ १० । ४ । ३३ ॥

यथोक्तं just as directed; वा on the other hand; विप्रतिपत्तेः of the difference; न not; चोदना an injunction.

33. On the other hand, just as directed; but the difference is not an injunction.

The author says that there should be an address just as directed; the गौ should be addressed as उस्रा because it is so directed "उस्राया वपायामेदसोनुब्रूहि" "Invoke with the fat of the marrow of a cow."

This difference between the injunctive and mantric address has no force of a चोदना and it is not necessary that it should be repeated every where. In the case of वनस्पति, there is no such direction and it should be addressed with that word alone.

Adhikaraṇa xviii. sūtras 34-35. dealing with the subject that in a sacrificial bath, अग्नीवरुण the dual deities should be addressed with the स्विष्टकृत् word.

स्विष्टकृद्देवतान्यत्वे तच्छब्दत्वान्निवर्त्तेत ॥१०।४।३४॥

स्विष्टकृद्देवतान्यत्वे in the deity of स्विष्टकृत् being different; तच्छब्दत्वात् by reason of that word; निवर्तेत is suspended.

34. In the diety of स्विष्टकृत् being different, by reason of that word it is suspended.

There is a sacrificial bath called अवभृथ, "वारुणेनैककपालेनावभृथंयंति" "They go to the sacrificial bath with a cake baked on earthen pan and consecrated to वरुण."

In that connection, it is said "अग्नीवरुणौस्विष्टकृतौयजति" "He sacrifices स्विष्टकृत् to Agni and Varuṇa."

The question is, whether in the निगम the deities should be addressed with स्विष्टकृत् or not. The question resolves itself into whether the word स्विष्टकृत् is रुढि (सांविज्ञायिक) or यौगिक ; i. e. whether it is used in its conventional sense or in its etymological sense. The reply of the objector is that अग्नि is addressed as स्विष्टकृत् in its conventional sense ; so the word can not apply to the dual deities अग्नीवरुण and they should, therefore, be addressed wiihout स्विष्टकृत्, that being the epithet of अग्नि alone.

संयोगो वाऽर्थापत्तेरभिधानस्य कर्मजत्वात् ॥१०।४।३५॥

संयोगः compound word ; वा on the other hand ; अर्थापत्तेः by reason of the signification of the word ; अभिधानस्य of the address ; कर्मजत्वात् by reason of its depending on action.

35. It is a compound word, by reason of the significance of the word, because the address depends on the action.

The author says that the word स्विष्टकृत् is derived etymologically from component parts meaning "completing the sacrifice excellently." In that view the dual deities अग्नीवरुण may also be addressed with this epithet, as it can equally apply to them.

Adhikaraṇa xix. sûtras 36-37. dealing with the subject that in the अग्नीषोमीय animal sacrifice, in every proceeding, the deity अग्नि. is to be addressed without the epithet.

सगुणस्य गुणलोपे निगमेषु यावदुक्तं स्यात् ॥ १० । ४ । ३६ ॥

सगुणस्य of one who is with the attribute ; गुणलोपे on the deprivation of the attribute ; निगमेषु in the mantra ; यावदुक्तं restricted to that only ; स्यात् is.

36. Of one who is with the attribute, on the deprivation of the attribute in the mantra, the application is restricted to that only.

There is an अग्नीषोमीय animal in the soma sacrifice. In that connection, it is said, "अग्नीषोमीयस्यवपया प्रचर्याग्नीषोमीयं पशुपुरोडाशमनुनिर्वपति" "Having served with the fat of an अग्नीषोमीय animal, he subsequently offers cakes made of animal flesh."

In स्विष्टकृत् there is an omission of the epithet of अग्नि "अग्निंयजति" He offers an oblation to अग्नि."

The question is, whether the epithet of स्विष्टकृत् is deprived in the acrifice only and remains intact in the मंत्र as in the model sacrifice or the pithet is deprived every where. The reply of the objector is that अग्नि is to be addressed without the epithet in the sacrifice as the text "अग्निं यजति" shows, but not every where. The result is that suspension takes place only in the sacrifice but not in all mantras.

सर्वस्य वैककर्म्यात् ॥ १० । ४ । ३७ ॥

सर्वस्य of all ; वा on the other hand ; ऐककर्म्यात् by reason of the unity of the action.

37. Of all, by reason of the unity of the action.

The reply of the author is that this deprivation or suspension of the quality of स्विष्टकृत takes place every where, even in the मंत्रs. So the deity अग्नि is to be addressed without the epithet in every निगद.

Adhikaraṇa xx. dealing with the subject that in अनुयाजs, the स्विष्टकृत् sacrifice is a purificatory rite.

स्विष्टकृदावापिकोऽनुयाजे स्यात्प्रयोजनवदङ्गानामर्थसंयोगात् ॥ १० । ४ । ३८ ॥

स्विष्टकृत, स्विष्टकृत् ; आवापिकः pertains to आवाप ; अनुयाजे in अनुयाज ; स्यात् is ; प्रयोजनवत् for a purpose ; अंगानाम् of the parts ; अर्थसंयोगात् by reason of being connected with purpose.

38. The स्विष्टकृत् in अनुयाज pertains to आवाप, being for a purpose because the parts are connected with the purpose.

There are full and new moon sacrifices ; there are three अनुयाज offerings ; the last is called स्विष्टकृत्. The question for determination is, whether this last offering called स्विष्टकृत् is आरादुपकारक or only a subordinate act. आवाप is the intervening part between the ghee offering and the स्विष्टकृत्

The reply of our author is that the स्विष्टकृत् is connected with आवाप and is, therefore, a subordinate act. The subordinate acts have their objects in view.

Adhikaraṇa xxi sûtras 39-41 dealing with the subject that in the new and full moon sacrifices याज्या and पुरोनुवाक्य are subordinate acts.

अन्वाहेति च शस्त्रवत्कर्म स्याच्चोदनान्तरात् ॥१०।४।३९॥

अन्वाहइति, 'अन्वाह' ; च and ; शस्त्रवत् like शंसति ; कर्मस्य of the action ; स्यात् is ; चोदनांतरात् by reason of separate injunction.

39. And अन्वाह like शंसति is the principal act, by reason of a separate injunction.

There are दर्शपूर्णमासयागs ; there it is said "तिष्टन्याज्यामन्वाह, आसीनः पुरोनुवाक्याम्" He utters याज्या at the end while sitting ; he utters पुरोनुवाक्य at the end while sitting."

The question is, whether the याज्या and पुरोनुवाक्यs are the principal acts or the subordinate acts. The reply of the objector is that the uttering of the याज्या and पुरोनुवाक्य is the principal act just as the uttering of the praises of the deity is a principal act ; the reason is that it is a separate injnnction.

संस्कारो वा चोदितस्य शब्दस्य वचनार्थत्वात् ॥ ॥ १० । ४ । ४० ॥

संस्कार: purificatory rite ; वा on the other hand ; चोदितस्य of the injunction ; शब्दस्य of words; वचनार्थत्वात् by reason of the purpose of the word.

40. On the other hand, it is a subordinate act because there is the purpose of the word of the injunction.

The author says that it is a subordinate act ; there is no reason for supposing an invisible effect of the चोदना, when we see the visible effect of it. It has been explained in the chapter ii. at p. 44 that the principal act is one that has extraordinary or invisible result; while the result of the subordinate act is visible. The injunction in the present case is for the production of a visible effect ; so the uttering of the याज्या and पुरोनुवाक्य is a subordinate act.

स्याद्गुणार्थत्वात् ॥ १० । ४ । ४१ ॥

स्यात् is ; गुणार्थत्वात् by reason of its being for a subordinate act.

41. It may be, by reason of its being for a subordinate act.

The author gives his reason in support of his view "तिष्ठन् याज्यामन्वाह आसीनः पुरोनुवाक्या मन्वाह" "He utters याज्या subsequently while not in motion ; he utters पुरोनुवाक्य while sittting."

The objects being स्थान and आसन, the repeating of याज्या and पुरोनुवाक्य is a subordinate act.

Adhikaraṇa XXII dealing with the subject that there is no ऊह in the मनोता verses.

मनोतायां तु वचनादविकारः स्यात ॥ १० । ४ । ४२ ॥

मनोतायां in मनोता ; तु on the other hand ; वचनात् by reason of the text ; विकारः modification ; स्यात् is.

42 On the other hand, in मनोता, there is no modification by reason of the text.

There is an animal sacrifice in honour of वायु "वायव्यंश्वेत मालभेत भूतिकामः" "Let one who is desirious of prosperity offer a white animal to वायु."

In the model sacrifice, in the अग्नोषोमीय animal, there is मनोतामन्त्र. "त्वंह्यग्ने प्रथमो मनोता अस्याधियो अभवोदस्महोता" ऋ० वे० मं० ६ सू० १ मं० १ "O ! Agni, thou art certainly first wished for object, O ! charming one, act as a *hotâ* priest of this ceremony."

The *manotâ* मन्त्र is transferred here under the चोदक text. The question is whether the principle of ऊह applies to the मनोतामन्त्र, here वायु being the deity. In the model sacrifice, अग्नीषोम are the deities ; so the मनोतामन्त्र being addressed to अग्नि is appropriate under a text "यद्यप्यन्यदेवत्यः पशुः आग्नेय्येव मनोता कार्य्या" "Though the animal is consecrated to another deity, yet मनोता should be read like fire-oblation."

But in the modified sacrifice the deity is वायु ; so the principle of ऊह ought to apply as a matter of necessity; but our author says that the principle of ऊह does not apply; because there is an express text that there is a different deity and the animal is different in the model sacrifice There in the model sacrifice the मंत्र remains unchanged, so here in the modified sacrifice also.

Adhikaraṇa xxiii sūtras 43—46, dealing with the subject that कण्वरथंतर is to be sung in its own येानि.

पृष्ठार्थेऽन्यद्रथन्तरात्तद्योनिपूर्वत्वादृचां प्रविभक्तत्वात् ॥ ॥ १० । ४ । ४३ ॥

पृष्ठार्थे in the object of पृष्ठ ; अन्यद्रथंतरात् other than रथंतर ; तद्योनि पूर्वत्वात् by reason of that being the येानि in the model sacrifice ; स्यात् is ; ऋचां of the ऋक् verses ; प्रविभक्तत्वात् being divided,

43. In the object of पृष्ठ, other than रथंतर (should be sung,) by reason of that being the येानि in the model sacrifice and by reason of the ऋक् verses being divided.

There is a वैश्यस्तोम "वैश्योवैश्यस्तोमेनयजेत" "Let a *vaiśya* perform a sacrifice with a song of the *vaiśya* class."

In this connection, it is said "कण्वरथंतरंभवति" "Here is कण्वरथंतर" कण्वरथंतर is said to be a modification of both. The question for determination is, whether कण्वरथंतर is to be sung in the येानि of रथंतर or बृहत् or in its own येानि.

The reply of the objector is that for the purpose of पृष्ठ, other than रथंतर i. e. कण्वरथंतर is ordained; its येनि is रथंतर because its model sacrifice is ज्योतिष्टोम where the song is chanted in the येानि of रथंतर, because thereby the *rik* verses are divided.

स्वयेानौ वा सर्वाख्यत्वात् ॥ १० । ४ । ४४ ॥

स्वयेानौ in its own येानि ; वा on the other hand ; सर्वाख्यत्वात् by reason of its having the name of all.

44. On the other hand, in its own येानि by reason of its having the name of all.

The author says that it should be sung in its own येानि, because कण्वरथंतर is used in a particular sense of its own. It is a particular kind of tune; so it will be sung in its own येानि.

यूपवदिति चेत् ॥ १० । ४ । ४५ ॥

यूपवत् like a sacrificial post ; इतिचेत् if you say.

45. If you say "like a sacrificial post"

is performed is यूप, so here the tune in which the song may be sung, may similarly be called कण्वरथंतर.

न कर्मसंयोगात् ॥ १० । ४ । ४६ ॥

न not so ; कर्मसंयोगात् by reason of its connection with the action.

46. Not so, by reason of its connection with the action.

The reply of the author is that any wooden pillar may be used for the purpose of a यूप and ceremonies may be performed on it; but in the case of कण्वरथंतर, there is a particular tune which is to be sung in its own योनि.

Adhikaraṇa xxiv. sûtras 47—48. dealing with the subject that कण्वरथंतर is to be sung in it own योनि and उत्तरा.

कार्य्यत्वादुत्तरयोर्यथाप्रकृति ॥ १० । ४ । ४७ ॥

कार्यत्वात् by reason of the action ; उत्तरयोः in the two उत्तरा ; यथाप्रकृति just like the model sacrifice.

47. By reason of the action, in the उत्तरा just as it is in the model sacrifice.

When कण्वरथंतर is to be sung in its own योनि what is about the उत्तरा? Whether it is to be sung in the रथंतर उत्तरा or बृहत् उत्तरा or in the उत्तरा of its own योनि? The reply of the objector is 'उत्तरयोर्गायंति' "They sing in two उत्तरा songs."

That means the उत्तरा of रथंतर or बृहत् as the case may be, because in that case the model sacrifice will be complied with under a चोदक text. In this view, the उत्तरा of its own योनि will be left out.

समानदेवते वा तृचस्याविभागात् ॥ १० । ४ । ४८ ॥

समानदेवते in the common deity ; वा on the other hand ; तृचस्य of a collection of three verses ; अविभागात् by reason of indivisibility.

48. On the other hand, in the song which has a common deity, by reason of indivisibility of तृच.

As we have said in the preceding chapter, at p. 432 the sâma songs consist of 3 ऋक् verses which are called तृच. The first verse is called योनि and the last two verses are called उत्तरा. Now in reply to the view of the objector, our author says that if the योनि is sung in one tune and the

उत्तराs are sung in another tune, there will not be one deity. So the उत्तरा will be sung in कण्वरथंतर like its own योनि.

Adhikaraṇa xxv. dealing with the subject that in अग्निष्टुत, the स्तुति and शस्त्र are to be applied unmodified.

ग्रहाणां देवतान्यत्वे स्तुतशस्त्रयोः कर्मत्वादविकारः स्यात् ॥ १० । ४ । ४९ ॥

ग्रहाणां of the cups ; देवतान्यत्वे on the deity being different ; स्तुतशस्त्रयोः of the praise verses ; कर्मत्वात् by reason of their being principal action ; अविकारः unmodified ; स्यात् is.

49. On the deities of the cups being different, the स्तुति and शस्त्र praises by reason of their being principal, are to be applied unmodified.

There is a one-day ceremony called अग्निष्टुत् ; in that connection, it is said 'आग्नेयाग्रहाभवंति" "There are cups consecrated to अग्नि."

The question for determination is, whether the स्तोत्र and शस्त्र are to be applied after modification according to the deities. The reply of our author is in the negative. The principle of ऊह does not apply ; the reason is that these praises are principal acts and so they will be transferred from the model sacrifice without any modification.

Adhikaraṇa xxvi. sūtras 50-59 dealing with the subject that in चातुर्मास्य ceremony, the word 'आज्य' should be used unmodified at the time of invocation.

उभयपानात्पृषदाज्ये दध्नःस्यादुपलक्षणं निगमेषु पातव्यस्योपलक्षणात् ॥ १० । ४ । ५० ॥

उभयपानात् by reason of drinking both ; पृषदाज्ये in a mixture of ghee with curd ; दध्नः of the curd ; स्यात् is ; उपलक्षणं use, pointing out ; निगमेषु in the mantras ; पातव्यस्य of the substance to be drunk ; उपलक्षणात् by reason of pointing out.

50. By reason of drinking both, there is an addition of curd in the mixture called पृषदाज्य because in the model sacrifice the substance to be drunk is pointed out.

There are चातुर्मास्य ceremonies "चातुर्मास्यैः स्वर्गकामोयजेत" "Let one who is desirous of heaven perform चातुर्मास्य sacrifices."

There are अनुयाज offerings "पृषदाज्येनानुयाजान्यजति" "He offers अनुयाज oblations with the mixture of ghee and curd."

पृषदाज्य is a mixture of ghee with curd. There is an invocation मंत्र in the model sacrifice "देवान् आज्यपान् आवह". "Bring the gods, the drinkers of ghee."

Now this मंत्र will be transferred here in the modified sacrifice under a चोदक text. The question is, whether the deities are to be invoked with the modification or without the modification. In other words whether the principle of ऊह applies or not. If the principle of ऊह applies, are they to be addressed as आज्यपान् दधिपान् or दधिपान् or पृषदाज्यपान्.

The reply of the objector is that they should be addressed as आज्यपान् दधिपान् "अथपृषदाज्य गृह्णाति, इयंवाइदं सर्पिश्चैव दधिच, द्वंद्वं वैमिथुनंप्रजननं, मिथुनमेवैतत् प्रजननं क्रियते" "He partakes of a mixturs called पृषदाज्य ; it is a component of ghee and curd ; a pair is for procreation ; it is a twin to produce progeny."

The reason which he gives, is that in the model sacrifice only ghee is used, so the gods are addressed as आज्यपान्; but in the चातुर्मास्य, the mixture called पृषदाज्य is used: so the gods should be addressed by adding curd to the epithet. They will be, therefore, addressed as आज्यपान् दधिपान् both.

न वा परार्थत्वाद्यज्ञपतिवत् ॥ १० । ४ । ५१ ॥

न not ; वा on the other hand ; परार्थत्वात् by reason of its being for another ; यज्ञपतिवत् like यज्ञपति.

51. On the other hand not so, by reason of its being for another like यज्ञपति.

The reply to the objection by our author is that the curd is not to be mentioned separately ; because the substance to be offered for drinking is for others. It is a mere hint intended for drinkers; if the mention of one substance is sufficient, there is no need of mentioning the other. Just as यज्ञपति in इडास्तुति ; it is not for the purpose of the praise of the sacrificer: it is with a view to praise both the sacrifice and the priests. "इमंयज्ञ वान्येचयज्ञपतिवर्द्धान्" "The owner of the sacrificie and those who make this master of the sacrifice prosper;" The addition of the word ऋत्विक् is redundant. So here too ; आज्यपान् is sufficient : there is, therefore no need of mentioning the दधिपान् along with it.

स्याद्वा आवाहनस्य तादर्थ्यात् ॥ १० । ४ । ५२ ॥

स्यात् is ; वा on the other hand ; आवाहनस्य of invocation ; तादर्थ्यात् by reason of being for its object.

52. On the other hand, it should be done, because it is with the object of invocation.

The objector says that the 'curd' should also be added; the illustration of यज्ञपति does not apply because there the praise is not for one's own self but for the praise of इडा, while here in the present case the invocation is in remembrance ; both the drinker and the substance drunk, should be remembered.

न वा संस्कारशब्दत्वात् ॥ १० । ४ । ५३ ॥

न not ; वा on the other hand ; संस्कारशब्दत्वात् by reason of the word indicating purificatory rite.

53. On the other hand not so, by reason of the word indicating purificatory rite.

The reply of our author is that you are mistaken here ; no addition should be made. पृषदाज्य is ghee mixed with curd ; curd is mixed with it with a view to give it colour ; it is, therefore, not a different substance.

स्याद्वाद्रव्याभिधानात् ॥ १० । ४ । ५४ ॥

स्यात् is ; वा on the other hand ; द्रव्याभिधानात् by reason of naming of the substance.

54. On the other hand, there should be an addition by reason of naming of the substance.

The objector says that there should be an addition or ऊह, because we see that there is a different substance which is a mixture of ghee and curd. "अथपृषदाज्यंगृह्णाति, द्वयंवाइदं सर्पिश्चैवदधिच, द्वंद्वं वै मिथुनं प्रजननं मिथुन मेवैतत् प्रजननं क्रियते." "He partakes of a mixture called पृषदाज्य; it is a component of ghee and curd; a pair is for procreation ; it is a twin to produce progeny."

दध्नस्तुगुणभूतत्वादाज्यपानिगमाः स्युर्गुणत्वं श्रुतेराज्यप्रधानत्वात् ॥ १० । ४ । ५५ ॥

दध्नः of the curd ; तु on the other hand ; गुणभूतत्वात् being subordinate; आज्यपा drinker of ghee ; निगमः pronunciation ; स्युः are ; गुणत्वे subordination ; श्रुतेः of the text ; आज्यप्रधानत्वात् by reason of ghee being principal.

55. On the other hand, the curd being subordinate, the 'आज्यपा' is to be pronounced ; it is subordinate because in the text the 'आज्य' is principal.

The author says that in the text "पृषदाज्येनानुयाजान् यजति" "He offers अनुयाज oblations with the mixture of curd and ghee."

The ghee is principal and the curd which is mixed with it, is with a view to give it a colour. It is, therefore, subordinate. So there is no necessity of adding it and the principle of ऊह does not, therefore, apply.

दधिवा स्यात्प्रधानमाज्ये प्रथमान्त्यसंयोगात् ॥ १० । ४ । ५६ ॥

दधि curd ; वा on the other hand ; स्यात् is ; प्रधानम् principal ; आज्ये in ghee ; प्रथमांत्यसंयोगात् by reason of the connection of the first and the last.

56. On the other hand, the curd is principal ; because in ghee, the first and the last are connected.

Now the second objector comes forward and says that you are mistaken; ghee is not principal but curd is principal : so the deities should be addressed as 'दधिपान्', because ghee is connected with the first, viz, उपस्तरण (quartering of the पुरोडाश cake and placing the portions on the altar) and the last, viz. अभिघारण (sprinkling of ghee) "यदिचसत्रेयजेत द्विरुपस्तृणीयात्सकृदभिघारयेद्, ओषधयोवैप्रियंगव ओषधिष्येव पशून् प्रतिष्ठापयति" "यदि प्रावृषि यजेत सकृदुपस्तृणीयाद् द्विरभिघारयेद् वृष्ट्यैव पशून् अभिजिघर्ति" "If one performs a sacrificial session, he shall place the portions of the sacrificial cakes on the altar twice and sprinkle them with ghee once ; the प्रियंगु creepers are certainly medicinal herbs: he makes the animals permanent in the medicinal herbs. If he sacrifices during the rains, he shall place the portions of the sacrificial cakes on the altar once and sprinkle them with ghee once ; he makes the animals shine forth during the rains."

By reason of the connection with उपस्तरण and अभिघारण, ghee is for संस्कार and therefore subordinate and curd is principal. So the curd alone is to be mentioned i. e. दधिपान्.

अपिवाज्यप्रधानत्वाद्गुणार्थे व्यपदेशे भक्त्या संस्कारशब्दः स्यात् ॥ १० । ४ । ५७ ॥

अपिवा on the other hand; आज्यप्रधानत्वात् by reason of ghee being principal; गुणार्थे in the object of subordinate acts; व्यपदेशे in the denomination; भक्त्या by the metaphorical sense; संस्कारशब्दः the word denoting purificatory rites; स्यात् is.

57. On the other hand, by reason of ghee being principal, in the denomination in the object of the subordinate act, the word denoting purificatory rite is in the secondary sense.

The author says that ghee is principal in all sacrificial acts; by reason of the use of ghee in the subordinate acts, the use of the word is in the secondary sense.

अपि वाख्याविकारत्वात्तेन स्यादुपलक्षणम् ॥१०।४।५८॥

अपि also; वा on the other hand; आख्याविकारत्वात् by reason of the modification in the name; तेन by that; स्यात् is; उपलक्षणम् pointing out.

58. On the other hand, by reason of the modification in the name, the pointing out should be by that.

The third objector steps in and says that the substance is a compound called पृषदाज्य which is a mixture of ghee and curd; so the deities should be addressed as "पृषदाज्यपान्."

न वा स्याद्गुणशास्त्रत्वात् ॥ १० । ४ । ५९ ॥

न वा not so; स्यात् is; गुणशास्त्रत्वात् by reason of laying down the quality.

59. Not so by reason of laying down the quality.

The author says that पृषदाज्य is not entirely a different substance; पृषत् means coloured, or variegated and आज्य means ghee. It is not like सुरा, though a fermented liquor used in a रूढि sense; here पृषदाज्य is ghee

coloured and purified by curd. So the मंत्र of invocation should be read unmodified and the principle of ऊह does not apply.

END OF PÂDA IV.

PÂDA V.

Adhikaraṇa I. sûtras 1-6, dealing with the subject that on the transference of a portion, the first ones are transferred.

आनुपूर्व्यवतामेकदेशग्रहणेष्वागमवदन्त्यलोपः स्यात् ॥१०।५।१॥

आनुपूर्व्यवताम् of those that come in order ; एकदेशग्रहणेषु on the transference of a portion ; आगमवत् like the incomers ; अंत्यलोपः omission of the last ; स्यात् is.

1. On transference of a portion of those that come in order, the last one is omitted like the incomers.

There are texts "द्यावापृथवीयमेककपालं" (M.S.I. 10. 1.) "आश्विनंद्विकपालं" वैष्णवंत्रिकपालं" "The cakes baked on one pan and consecrated to heaven and earth." "The cakes baked on two pans and consecrated to Aświns." "The cakes baked on three pans and consecrated to Viṣṇû."

In the model sacrifice, the text is "आग्नेयमष्टाकपालंनिर्वपेत्" "He shall offer cakes baked on eight pans to Agni."

The question is, which cakes are to be omitted either the first or the last in the modified sacrifice ? The reply of our author is that the last ones are to be dropped. The reason is that in things which are arranged in order, the last one will be omitted ; because that is unimportant. He gives an illustration that in an assembly where people have gathered, the first comers will be seated in order and if there be no seat the last comers will go away and will get no place.

लिङ्गदर्शनाच्च ॥ १० । ५ । २ ॥

लिङ्गदर्शनात् by reason of the indicative mark ; च and.

2. And by reason of the indicative mark.

The author gives a reason in support of his view by quoting texts "लुप्येतवा एतत् षष्ठमहोयत् पंचहानुपयंति" "लुप्येतवा एतत् षष्ठंकपालंयत् पंचकपालंनिर्वपंति" "The sixth day is omitted when they resort to five day sacrifice The sixth cake is omitted when they offer five cakes."

Here we see the last one is omitted.

विकल्पो वा समत्वात् ॥ १० । ५ । ३ ॥

विकल्पः option ; वा on the other hand ; समत्वात् by reason of equality.

3. On the other hand, there is option by reason of equality.

The objector says that the last and the first are both on an equal footing; so there is an option. You can omit the first if you like.

क्रमादुपजनोऽन्तेस्यात् ॥ १० । ५ । ४ ॥

क्रमात् from order ; उपजनः origin, coming in, production ; अंते in the end. स्यात् is.

4. On coming in order, the last.

The objector says that the illustration you have given does not apply. In your illustration, the hall is crowded, so the last comers will not get the seats; but here there is no crowd to be displaced. So any of the कपालs may be omitted. No order is to be observed.

लिङ्गमविशिष्टं सङ्ख्याया हि तद्वचनम् ॥ १० । ५ । ५ ॥

लिङ्गम् mark ; अविशिष्टम् general ; संख्यायाः of the number ; हि because; तद्वचनम् that word.

5. The लिङ्ग is general, because that word relates to the number.

The objector refutes the argument based on the लिङ्ग. He says that the text lays down that the sixth will be omitted. Any number that completes the reckoning is the 6th, irrespective of the order. There is nothing particular in the लिङ्ग.

आदितो वा प्रवृत्तिः स्यादारम्भस्य तदादित्वाद्वचनादन्यविधिः स्यात् ॥ १० । ५ । ६ ॥

आदितः from the beginning ; वा on the other hand ; प्रवृत्तिः application; स्यात् is ; आरंभस्य of the commencement ; तत् that ; आदित्वात् by reason of

being the first ; वचनात् by reason of the text ; अन्त्यविधिः omission of the last ; स्यात् is.

6. On the other hand, the application is from the beginning ; of the commencement being the first by reason of the text, the last is to be omitted.

The author says that you are mistaken ; every where the commencement is from the first in order and the result will be the omission of the last ones. It does not require any text to elucidate the matter. The first ones will be transferred to the modified sacrifice and the last ones will be suspended.

Adhikaraṇa ii, sûtras 7-9. dealing with the subject that in the sacrifices of one तृक, the snog with the first त्रिच. is to be sung.

एकत्रिके तृचादिषु माध्यन्दिनेछंन्दसां श्रुतिभूतत्वात् ॥ १० । ५ । ७ ॥

एकत्रिके in the sacrifice of one त्रिक ; तृचादिषु in the first of each तृच ; माध्यंदिने in माध्यंदिनपवमान ; छन्दसां of the metres ; श्रुतिभूतत्वात् being dependent on the text.

7. In the sacrifice in one त्रिक and माध्यंदिनपवमान the first of each तृच, by reason of the mantra being dependent on the text.

There is a sacrifice of one त्रिक, in which there is mixture of one and three ceremonies grouped together. There is a text "अथैष एकत्रिकः। तस्यैकस्यांवहिष्पवमानं, त्रिसृषुहोतु राज्यम्; एकस्यां मैत्रावरुणस्य, तिसृषुब्रह्मणाच्छंसिनः। एकस्या मच्छावाकस्य, तिसृषुमाध्यंदिनः पवमानः" "There is a sacrifice called एकत्रिक ; of it in the one there is वहिष्पवमान, in all the three the ghee of *hotâ* priest : in the one of मैत्रावरुण priest, in all the three of ब्राह्मणाच्छंसी ; in the one of अच्छावाक, in all the three माध्यंदिनपवमान."

In the model sacrifice, there are three तृचs of माध्यंदिनपवमान (1) उच्चाते जातं" Rig. V. ix. 61. 10. is in the गायत्री metre. (2) "पुनानः सोमः Rig. V. ix. 63. 22 ; 107, 4 ; 6. is in the बृहती metre (3) 'प्रतुद्रवः' Rig. V. ix. 87. 1. is in the त्रिष्टुप् metre. In this connection it is said "त्रिच्छंदा आवापो माध्यंदिनः पवमानः" "It has three sorts of metres and the offering consists of माध्यंदिनपवमान."

The question is, whether under the text "एकत्रिकस्यमाध्यंदिनेतिसृषु" "By one त्रिक in माध्यंदिन in all three." three verses from the verse of each तृच should be transferred or the three verses of the first तृच should be transferred. The reply of the objector is that the first of each तृच should be transferred, because the metres are dependent on the text in the model sacrifice. त्रिछंदा आवापः माध्यंदिनः पवमानः पंचसामा" "It has three sorts of metres, the offering in it consists of माध्यंदिनपवमान and it has five psalms."

आदितो वा तन्न्यायत्वादितरस्यानुमानिकत्वात् ॥ १० । ५ । ८ ॥

आदितः from the first ; वा on the other hand ; तन्न्यायत्वात् by reason of that rule ; इतरस्य of the other ; अनुमानिकत्वात् by reason of being based on the inference.

8. On the other hand, from the first by reason of that rule and by reason of the other based on an inference.

The author says that the music should be performed in the first तृच ; it is in accordance with the view as laid down in the preceding अधिकरण (see at p. 724) It is consistent with the order; while on the other hand, singing it in the छंद of each तृच is based on the model sacrifice and is, therefore, inferential. The first being direct, is preferable.

यथानिवेशञ्च प्रकृतिवत्सङ्ख्यामात्रविकारत्वात ॥ १० । ५ । ९ ॥

यथा निवेशं introducing the ऋक् in order ; च and ; प्रकृतिवत् like the model sacrifice ; संख्यामात्रविकारत्वात् by reason of the modification of the number only.

9. And introducing the ऋक्. according to the model sacrifice is by reason of the modification of the number only.

The author says further in support of his view that there will be, undoubtedly, a बाध. In the view contended for by the other side, there is the change in the number. You take one verse from here and the other from there; but if you stick to the order, you will take the first तृच which is more equitable and reasonable.

Adhikaraṇa iii. sūtras 10-11. dealing with the subject that घू is to be sung in one ऋक्.

त्रिकस्तृचे धुर्ये स्यात् ॥ १० । ५ । १० ॥

त्रिकः त्रिक ; तृचे in तृच (song) ; धुर्ये in धू song ; स्यात् is.

10. The त्रिक which is in धू song, is to be sung in तृच.

There is an एक त्रिक sacrifice. तस्यैकस्यां वहिष्पवमानं, तिसृषुहोतुराज्यं। एकस्यां मैत्रावरुणस्य, तिसृषुब्राह्मणाच्छंसिनः एकस्या मच्छावाकस्य तिसृषुमाध्यंदिनः पवमानः" "Of it in the one, there is वहिष्पवमान, in all the three, the clarified butter of *hotâ* priest ; in the one, of मैत्रावरुण priest, in all the three of ब्राह्मणाच्छंसी ; in the one, of अच्छावाक, in all the three of "माध्यंदिनपवमान"

There are songs in धू. The question is whether they are to be sung in a तृच or in one ऋक्. The reply of the objector is that they should be sung in a तृच as laid down in the previous अधिकरण.

एकस्यां वा स्तोमस्यावृत्तिधर्मत्वात् ॥ १० । ५ । ११ ॥

एकस्यां in one verse ; वा on the other hand ; स्तोमस्य of the song ; स्यात् is ; आवृत्तिधर्मत्वात् by reason of the characteristic of the repetition.

11. On the other hand, in one verse by reason of the characteristic of the song to be repeated.

The reply of the author is that in धू the song is to be sung in a ऋक् verse, because it is said "आवृतंधूर्षुस्तुवते, पुनरावृत्तंपृष्ठैरुपतिष्ठते" "He sings repeated praises in धू ; he worships with पृष्ठ songs repeatedly." But this kind of repetition is not possible without taking the ऋक् verse from each तृच.

Adhikaraṇa iv, sûtras 12-13 dealing with the subject that in the द्विरात्र sacrifice &c, the विध्यंत of दशरात्र applies.

चोदनासु त्वपूर्वत्वाल्लिङ्गेन धर्मनियमः स्यात् ॥१०।५।१२॥

चोदनासु in the commands ; तु on the other hand ; अपूर्वत्वात् by reason of being extraordinary ; लिंगेन by the inference from the text ; धर्मनियमः rule as to the procedure ; स्यात् is.

12. On the other hand, in the command, there being extraordinary principle, the rule as to procedure is by the inference from the text.

There are two-night-sacrifices &c. called अहर्गण. The question is, whether the entire procedure of द्वादशाह applies or of दशरात्र after elimina-

ting the first and last days The द्वादशाह is the model of all अहीन sacrifices as seen before. The first day is called प्रायणीय and the last day is called उदयनीय. The remaining 10 days are called दशरात्र. The six days out of them are called पृष्ठ and the other four are called छंदोम.

Now the author says that the command as to perform the द्विरात्र is binding; the प्रायणीय and उदयनीय are connected with the model sacrifice; so the procedure of दशरात्र will apply. There the लिङ्ग is the guide. "यत् प्रथमंतद्द्वितीयंयद्द्वितीयंतत्तृतीयंजगतीमंतर्गच्छति" "What is first, the same is the second; what is second, the same is the third, जगती disappearing."

That which is the first day of द्विरात्र is the second day of द्वादशाह called गायत्री the second day of द्विरात्र is the third day called त्रैष्टुभ; as there are two days only the 4th day called जगती *ipso facto* disappears. This लिङ्ग supports the view of the author.

प्राप्तिस्तु रात्रिशब्दसम्बन्धात ॥ १० । ५ । १३ ॥

प्राप्तिः transference; तु on the other hand; रात्रिशब्दसम्बन्धात् by reason of the connection of the word 'night'.

13. On the other hand, the transference by reason of the connection of the word 'night'

The author supports his view by adducing another reason. He says that द्विरात्र and दशरात्र are similar, because in both of them the word 'रात्रि' occurs. So the procedure (विध्यंत) of दशरात्र applies to द्विरात्र.

Adhikaraṇa v. dealing with the transference of the आघूननमंत्रs at random in अग्निचयन with "सप्तभिराधुनोति"

अपूर्वासु तु सङ्ख्यासु विकल्पः स्यात्सर्वासामर्थवत्त्वात्॥ १० । ५ । १४ ॥

अपूर्वासु that which have been ordained; तु on the other hand; संख्यासु in numbers; विकल्पः option; स्यात् is; सर्वासाम् of all; अर्थवत्त्वात् by reason of being for a purpose.

14. There is option in the numbers which have been ordained, because all are for a purpose.

There are mantras for आघूनन i. e. establishing fire in the उखा and there are मंत्रs for वपन i. e. putting fire in अग्निक्षेत्र where different kinds

of seeds are sown. In the model sacrifice it is said "सप्तभिराधुनीत" and "चतुर्दशभिर्वपति" "He establishes fire in उखा with seven"; "he establishes fire in अग्निक्षेत्र with fourteen." The अग्निचयन (establishment of fire) is the modified sacrifice where the मंत्रs are transferred under a चोदक text. The question is, whether the mantras of both kinds are transferred according to the order in view of the principle laid down in the 1st Adhikaraṇa. The reply of our author is that they are to be transferred according to their appropriateness but not according to the order. The reason is that these mantras will be for a purpose, otherwise they will be meaningless.

Adhikaraṇa vi. sûtras 15-25. dealing with the subject that in a sacrifice where songs preponderate, the songs are to be transferred from the modified sacrifice.

स्तोमविवृद्धौ प्राकृतानामभ्यासेन सङ्ख्यापूरणमविकारात्सङ्ख्यायां गुणशब्दत्वादन्यस्य चाश्रुतित्वात्॥ १० । ५ । १५॥

स्तोमविवृद्धौ in the case where the songs preponderate; प्राकृतानाम् of the model sacrifice; अभ्यासेन by repetition; संख्यापूरणम् the completion of the number; अविकारात् by reason of no change; संख्यायां in the number; गुणशब्दत्वात्; being subordinate; अन्यस्य; of others; च and; अश्रुतित्वात् being non-Vedic.

15. In the case where the songs preponderate, the number is to be completed by repeating the songs of the model sacrifice by reason of no change and the number being subordinate and importing of others being non-Vedic.

There are sacrifices which are called विवृद्धस्तोम (See chap x, pada iv. Adhikaraṇa xi sûtra 20 at p. 703).

"एकविंशेनातिरात्रेणप्रजाकामंयाजयेत्, त्रिणवेनौजस्कामं, त्रयस्त्रिंशेन प्रतिष्ठाकामं" "Let one who is desirous of progeny, be made to perform अतिरात्र having twenty one songs; one whe is desirous of splendour shall perform अतिरात्र having three times nine songs; one who is desirous of honour shall resort to one having thirty three songs."

We have already explained the principles of आवाप and उद्वाप. at p. 704. Now here the question is, whether the songs are to be imported from the modified sacrifice when the songs in the model sacrifice fall short of

the required number. The objector's reply is in the negative; he says that in order to complete the required number, you are to repeat the same songs. The reason is that the number is subordinate and importation of the songs from another place is nowhere laid down. There are as many faults in accepting the unordained *dictum*, as there are in rejecting the ordained one.

आगमेन वाऽभ्यासस्याश्रुतित्वात् ॥ १० । ५ । १६ ॥

आगमेन by importation ; वा on the other hand ; अभ्यासस्य of repetition ; अश्रुतित्वात् being non-Vedic.

16. On the other hand by importation, because the repetition is un-Vedic.

The author says that by the importation of the songs from the modified sacrifice, the number in the model sacrifice should be completed, because the repetition of the songs over and again is nowhere allowed. When importation and repetition are both non-Vedic, the importation is more reasonable and proper than the repetition of the same songs.

सङ्ख्यायाश्च पृथक्त्वनिवेशात् ॥ १० । ५ । १७ ॥

संख्यायाः of the number ; च and; पृथक्त्वनिवेशात् by reason of being applicable to several objects.

17. And of the number being applicable to several objects.

The author gives a reason in support of his view and says that the number applies to separate objects. As for instance 'eight pots'. One pot can not be repeated eight times.

पराकशब्दत्वात् ॥ १० । ५ । १८ ॥

पराक्शब्दात्वात् by reason of the word 'reverse'.

18. By reason of the word 'reverse'.

The author says that the word पराक् is used which is inconsistent with the idea of repetition "परागवहिष्पवमानेनस्तुवंति" "They praise with वहिष्पवमान reversely."

उक्ताविकाराच्च ॥ १० । ५ । १९ ॥

उक्ताविकारात् by reason of the non-modification of that which is uttered;

19. By reason of the non-modification of that which is uttered.

The author says that the repetition of the thing once uttered is condemned. "जामिवा एतद्यज्ञस्यक्रियते यदेकंभूयः क्रियेत" "He who makes one repeated, commits the sin of making the sacrifice female."

अश्रुतित्वान्नेति चेत् ॥ १० । ५ । २० ॥

अश्रुतित्वात् by reason of being not ordained ; न not ; इतिचेत् if you say.

20. If you say "it should not be done by its being not ordained."

The objector says that importation is not sanctioned by any text of the Veda.

स्यादर्थचोदितानां परिमाणशास्त्रम् ॥ १० । ५ । २१ ॥

स्यात् is ; अर्थचोदितानां those that are commended objects ; परिमाणशास्त्रम् the text as to the quantity.

21. It should be done, because the laying down of quantity is the object of the text.

The author says in reply that there is the text 'एकविंशेनातिरात्रेण प्रजाकामं याजयेत्' "Let one desirous of progeny be made to perform अतिरात्र having twenty one songs."

Now the number 21 is to be completed. This can be completed only by importing the songs from elsewhere. Importation is, therefore, the only proper and reasonable method.

आवापवचनं वाभ्यासे नोपपद्यते ॥ १० । ५ । २२ ॥

आवपावचनं the text as to the offering ; च and ; अभ्यासे in repetition ; न not ; उपपद्यते applies.

22. And the आवाप text is not applicable to repetition.

The author gives another reason in support of his view. We have already explained आवाप and उद्वाप in sûtra 20 of Pâda iv. at p. 704. "त्रीणिहिवैयज्ञस्योदराणि गायत्री बृहती अनुष्टुप् । अत्रहि एवावपंति, अतएवोद्वपंति" "Three are the bellies of a sacrifice viz. ; गायत्री, बृहती and अनुष्टुप् ; here is आवाप, hence is उद्वाप.

These terms आवाप and उद्वाप will not occur if there were a repetition.

साम्नांचोत्पत्तिसामर्थ्यात् ॥ १० । ५ । २३ ॥

साम्नां of songs ; च and ; उत्पत्तिसामर्थ्यात् by reason of the force of the origin.

23. And by reason of the force of the origin of the songs.

The author assigns another reason in support of his view ; if you complete the number in the model sacrifice by repeating the same songs, the other songs whose number is in abundance will be meaningless and without any definite purpose.

धूर्य्यैष्वपीति चेत्॥ १० । ५ । २४ ॥

धूर्य्येषु in धू ; अपि also ; इतिचेत् if you say.

24. If you say that in धू also.

The objector says that in धू there is a repetition. Why should it not be here.?

नावृत्तिधर्म्मत्वात् ॥ १० । ५ । २५ ॥

न not so; आवृत्तिधर्मत्वात् by reason of the characteristics of the repetition.

25. Not so, by reason of the characterestics of the repetition.

The author says that in धू there is an express text laying down repetition "आवृत्तांधूर्षुस्तुवते, पुनरावृत्तं पृष्ठैरुपतिष्ठते" "He sings repeatedly in धू; he worships with पृष्ट songs repeatedly."

But on the other hand there is no text here. So the illustration of धू does not hold good. See sûtra 11 of this pâda (at p. 726.)

Adhikaraṇa vii. dealing with the subject that in वहिष्पवमान, another ऋक् is to be imported.

वहिष्पवमाने न ऋगागमः सामैकत्वात्॥ १०। ५ । २६ ॥

वहिष्पवमाने in वहिष्पवमान ; तु on the other hand ; ऋगागमः the importation of ऋक् verse ; सामैकत्वात् by reason of the unity of the psalm.

26. On the other hand, in वहिष्पवमान, the ऋक् is to be brought in, by reason of the unity of the psalm.

What is to be done in वहिष्पवमान in a sacrifice where there is a large number of songs ? Will there be a repetition or importation of the *sâma?*.

In view of the principle laid down in the preceding अधिकरण, there will be importation of साम; but our author's reply is that there will be importation of a ऋक्, because there is unity of psalms. "यदुत्तरयोः पवमानयोस्तृचायतृचायहिंकरोति । अथकस्माद् वहिष्पवमाने सकृदेवहिंकरोति" "एकं हितत्र साम" "He makes the *hi* sound for each तृच in the two subsequent पवमान; why does he make *hi* once in वहिष्पवमान? There is only one साम.

Adhikaraṇa viii sûtras 27-33 dealing with the subject that in सामधेनीs, the number is to be completed by importing the remainder.

अभ्यासेन तु संख्यापूरणं सामिधेनीष्वभ्यासप्रकृतित्वात् ॥ १० । ५ । २७ ॥

अभ्यासेन by repetition; तु on the other hand; संख्यापूरणं the completion of the number; सामधेनीषु in सामधेनीs; अभ्यासप्रकृतित्वात् by reason of the repetition in the model sacrifice.

27. On the other hand, in सामधेनीs the number is to be completed by repetition, because there is repetition in the model sacrifice.

There are new and full moon sacrifices "एकविंशतिमनुब्रूयात्प्रतिष्ठाकामस्य; चतुर्विंशतिमनुब्रूयाद्ब्रह्मवर्चसकामस्य; एकविंशतिंचानुब्रूयादन्नकामस्य; द्वाविंशतिमनुब्रूयात् प्रतिष्ठाकामस्य; षड्विंशतिमनु ब्रूयात् पशुकामस्य" ॥ "Let one who is desirous of honour utter twenty-one; let one who is desirous of the Brâhmaṇik splendour utter twenty-four; let one who is desirous of grain utter twenty-two; let one who is desirous of cattle utter twenty-six.

Now the question is, whether in सामधेनी the number is to be completed by importation or by repetition or by repetition of those that are mentioned and by importation of the remaining. The reply of the objector is that the number is to be completed by the repetition, because in the model sacrifice there is repetition. There is a text "त्रिःप्रथमामन्वाह त्रिरुत्तमां" "पंचदशसामिधेन्यः" "He uttered three first and three last subsequently." There are fifteen सामधेनीs."

There are fifteen सामधेनी verses; the text shows that they are to be repeated till the number fifteen is completed. When such is the case in the model sacrifice, the modified sacrifice will follow suit.

अविशेषान्नेति चेत् ॥ १० । ५ । २८ ॥

अविशेषात् by reason of there being nothing special ; न not ; इतिचेत् if you say.

28. "By reason of there being nothing special" if you say.

The objection to the पूर्वपक्ष view is, that there is no special text to show that there should be repetition. It is general. The model sacrifice has 15 सामधेनी verses and there are twenty one in the modified sacrifice. Where is the text which gives you direction ?.

स्यात्तद्धर्मत्वात् प्रकृतिवदभ्यस्येताऽऽसङ्ख्यापूरणात् ॥ १० । ५ । २९ ॥

स्यात् is ; तद्धर्मत्वात् by reason of the characteristic of the model sacrifice ; प्रकृतिवत् like model sacrifice ; अभ्यस्येत् should be repeated; आसंख्यापूरणात् by reason of completing the number limited.

29. It should be so, by reason of the characteristic of the model sacrifice ; it should be repeated just as in the model sacrifice, by reason of completing the number limited.

The objector meets the objection and says that ths modified sacrifice follows the model sacrifice; there is a repetition in the model sacrifice, so there will be also in the modified sacrifice in order to complete the number 21.

यावदुक्तं वा कृतपरिमाणत्वात् ॥ १० । ५ । ३० ॥

यावदुक्तं upto what has been ordained ; वा on the other hand ; कृतपरिमाणत्वात् by reason of having fixed the quantity.

30. On the other hand, there is repetition up to what has been ordained by reason of having fixed the quantity.

The author expresses his own view in the present सूत्र. You can repeat the सामधेनी verses as much as it is ordained. You can complete the number by repeating the first and the last; but you will have to import the remaining verses. 'त्रिःप्रथमामन्वाह, त्रिरुत्तमां' "He uttered three first and three last subsequently."

You can repeat the the first and the last as allowed by the text; as to the rest, you will have to import the songs to complete the number.

There are 11 verses. If you repeat the first and the last three times, the number will be 15 but in order to complete 21, you require 6 more which will be brought in from out-side.

अधिकानाञ्च दर्शनात् ॥ १० । ५ । ३१ ॥

अधिकानां of excess ; च and ; दर्शनात् by seeing.

31. And by seeing excess.

The author says that importation can be inferred from the following texts. "नजगत्या परिदध्यात् । यज्जगत्यापरिदध्यात्, तच्छंदांसिगमयेत् । त्रिष्टुभा-परिदधाति". "Let him not cover it with जगती ; if he covers it with जगती, it will turn the metre : he covers it with त्रिष्टुप्."

कर्मस्वपीति चेत् ॥ १० । ५ । ३२ ॥

कर्मसु in the sacrifice ; अपि also ; इतिचेत् if you say.

32. If you say "that it should also be in the sacrifice"

The objector says that in ध्रू also there should not be repetition but importation according to the view contended for, by you.

न चोदितत्वात् ॥ १० । ५ । ३३ ॥

न not ; चोदित्वात् by reason of there being directed.

33. Not so, by reason of there being directed.

The author says that there is a repetition in ध्रू, by reason of the text "आवृत्तं धुर्षु स्तुवते, पुनरावृत्तं पृष्ठै रुपतिष्टते" "He sings repeatedly in ध्रू; he worships with पृष्ठ songs repeatedly."

But here in the present case, there is no such text. So there will be repetition up to the number fifteen and the remaining six shall be brought in from outside to complete the number 21,

Adhikaraṇa ix. sûtras 34-41 dealing with the subject that the षोडशी pertains to the model sacrifice.

षोडशिनो वैकृतत्वं तत्र कृत्स्नविधानात् ॥१०।५।३४॥

षोडशिनः of the षोडशी; वैकृतत्वं the state of the modified sacrifice; तत्र there; कृत्स्नविधानात् by reason of laying down the entire procedure.

34. The षोडशी partakes of the nature of the modified sacrifice, because there the entire procedure is laid down.

There is a षोडशी. Having taken ज्योतिष्टोम as a model, there is a text; "यएवंविद्वानेतंषोडशिनं गृह्णाति भवत्यात्मना परास्य भ्रातृव्यो भवति" "He who knows this, takes षोडशी cup ; he himself flourishes, his enemies are overcome."

Now the question is, whether षोडशी pertains to the model sacrifice or the modified sacrifice. The reply of the objector is that the षोडशी pertains to the modified sacrifice, because its entire procedure is laid down in the modified sacrifice. It is, therefore, to be classed among the details of the modified sacrifice.

प्रकृतौ चाऽभावदर्शनात् ॥ १० । ५ । ३५ ॥

प्रकृतौ in the model sacrifice ; च and ; अभावदर्शनात् by seeing its absence.

35. And by seeing its absence in the model sacrifice.

The objector supports his view by giving his reasons. He says that it is nowhere found amongst the details of the model sacrifice. See chapter II. Pâda iv. sûtra 26 at p. 83. "द्वेस्तोत्रीये विराजमतिरिच्येते" "Two स्तोत्रीयs exceed one विराज."

अयज्ञवचनाच्च ॥ १० । ५ । ३६ ॥

अयज्ञवचनात् by reason of non-sacrificial text ; च and.

36. And by reason of non-sacrificial text.

The objector gives another reason in support of his view. What he says is, that षोडशी is not the name of any sacrifice, nor is it in a ज्योतिष्टोम which is the model sacrifice. "अयज्ञो वा वैषज्योतिष्टोमोयत् षोड़श्याहीनः" "अयज्ञो वा एषयोऽसामः" "The ज्योतिष्टोम is not a sacrifice, if it is devoid of षोडशी." "It is not a sacrifice where there is no psalm."

This is, by way of an अर्थवाद extolling षोडशी.

प्रकृतौ वा शिष्टत्वात् ॥ १० । ५ । ३७ ॥

प्रकृतौ in the model sacrifice ; वा on the other hand ; शिष्टत्वात् by reason of its being so ordained.

37. On the other hand, in the model sacrifice, by reason of its being so ordained.

The author says that the षोडशी belongs to the model sacrifice, because it is laid down in connection with ज्योतिष्टोम which is the model sacrifice,

प्रकृतिदर्शनाच्च ॥ १० । ५ । ३८ ॥

प्रकृतिदर्शनात् by seeing the model sacrifice ; च and.

38. And by seeing the model sacrifice.

The author supports his view by giving a reason, He says that the षोडशी is in the model sacrifice, "तिस्रः संस्तुतानां विराज मतिरिच्यंते" "Three of the songs exceed विराज."

If षोडशीs are accepted, then only three songs are possible.

आम्नातंपरिसङ्ख्यार्थम् ॥ १० । ५ । ३९ ॥

आम्नात laying down ; परिसंख्यार्थम् for the object of परिसंख्या.

39. Laying down is with an object of परिसंख्या.

The author gives another reason in support of his view. You say that because the entire procedure is pointed out, the षोडशी belongs to the modified sacrifice; but you overlook the fact that it does not prohibit its belonging to the model sacrifice. The text is general "अग्निष्टोमेराजन्यस्य ब्राह्मणस्य चातिरात्रे" "Of a prince in an अग्निष्टोम, and of a Brâhmaṇ in an अतिरात्र."

It is in the nature of परिसंख्या.

उक्तमभावदर्शनम् ॥ १० । ५ । ४० ॥

उक्तम् is said ; अभावदर्शनम् its absence.

40. Its absence is said.

The author replies to the objection raised in sûtra 35 ; you say that it does not find its place in the model sacrifice. "द्वेसंस्तुतानां विराजमतिरिच्येते" "Two of the songs exceed one विराज."

By reason of the absence of it amongst the details of the model sacrifice, the षोडशी becomes optional but that does not necessarily prohibit what has already been laid down.

गुणादयज्ञत्वम् ॥ १० । ५ । ४१ ॥

गुणात् by reason of the praise ; अयज्ञत्वम् non-sacrificial.

41. By reason of the praise, it is non-sacrificial.

The author meets the objection raised in sûtra 36. It is called अयज्ञ in the figurative sense. The result is that the षोडशी belongs to the model sacrifice.

Some commentators have used the word 'षोडशी' to mean a cup. In

that sense also, the whole argument of the objector and the author will remain the same.

Adhikaraṇa x, sūtras 42-43-45-48. dealing with the subject that षोडशी is to be taken from आग्रयण.

तस्याग्रयणाद्ग्रहणम् ॥ १० । ५ । ४२ ॥

तस्य its ; आग्रयणाद् from आग्रयण ; ग्रहणम् taking.

42. It is taken from आग्रयण.

In the foregoing अधिकरण it is determined that षोडशी belongs to the model sacrifice. The question to be determined in the present अधिकरण is, whether it is to be taken from आग्रयण or from उक्थ्य cup. The author's reply is that it is to be taken from आग्रयण cup.

The reason is that there is a text "आग्रयणाद्गृह्णातिषोडशिनं". "He takes षोडशी from आग्रयण."

उक्थ्याच्च वचनात् ॥ १० । ५ । ४३ ॥

उक्थ्यात् from उक्थ्य ; च and ; वचनात् by a text.

43. And from उक्थ्य under a text.

The objector says that the षोडशी should be taken from उक्थ्य, because there is a text to that effect. "उक्थ्याद्गृह्णातिषोडशिनं" ""He takes षोडशी from उक्थ्य cup."

Having left the अधिकरण, the 11th Adhikaraṇa has been commenced by the author.

Adhikaraṇa xi. dealing with the subject that the षोडशी is to be taken at the time of तृतीय-सवन.

तृतीयसवने वचनात्स्यात ॥ १० । ५ । ४४ ॥

तृतीयसवने at the time of the 3rd सवन ; वचनात् under the text ; स्यात् is.

44. At the time of the third सवन under the text.

There is a ज्योतिष्टोम sacrifice ; in that connection, it it said "यः षोडशीगृह्णीते इन्द्रिय मेव वीर्यमात्मंधत्ते" "He who takes षोडशी maintains sensory and motor organs, physical power and soul."

The question is, whether the षोडशी is to be taken from every सवन or from the third सवन. The reply of our author is that it should be taken from the third सवन. Having finished the 11th अधिकरण the author takes

up the 10th अधिकरण from the place where he left it.

अनभ्यासे पराक्शब्दस्य तादर्थ्यात् ॥ १० । ५ । ४५ ॥

अनभ्यासे in no repetition; पराक्शब्दस्य of the word 'पराक्'; तादर्थ्यात् by reason of being used in that sense.

45. In the sense of no repetition, because the word पराक् is used in that sense.

The objector who urges that षोडशी is to be from the उक्थ्य, assigns a reason in support of his view 'परांचमुक्थ्याद्विगृह्णातिषोडशिनं" "He takes षोडशी *reversely* from the उक्थ्य cup."

He says that the word पराक् means non-repetition as "पराची सामधेनीरन्वाह; अनभ्यस्ता सामधेनी रन्वाह" "He utters सामधेनी subsequently in a reverse order, he utters सामधेनी subsequently without repetition."

In this view, he says, that it should be taken from आग्रयण and उक्थ्य.

उक्थ्यविच्छेदवचनत्वाच्च ॥ १० । ५ । ४६ ॥

उक्थ्यविच्छेदवचनत्वात् by reason of the text about seperation from the उक्थ्य ; च and.

46. By reason of the text about separation from the उक्थ्य.

The objector says that there is a text "विच्छिन्दन्ति ह वा एतदुक्थ्यं यदुक्थ्यानि षोडिशनंचततः प्रणयंति" "The उक्थ्य is certainly separated, because उक्थ्य and षोडशी are carried from it."

This text also supports that the षोडशी is taken from उक्थ्य. So it is to be taken from both.

आग्रयणाद्वा पराक्शब्दस्य देशवाचित्वात्पुनराधेयवत् ॥ १० । ५ । ४७ ॥

आग्रयणात् from आग्रयण ; वा on the other hand ; पराक् शब्दस्य of the word पराक् ; देशवाचित्वात् by reason of denoting space ; पुनराधेयवत् like re-establishment of fire.

47. On the other hand, from आग्रयण because the word 'पराक्' denotes space, just as in re-establishment of fire.

The author says that षोडशी is to be taken from आग्रयण because there is a text "आग्रयणाद्गृह्णातिषोडशिनं" "He takes षोडशी from आग्रयण."

The word 'पराक्' which you say means 'non-repetition' means 'across',

denoting the space just as in पुनराधान "परांचमग्न्याधेयात् पुनरादधाति" "He establishes fire again *reversely* from the establishment of fire."

Here 'पराक्' means subsequent in time.

विच्छेदः स्तोमसामान्यात् ॥ १० । ५ । ४८ ॥

विच्छेदः separation ; स्तोमसामान्यात् by reason of the unity of the song.

48. The separation, by reason, of the unity of the song.

The author replies to the objection embodied in sûtra 46. He says that the text in connection with separation which would otherwise occur, is by reason of the number of both being the same "एकविंशस्तोमत्वादुक्थ्यविग्रहइवषोडशी" "The षेाडशी is like the body of the उक्थ्य, by reason of the twenty one songs."

So the षोडशी is to be taken from आग्रयण alone.

Adhikaraṇa xii, sûtras 49 52 dealing with the subject that the षोडशी cup is with the praise-songs.

उक्थ्याऽग्निष्टोमसंयोगादस्तुतशस्त्रः स्यात्सतिहि संस्थान्यत्वम् ॥ १० । ५ । ४९ ॥

उक्थ्याग्निष्टोम संयोगात्, उक्थ्य being connected with अग्निष्टोम; अस्तुतशस्त्रः without praise-songs ; स्यात् is; सति on being (with them); हि because ; संस्थान्यत्वम् different series of songs.

49. उक्थ्य being connected with अग्निष्टोम, it is without praise songs, because if it be with them, then there would be different series of songs.

In connection with षोडशी, it is said "अग्निष्टोमेराजन्यस्यगृह्णीयादप्युक्थ्येग्राह्यः" "Let him take of the warrior class in an अग्निष्टोम and it should be also taken in an उक्थ्य."

Now the question is, whether षोडशी is with शस्त्र and स्तोत्र or without them. The praise songs that end in शंसति or शंसते are called शस्त्र and those that end in स्तुवति or स्तुवते are called स्तोत्र. The reply of the objector is that the षोडशी cup is without the songs. The reason is that a series of songs in an अग्निष्टोम is connected with उक्थ्य ; if the षोडशी were with the songs, there would be another संस्था. So the षोडशी cup is without the praise-songs.

संस्तुतशस्त्रो वा तदङ्गत्वात् ॥ १० । ५ । ५० ॥

संस्तुतशस्त्रः the praise-songs ; वा on the other hand ; तदंगत्वात् by reason of their being the parts.

50. On the other hand, with the praise songs by reason of their being the parts.

The author says that the drinking from the षोडशी cup is accompanied by the praise songs ; the reason is that they are the parts of the sacrifice "ग्रहं वागृहीत्वाचमसंवोन्नीयस्तोत्र मुपाकरोति" "He sings a praise-song after taking a cup or uplifting a spoon"

They are, therefore, the occasions for reading the praise songs.

लिङ्गदर्शनाच्च ॥ १० । ५ । ५१ ॥

लिङ्गदर्शनात् by seeing the लिङ्ग ; च and.

51. And by seeing the लिङ्ग.

The author relies on the लिङ्ग argument in support of his view. "ऊर्ध्वा वा अन्ये यज्ञक्रतवः संतिष्ठंते तिर्य्यंचोन्ये । येहोतारमभिसंतिष्ठंते, तेऊर्ध्वाःये वा अच्छावाकंते तिर्यंचः" "There are some sacrifices to be completed upwards, there are others in a curve; those that comply with the *hotâ's* संस्था (a series of songs in a sacrifice), are up and those that comply with that of an पच्छावाक are in a curve."

This text shows that there are two kinds of sacrifices having the संस्थाs of the होता and अच्छावाक. If the षोडशी had been without स्तोत्र and शस्त्र, such would not have been the case.

वचनात्संस्थान्यत्वम् ॥ १० । ५। ५२ ॥

वचनात् under a text ; संस्थानत्वम् coming under a different संस्था.

52. Under a text, it would come under a different संस्था.

The author says that you argue that if the षोडशी were with praise songs, it would come under a different संस्था (class) ; the reply is, what harm is there ? It can be done under a text.

Adhikaraṇa xiii. sûtras 53-54, dealing with the subject that in a द्विरात्र of अंगिरः, the षोडशी is by way of परिसंख्या.

अभावादतिरात्रेषुगृह्यते ॥ १० । ५ । ५३ ॥

अभावात् by reason of the absence ; अतिरात्रेषु in अतिरात्र ; गृह्यते is taken.

53. By reason of the absence, it is taken in अतिरात्र.

There is a द्विरात्र ceremony of अंगिरा ; in this connection, it is laid down "वैखनसंपूर्वेद्यु: सामभवतिषोडश्युत्तरे" "The वैखनस psalm is sung in the forenoon and the षोडशी afterwards."

The question is, whether it is विधि as regards षोडशी or does it amount to परिसंख्या ? The reply of the objector is that it is an injunction (विधि) as regards that which does not exist. Because there is no षोडशी in द्विरात्र ceremony, so it lays down a विधि to the effect that in the later part of the day the षोडशी may be sung.

अन्वयो वानारभ्य विधानात् ॥ १० । ५ । ५४ ॥

अन्वयः context, connection ; वा on the other hand ; न not ; अनारभ्यविधानात् by reason of being with an अनारभ्यविधि.

54. On the other hand, it is connected by reason of its being an अनारभ्यविधि (belonging to no particular context.)

The author says that the text quoted belongs to no particular context ; it is, what is called अनारभ्यविधि. When it is connected with द्विरात्र, it means that it is to be on the 2nd day of अंगिरस् द्विरात्र. There are several द्विरात्र ceremonies. षोडशी is to be on the second day of अंगिरा's द्विरात्र and thereby excluding other द्विरात्र s. So this is by way of परिसंख्या. The वृत्तिकार has taken just the opposite view ; what is पूर्वपक्ष here, is the author's view there and what is the author's view here, is the objector's view there.

Adhikaraṇa xiv. sūtras 55-57. dealing with the subject that in different अहीन sacrifices, षोडशी is to be taken.

चतुर्थेचतुर्थेऽहन्यहीनस्य गृह्यतइत्यभ्यासेन प्रतीयेत भोजनवत ॥ १० । ५ । ५५ ॥

चतुर्थे चतुर्थे अहनि on the 4th, on the 4th day ; अहीनस्य of अहीन ; गृह्यते is taken ; इति अभ्यासेन by repetition ; प्रतीयेत appears ; भोजनवत् like food.

55. "Of the sacrifice that lasts for more than a day, it is taken on the 4th day, 4th day" ; it appears to be so from repetition like the food.

It is said in the model sacrifice in connection with षोडशी. "चतुर्थेचतुर्थे-हन्यहीनस्य गृह्यते" "On the fourth day, fourth day of a sacrifice that lasts f

more than one day, it is taken." The question for determination is, whether the षोडशी is to be repeated in one अहीन sacrifice on each 4th day or is it to be performed on the 4th of several अहीन sacrifices ? The reply of the objector is that in one अहीन sacrifice षोडशी is to be repeated on each 4th day i. e. the 4th day, 8th day and so on. He gives the example of food; if one is to take food on the 4th day, it means the successive 4th day in a fortnight.

अपि वा सङ्ख्यावत्त्वान्नानाहीनेषु गृह्यते पक्षवदेकस्मिन्संख्यार्थभावात् ॥ १० । ५ । ५६ ॥

अपिवा on the other hand; संख्यावत्त्वात् by reason of the number being laid down; नानाहीनेषु in many अहीनs; गृह्यते is taken; पक्षवत् like a fortnight; एकस्मिन् in one; संख्यार्थभावात् by reason of the number being for the object.

56. On the other hand, in several अहीन sacrifices it is to be taken by reason of the number like a fortnight; because in one there can not be the same object of the number.

The author says that the 4th day is to be taken in different अहीन sacrifices, because the 4th day can be only one in one अहीन sacrifice. He gives an example of a fortnight in which there can be only one 4th day. If you say "Feed देवदत्त on every 4th day"; it means the fourth day of each fort-night.

भोजने तत्सङ्ख्यं स्यात् ॥ १० । ५ । ५७ ॥

भोजने in the case of food; तत्संख्यं that number; स्यात् is.

57. In the case of food, that number is proper.

The author says that you have given the illustration of food to be taken on the 4th day successively. In that case it is right that each fourth day successively should be taken to mean by the expression; but in the case of अहीन, where the matter is different, you are to be guided by the language of the text.

Adhikaraṇa xv. dealing with the subject that in the modified sacrifice, the cups are to be taken from the आग्रयण &c.

जगत्साम्नि सामाभावादृक्तः सामतदाख्यं स्यात् ॥ १० । ५ । ५८ ॥

जगत्साम्नि in a जगत् song; सामाभावात् by reason o' the absence of the song ; ऋक्तः connected with the ऋक् ; साम song ; तदाख्यं its name ; स्यात् is.

58. In a जगत् song ; it being nowhere in the songs, is a song after the *rik* and is so called.

In a ज्योतिष्टोम it is said "यदिरथंतरसामासोमःस्यादैंद्रवायवाग्रान्ग्रहान् गृह्णीयात्, यदिबृहत्सामा शुक्राग्रान्, यदि जगत्सामा आग्रयणाग्रान्" "If the soma has a रथंतर song, let him take the cups preceded by those pertaining to इन्द्र and वायु, if it has a बृहत् song, then the cups preceded by शुक्र and if it has a जगत् song, then the cups preceded by आग्रयण."

Here the whole thing centres round the text "यदिजगत्सामा आग्रयणाग्रान्" "If it has a जगत् song, then cups preceded by आग्रयण."

The question is, whether the आग्रयण &c. are to be taken in the model sacrifice or in the modified sacrifice. There are soma juice cups; they are called by different names as शुक्र, आग्रयण &c. The reply of our author is that there is no song in the सामवेद by the name of जगत्साम; it is on the other hand a ऋक्साम. It means a साम produced from जगती ; it is in a विषुवान्. So the आग्रयण is to be placed in a विषुवत्, the modified sacrifice.

The Adhikarana is differently called, "by the word जगत्साम, the विषुवत् is meant."

What is जगत्साम ? There are 4 alternatives.

(1) Whether it is रथंतर or बृहत् ? (2) Whether it is both ? (3) Whether it is रथंतर only ? (4) Whether it is a song produced from जगती ?

After finding faults with all the first three alternatives set forth above, the author accepts the last view and holds that it is in विषुवत्.

Adhikaraṇa xvi. sûtras 59-61 dealing with the subject that in a संस्तव, उपवती and अग्निप्रयवती verses are absent.

उभयसाम्नि नैमित्तिकं विकल्पेन समत्वात्स्यात् ॥ १० । ५ । ५९ ॥

उभयसाम्नि in a sacrifice which has double songs ; नैमित्तिकं causal ; विकल्पेन by option ; समत्वात् by reason of equality; स्यात् is.

59. In a sacrifice which has double songs, there is a cause by option because of the equality.

There are sacrifices in which there are double songs "संसवउभेकुर्य्यात्" "Let him do both in a संसव."

In the model sacrifice, it is said "उपवतीं रथंतरपृष्ठस्य प्रतिपदंकुर्यात्, अग्नियवतीं बृहत्पृष्ठस्य" "Let him sing उपवती verse at every step of a रथंतर song and अग्नियवती of a बृहत् song."

Now in a गोसव or संसव both the बृहत् and रथंतर tunes come by the principle of अतिदेश. The *rik* verses containing the word उप are sung in रथंतर in the beginning and the verses containiug the word अग्निय are sung in बृहत्. The question is, whether both kinds of verses are to be sung in the गोसव or there is an option. The principle of समुच्चय does not apply and so the objector says that there is an option. They are both on equal footing and the combination of both of them is contrary. The बृहत् has अग्नियवती verses and रथंतर has उपवती verses ; so you can choose either of them but the combination is not possible.

मुख्येन वा नियम्येत ॥ १० । ५ । ६० ॥

मुख्येन by the principal ; वा on the other hand ; नियम्येत may be regulated.

60. On the other hand, it may be regulated by the principal.

The second objector says that they are not on equal footing ; the रथंतर happens to be first.

निमित्तविघाताद्वा क्रतुयुक्तस्य कर्म स्यात् ॥१०।५।६१॥

निमित्तविघातात् by reason of the disappearance of the cause ; वा on the other hand ; क्रतुयुक्तस्य of the sacrifice ; कर्म the action ; स्यात् is.

61. On the other hand, by reason of the disappearance of the cause, the action is of the sacrifice.

The author says that here the causes or bases on which the songs depend, are रथंतर and बृहत्; they disappear and so the procedure is to be regulated by the sacrifice. Neither there is aरथंतर song nor is there बृहत्. So there will be no beginning with the उपवती or with अग्नियवती verses. In this connection, it is better to explain the difference between a क्रतु and यज्ञ which are both translated by the word 'sacrifice.' The former is a sacrifice with the sacrificial posts while the latter is without them.

Adhikaraṇa xvii, sūtras 62-64, dealing with the subject that the ऐंद्रवायव cups are not to be displaced but to be taken first of all.

ऐन्द्रवायवस्याग्रवचनादादितः प्रतिकर्षः स्यात् ॥ १० । ५ । ६२ ॥

ऐंद्रवायवस्य of ऐंद्रवायव (cups) ; अग्रवचनात् under the text of priority ; आदितः from the beginning ; प्रतिकर्षः taking out, displacement ; स्यात् is.

62. Under the text that ऐंद्रवायव cups are first, they should be displaced and taken first of all.

In the ज्योतिष्टोम sacrifice, 1st उपांशु and 2nd अंतरयाम are अधारा cups and 3rd इंद्रवायव and 4th मैत्रावरुण are the धारा cups. The text in that connection is "वाग्वाएषायदैंद्रवायवो यदैंद्रवायवाग्राग्रहाग्रह्णंते वाचमेवानुप्रयंति अएवाधारयागृह्णाति" "It is the tongue ; they are the इन्द्रवायु cups, those who take the इन्द्रवायु cups, hold the tongue. He takes them with the minute flow."

The question is, whether the इंद्रवायव cups should be taken even before उपांशु and अंतरयाम or in the order given above. The reply of the objector is that they should be taken first of all, should be displaced and brought before उपांशु and अंतरयाम cups.

अपि वा धर्माविशेषात्तद्धर्माणां स्वस्थाने प्रकरणादग्रत्वमुच्यते ॥ १० । ५ । ६३ ॥

अपि also ; वा on the other hand ; धर्माविशेषात् by reason of the procedure being general ; तद्धर्माणाम् of the procedure of that ; स्वस्थाने at its own place ; प्रकरणाद् by reason of the context ; अग्रत्वम् the priority ; उच्यते is called.

63. On the other hand, by reason of the procedure being general, the procedure of that will be at its own place ; by reason of the context, it is called first.

The author says that no displacement will take place ; ऐंद्रवायव cups will be taken in their own order ; because they happen to be first in their class, so they are called first.

धारासंयोगाच्च ॥ १० । ५ । ६४ ॥

धारासंयोगात् by reason of the connection with the 'धारा' ; च and.

64. And by reason of the connection with 'धारा'.

The author says that ऐंद्रवायव cups are धारा cups. And as they are taken first in the class of धारा cups, so they are first.

Adhikaraṇa xviii sūtras 65-66 dealing with the subject that even when any desire is connected the ऐंद्रवायव cups are prohibited to be taken first.

कामसंयोगे तु वचनादादितः प्रतिकर्षः स्यात् ॥१०।५।६५॥

कामसंयोगे in connection with the desire ; तु on the other hand ; वचनात् under the text ; आदितः from first ; प्रतिकर्षः displacement ; स्यात् is.

65. On the other hand, when desire is connected under the text, they will be displaced and brought first.

There is a text "ऐंद्रवायवाग्रान् ग्रहान् गृह्णीयाद्यः कामयेत यथापूर्वं प्रजाः प्रकल्पेरन्" "Let him take cups preceded by इन्द्रवायू cups, if he wishes to raise progeny as before."

The question is, that when any desire to be fulfilled is connected with the ऐंद्रवायव cups, should they, then, be taken from their place and drunk first ? The reply of the objector is that there is an express text for this transposition and the ऐंद्रवायव cups should be taken first.

तद्देशानां वाऽग्रसंयोगात्तद्युक्तं कामशास्त्रं स्यान्नित्यसंयोगात् ॥ १० । ५ । ६६ ॥

तद्देशानां in their order ; वा on the other hand ; अग्रसंयोगात् by reason of being the first ; तद्युक्तं connected with it ; कामशास्त्रं the text laying down the desire ; स्यात् is ; नित्यसंयोगात् by reason of being connected permanently.

66. On the other hand, by reason of being the first in their order, the text laying down the desire is along with it ; because it is permanently connected.

The author says that there will be no transposition and ऐंद्रवायव cups will be taken in their order. They are first in the धारा cups and being taken up, they fulfill the purpose ; because the accomplishment of desire is permanently connected with the taking of the cups in their proper order.

Adhikarana xix. sutras 67-69. dealing with the subject that आश्विन &c, cups are to be transposed and taken first.

परेषु चाग्रशब्दः पूर्ववत्स्यात्तदादिषु ॥ १० । ५ । ६७ ॥

परेषु in subsequent ; च and ; अग्रशब्दः the word 'first' ; पूर्ववत् like the preceding ; स्यात् is ; तदादिषु in that etc.

67. And the word 'first' in the subsequent ones, like the preceding (अधिकरण) in that &c.

There is ज्योतिष्टोम ; there are cups subsequent to ऐन्द्रवायव which are mentioned for the accomplishment of certain desires. "आश्विनाग्रान् गृह्णीयादामयाविनः" "शुक्राग्रान् गृह्णीयादभिचरतः" "मंथ्यग्रान् गृह्णीयादभिचर्यमाणस्य" "Let those who are afflicted with a disease take cups preceded by आश्विन." "Let those who perform sorcery take cups preceded by शुक्र." "Let those who will perform sorcery, take cups preceded by मंथी."

Now the question is, whether these cups are to be taken in the order or should they be taken first, by displacement for the accomplishment of the desires mentioned? The reply of the objector is that in view of the principle laid down in the foregoing अधिकरण the cups are to be taken in their order, without any displacement.

प्रतिकर्षो वा नित्यार्थेनाग्रस्य तदसंयोगात् ॥ १०।५।६८॥

प्रतिकर्षः displacement ; वा on the other hand ; नित्यार्थेन by the permanent object ; अग्रस्य of the first ; तदसंयोगात् by reason of its being unconnected.

68. On the other hand, there is displacement ; the object is permanently connected with the 'first', by reason of that being unconnected.

The author says that the text is uncommon ; the fruit is assigned in case the cup is taken first. If the cup is taken in the order of the model sacrifice, there will be nothing extraordinary ; it is only in the case of displacement that a certain fruit is accomplished. So the शुक्र or the आश्विन cup is to be taken first after displacement.

प्रतिकर्षञ्च दर्शयति ॥ १० । ५ । ६९ ॥

प्रतिकर्ष displacement ; च and ; दर्शयति is shown.

69. And the displacement is shown.

The author says that there are texts which go to show that the cups are to be taken out of their order for the accomplishment of the desired object. "धारयेयुस्तं यंकामायगृह्णीयुः ऐंद्रवायवंगृहीत्वा सादयेत् तंयंकामायगृह्णीयुः" "Let them hold that which they take up with the particular object; let him place cups consecrated to इन्द्र and वायु gods and which have been taken up with the particular object."

So they should be taken first after displacement.

Adhikaraṇa xx, sûtras 70-72, dealing with the displacement of आश्विन &c. cups and taking them before ऐंद्रवायव.

पुरस्तादैन्द्रवायवस्याग्रस्य कृतदेशत्वात्॥ १० । ५ । ७०॥

पुरस्तात् before; ऐन्द्रवायवस्य of ऐंद्रवायव; अग्रस्य of the first; कृतदेशत्वात् by reason of being arranged.

70. Before ऐंद्रवायव, by reason of making the first as the place.

These above-mentioned cups are to be taken first after displacement in order to accomplish the desire; this proposition has been established in the foregoing अधिकरण. Now the question is, whether they are to be taken before the अधारा cups or धारा cups, namely उपांशु and अंतरयाम or after them and before ऐंद्रवायव. The reply of our author is that they are to be taken before ऐंद्रवायव cups, because they are located as first in the धारा class of the cups.

तुल्यधर्मत्वाच्च ॥ १० । ५ । ७१ ॥

तुल्यधर्मत्वात् by reason of having the equal characteristics; च and.

71. By reason of having the equal characteristics.

The author gives a reason in support of his view; he says that the word "first" means first of the class. All these cups partake of the charactreistics of the धारा cups; so they are to be taken first in the ऐंद्रवायव class of cups.

तथा च लिङ्गदर्शनम् ॥ १० । ५ । ७२ ॥

तथा similarly; च and; लिङ्गदर्शनम् indicative mark.

72. And similarly there is an indicative mark.

The author relies on the text. "धारयेयुस्तंयं कामायगृह्णीयुः। ऐंद्रवायवंगृहीत्वासादयेत। अथतंसादयेद्व यंकामायगृह्णीयुः" "Let them hold that which they

take up with the particular object; let him place the इन्द्रवायव cups after taking them up: let him place that which he has taken up with the particular object." This goes to show that they are to be taken up before ऐंद्रवायव.

Adhikaraṇa xxi, sūtras 73-74, dealing with the subject that the remnants of a cup are to be transposed.

सादनं चापि शेषत्वात् ॥ १० । ५ । ७३ ॥

सादनं remnants, sediments ; च and ; अपि also ; शेषत्वात् by reason of being the शेष.

73. And the remnants also by reason of being the शेष.

The above named cups have been transposed as seen in the preceding adhikaraṇa ; will the remnants be also transposed or not ? The reply of our author is in the affirmative, because it is the remainder.

लिङ्ग दर्शनाच्च ॥ १० । ५ । ७४ ॥

लिङ्गदर्शनात् by seeing the force of the text ; च and.

74. And by seeing the force of the text.

The author relies an the लिङ्ग argument.

"धारयेयुर्यंकामायगृह्णीयुः । ऐंद्रवायवं गृहीत्वासादयेत् । अथतंसादयेत् यंकामाय-गृह्णीयुः" "Let them hold that which they take up with the particular object; let him place the इन्दुबायू cups after taking them up : let him place that which he has taken up with the particular object."

So we see that ग्रहण (taking up) and सादन (placing) both accompany together,

Adhikaraṇa xxii, sūtras 75-76, dealing with the subject that the gift is not displaced.

प्रदानं चापि सादनवत् ॥ १० । ५ । ७५ ॥

प्रदानं the gift ; च and; सादनवत् like the remnants or sediments.

75. And the gift is also like the remnants.

Now the question is whether the gift of the contents is also to be transposed or not. The reply of the objector is that it will also follow the principle applicable to the remnants i. e. it will be transposed.

न वा प्रधानत्वाच्छेषत्वात्सादनंतथा ॥ १० । ५ । ७६ ॥

न not so ; वा on the other hand ; प्रधानत्वात् by reason of being the

principal; शेषत्वात् by reason of the subordinate; सादनं remnants, sediments; तथा like.

76. Not so; by reason of being the principal and by reason of the subordinate, the remnants are transposed.

The author says that the gift is principal while the remnants are subordinate; so the gift can not be transposed like the remnants.

Adhikaraṇa xxiii. sutras 77-78. dealing with the subject that in त्र्यनीका when ऐंद्रवायव cups are said to be first, it is in the nature of समानविधि.

त्र्यनीकायां न्यायोक्तेष्वाम्नानं गुणार्थं स्यात् ॥१०।५।७७॥

त्र्यनीकायां in त्र्यनीका; न्यायोक्तेषु when properly stated; आम्नानं ordaining; गुणार्थं by way of description of quality; स्यात् is.

77. In त्र्यनीका when it is properly ordained, it is by way of description of quality.

There is a sacrifice extending for 12 days. There is a त्र्यनीका in it. The first and the last days are called प्रायनीय and उदयनीय respectively. They have ऐंद्रवायव cups first; then there is the 10th day. After excluding these 3 days, the remaining nine days are called त्र्यनीका. The first day has ऐंद्रवायव cups, the second day has शुक्र and the third day has the आग्रयण cup first. The same process is repeated in the remaining two groups of three days in the त्र्यनीका. In the model sacrifice i.e. in the द्वादशाह, the first day has the ऐंद्रवायव cups first; here in the त्र्यनीका, we also find the ऐंद्रवायव cups on the first day which is the 2nd day of the द्वादशाह. So the objector says that this repetition which is under the चोदक text and, therefore justified, is by way of description of the quality (गुणवाद) i. e. for the praise.

अपि वाऽहर्गणेष्वग्निवत्समानविधानं स्यात् ॥ १०।५।७८॥

अपि वा on the other hand; अहर्गणेषु in the sacrifice lasting for days; अग्निवत् like the establishment of fire; समानविधानं equal command; स्यात् is.

78. On the other hand in the sacrifice lasting for days like the establishment of fire, it is of equal command.

The author says that in such sacrifices which last for days, such

procedure is under a विधि of equal force, the same being in the modified and the model sacrifices, just as it is in अन्वाधान. "अथातोऽग्निष्टोमेनैवानुयजति, तमुक्थेन, तमति रात्रेण, तंचतूरात्रेण, तंपंचरात्रेण, तंसप्तरात्रेण, तंनव रात्रेण, तंदशरात्रेण, तमेकादशरात्रेण." "Now he makes him sacrifice by अग्निष्टोम, by उक्थ्य, by अतिरात्र by four night-ceremony, by five-night-ceremony, by seven-night ceremony, by nine-night-ceremony, by ten-night-ceremony and by eleven-night-ceremony."

So they are both of similar विधि (binding force).

Adhikarana xxiv sūtras 79-82. dealing with the subject that व्यूढद्वादशाह is the modification of समूढ.

द्वादशाहस्य व्यूढसमूढत्वं पृष्ठवत्समानविधानं स्यात् ॥ १० । ५ । ७९ ॥

द्वादशाहस्य of द्वादशाह; व्यूढसमूढत्वं, व्यूढ and समूढ nature पृष्ठवत् like the पृष्ठ (songs); समानविधानं of equal commands ; स्यात् is.

79. The व्यूढ and समूढ of द्वादशाह are of equal commands, like the पृष्ठ songs.

The द्वादशाह is of two kinds viz: समूढ and व्यूढ. The समूढ द्वादशाह has been described in the foregoing अधिकरण. The प्रायणीय, उदयनीय and tenth days are left out ; they have ऐंद्रवायव cups. The remaining nine days are as follows :—

I समूढ द्वादशाह or त्र्यनीक		II व्यूढ द्वादशाह	
1st day ऐंद्रवायव, 2nd day of द्वादशाह.		1st day	ऐंद्वायव
2nd day शुक्र, 3rd day ...	" ...	2nd day	ऐंद्वायव
3rd day आग्रयण, 4th day ...	" ...	3rd day	शुक्र
4th day ऐंद्रवायव ...	...	4th day	आग्रयण
5th day शुक्र ...	...	5th day	आग्रयण
6th day आग्रयण ...	...	6th day	ऐंद्रवायव
7th day ऐंद्रवायव ...	...	7th day	शुक्र
8th day शुक्र ...	...	8th day	शुक्र
9th day आग्रयण ...	...	9th day	आग्रयण
		10th day	ऐंद्रवायव
		11th day	ऐंद्रवायव
		12th day	ऐंद्रवायव

The question is whether व्यूढ is the modified form of समूढ. The reply

of the objector is that neither is the model of the other ; they are equally independent and have their separate विधिs, just as it is in the model sacrifice in the case of बृहत् and रथंतर songs.

व्यूढो वा लिङ्गदर्शनात्समूढविकारः स्यात् ॥१०।५।८०॥

व्यूढः, व्यूढ; वा on the other hand ; लिङ्गदर्शनात् by seeing the लिङ्ग; समूढविकारः modification of समूढ.

80. On the other hand व्यूढ is the modified form of समूढ, by seeing the लिङ्ग.

The author says that व्यूढ is the modified form of समूढ. The reason is that there is a लिङ्ग "ऐंद्रवायवस्य वा एतदायतनंयच्चतुर्थमहः" "The fourth day is on the other hand, a place of ऐंद्रवायव cups," It is said in connection with व्यूढ. The 4th day of व्यूढ has not ऐंद्रवायव but आग्रयण ; on the other hand समूढ has ऐंद्रवायव on the 4th day. So it is possible only when व्यूढ is considered to be the modified form of समूढ.

कामसंयोगात् ॥ १० । ५ । ८१ ॥

कामसंयोगात् by reason of the connection with the desire.

81. By reason of the connection with the desire.

The author gives a reason in support of his view. "यः कामयेतबहुस्यां प्रजायेय". "He who desires that he may have many children................"

The काम्य or नैमित्तिक कर्म is the modified form of the नित्यकर्म. As व्यूढ is connected with the accomplishment of desire, it is a modified form and can not, therefore, be a model.

तस्योभयथा प्रवृत्तिरैककर्म्यात् ॥ १० । ५ । ८२ ॥

तस्य of that ; उभयथा in both ways ; प्रवृत्तिः application ; ऐककर्म्यात् by reason of being one act.

82. Its application is in both ways, because being one act.

The author says in conclusion that the अहर्गण applies in both ways. Where there is a श्रुति or लिङ्ग, there the व्यूढ applies and in other cases समूढ applies as a general rule.

Adhikarana xxv. sutras 83-87. dealing with the subject that in the session of animal sacrifice the त्र्यनीकाs are increased in their place.

एकादशिनीवत् त्र्यनीका परिवृत्तिः स्यात् ॥ १० । ५ । ८३ ॥

एकादशिनीवत् like एकादशिनी ; त्र्यनीकापरिवृत्तिः repetition of the त्र्यनीका ; स्यात् is.

83. Like एकादशिनी, त्र्यनीका is to be repeated.

We know what त्र्यनीका is. It is thus defined "ऐंद्रवायवाग्रौ प्रायणीयोदयनीयौ, दशमंचाहः, अथेतरेषां नवानामन्हामैंद्रवायवाग्रं प्रथममहः, अथ शुक्राग्रम्, अथाग्रयणाग्रम्, अथैंद्रवायवाग्रं, अथ शुक्राग्रं, अथाग्रयणाग्रम्, अथैंद्रवायवाग्रम्, अथ शुक्राग्रम्, अथाग्रयणाग्रम्" "The first (प्रायणीय) and the last (उदयनीय) days have the cups consecrated to इंद्र and वायु first and the tenth day also. Of the remaining nine days, the first day has ऐंद्रवायव first ; then शुक्र first, then आग्रयण first ; then ऐंद्रवायव again first, then शुक्र first, then आग्रयण first : then lastly ऐंद्रवायव first, then शुक्र first and then आग्रयण first.

As explained above, excluding the 1st, 10th and 12th days of the द्वादशाह, the remaining nine days are called त्र्यनीका (see at p. 750). Now गवामयन is the annual sacrifice of संमूढ द्वादशाह. It has 361 days. They are divided into पूर्वपक्ष and उत्तरपक्ष consisting of 180 days each. The 181st day is विषुवान्; the 1st half consists as follows.

प्रायणीय 1st day.

चतुर्विंश 2nd day.

Then 4 अभिप्लवs of 6 days each =24 days.

1 पृष्ठ्यह of 6 days =6 ,,

30 days. 1st month.

In this way, the 2nd, 3rd, 4th and 5th months.

Then 3 अभिप्लवs of 6 days each = 18 days.

1 पृष्ठ्यह of 6 days = 6 days.

1 अभिजित् of 1 day = 1 day.

3 स्वरसाम of 1 day = 3 days.

28 days.

Taking the 1st two days mentioned above, the total is 30 days ; the whole total thus comes to 180 days : 181 st day is विषुवान्.

2nd half.

3 स्वरसामs of one day each = 3 days.

1 विश्वजित् of one day = 1 day.

1 पृष्ठ्यह of 6 days = 6 days.*

3 अभिप्लवs of 6 days each = 18 days.

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28 days.

Then again.

1 पृष्ठ्यह of 6 days = 6 days,

4 अभिप्लवs of 6 days each = 24 days.

---

30 days. 2nd month.

In the same way, the 3rd, 4th and the 5th months.

Then again.

3 अभिप्लवs of 6 days each = 18 days.

1 आयु of 1 day = 1 day.

1 गौ of one day = 1 day.

10 days of द्वादशाह = 10 days.

1 महाव्रत of one day = 1 day.

1 अतिरात्र of one day = 1 day.

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32 days.

Adding with the 28 days of the 1st, they make up 60 days i.e. 2 months. In this way the annual गवामयन is divided.

In these 180 days, the त्र्यनीकाs are to be repeated ; how are they to be repeated ? Are they to be repeated according to the दंडकलित or स्वस्थानविवृद्धि principle ? The त्र्यनीकाs when repeated successively till the 180th is reached, are said to be repeated according to the दंडकलित principle. As for instance, ऐंद्रवायव, शुक्र and आग्रयण; then the repetition of the same 3 times successively, is called त्र्यनीका. Then repeating the त्र्यनीका in the same order twenty times is according to the दंडकलित principle.

While on the other hand स्वस्थानविवृद्धि principle is to divide the 180 days into nine parts consisting of twenty days. The first part consists of ऐंद्रवायव, the second part of शुक्र and the third of आग्रयण and so on till all the 9 parts are completed. This is in पूर्वपक्ष or the 1st half consisting of 180 days, this

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* The order of पृष्ठ, songs will be reversed here, the त्रयस्त्रिंश being last becomes first. (see at p. 755 in the commentary on सूत्र 85).

calculation is done on the अनुलोम principle i.e. in the proper order. While in the उत्तर पक्ष i. e. 2nd half consisting of 180 days, it is done by the प्रतिलोम or reverse order i.e. आग्रयण, then शुक्र and ऐंद्रवायव last and so on in the प्रतिलोम order. The second half is also divided into 9 parts consisting of 20 days each. Now the question for determination in this अधिकरण is, whether the त्र्यनीका is to be repeated according to दंडकलित or स्वस्थानविवृद्धि, as explained above. The reply of the objector is that it is to be done on the दंडकलित principle just as it is in एकादशिनी i. e. a sacrifice consisting of 11 animals.

स्वस्थानविवृद्धिर्वाऽह्नामप्रत्यक्षसङ्ख्यत्वात ॥१०।५।८४॥

स्वस्थानविवृद्धि, स्वस्थानविवृद्धि ; वा on the other hand ; अन्हाम् of the number of the days ; अप्रत्यक्षसंख्यत्वात् by reason of the number being not laid down.

84. On the other hand, they should be done on the स्वस्थानविवृद्धि principle, because the number of the days have not been laid down.

The author says that the त्र्यनीकाs are to be repeated on the स्वस्थानविवृद्धि principle, as no rule has been laid down about the number of days; so it is proper that the cups should be repeated in their own places.

पृष्ठयावृत्तौ चाग्रयणस्य दर्शनात त्रयस्त्रिंशे परिवृत्तौ पुनरैन्द्रवायवः स्यात ॥ १० । ५ । ८५ ॥

पृष्ठयावृत्तौ on repetition of the songs ; च and ; आग्रयणस्य of the आग्रयण ; दर्शनात् by reason of seeing ; त्रयस्त्रिंशे in thirty-three ; परिवृत्तौ on reversal; पुनः again ; ऐन्द्रवायवः, इन्द्रवायु cups ; स्यात् is.

85. On the repetition of the songs, by reason of seeing the आग्रयण and on reversal of 33 again, there are इंद्रवायव cups.

The author gives a reason in support of his view. In पृष्ट, the order is त्रिवृत्, पंचदश, सप्तदश, एकविंश, त्रिणव and त्रयस्त्रिंश.

They are in order for six days successively. See the list of the days in the उत्तर half, in the commentary on सूत्र 83 at p. 753. Now if we apply the principle of दंडकलित, excluding the प्रायणीय and चतुर्विंश in the पूर्वपक्ष, the त्र्यनीका will be completed on the 173rd day. There will be 7 days left in excess. The 180th day will be of ऐंद्रवायव. The 181st day i. e, विषुवान्

will be the day of शुक्र and the 1st स्वरसाम day will be the आग्रयण day. The स्तनीका will be complete with विश्वजित् ; the त्रयस्त्रिंश i. e. the first day of the पृष्ठ्य will be ऐंद्रवायव.

This is contrary to the लिङ्ग.

"जगतींवैछंदांसि प्रत्यवरोहंति आग्रयणंवैग्रहाः, बृहत्पृष्ठानि, त्रयस्त्रिंशंस्तोमः" "The metres descend towards the जगती ; the आग्रयण is the cup, the बृहत् is the पृष्ठ (song) and thirty three are the psalms."

But on the contrary according to the स्वस्थानविवृद्धि principle the स्तनीका will be complete in the 1st half (पूर्वपक्ष) i. e. the 180 days which are divided into 9 parts. The उत्तरपक्ष will commence and the पृष्ठ्य will come under the first part consisting of 20 days. According to the प्रतिलोम principle, the आग्रयण will come first in the first part consisting of 20 days. So the लिङ्ग is consistent with स्वस्थानविवृद्धि doctrine. Though the 33rd (त्रयस्त्रिंश) is the last day of पृष्ठ्य, yet comes first here by the प्रतिलोम principle.

वचनात्परिवृत्तिरैकादशिनेषु ॥ १० । ५ । ८६ ॥

वचनात् under a text ; परिवृत्तिः repetition ; एकादशिनेषु in एकादशिनी.

86. There is a repetition in एकादशिनी under a text.

The author says that the case of एकादशिनी is entirely different. There is an express text which lays down the दंडकलित principle. "वारुणमंततः पुनः पर्य्यावृत्तेषु आग्नेय मेव प्रथमेऽहनि आलभेत" "Last is the animal consecrated to वरुण ; then again on repetition the animal consecrated to Agni is brought to the sacrifice on the first day."

लिङ्गदर्शनाच्च ॥ १० । ५ । ८७ ॥

लिङ्गदर्शनात् by seeing the लिङ्ग ; च and.

87. And by seeing the लिङ्ग.

The author says that there is also a लिङ्ग to support the proposition that दंडकलित principle applies in the case of एकादशिनी. "प्राणावा एकादशिनायदेकादशिनिभिरीयुरहानि अतिरिच्यंते पशवोवा" "The एकादशिनी is the life, because they resort to एकादशिनी, either the days or animals increase." This increase or decrease is possible only under the दण्डकलित principle.

Adhikaraṇa xxvi, dealing with the subject that in व्यूढ the metre is to be changed in the mantra.

छन्दोव्यतिक्रमाद्व्यूढे भक्षपवमानपरिधिकपालस्यमन्त्राणां यथोत्पत्तिवचनमूहवत्स्यात् ॥ १० । ५ । ८८ ॥

छन्दोव्यतिक्रमात् by reason of the change of metre ; व्यूढे in व्यूढ ; भक्षपवमान परिधि कपालस्य of भक्ष, पवमान, परिधि, कपाल; मंत्राणां of the mantras; यथोत्पत्ति वचनं as original text ; ऊहवत् like ऊह ; स्यात् is.

88. By reason of the change of metre in व्यूढ, the mantras belonging to भक्ष, पवमान, परिधि and कपाल should be read as original, like ऊह.

We have seen what व्यूढ is. In it the भक्ष, पवमान, परिधि and कपाल are transferred under a चोदक text. There are भक्ष मंत्रs in the three सवनs in the गायत्री, त्रिष्टुभ् and जगती metres. So also in three पवमानs and in three परिधिs. गायत्रोमध्यमः परिधिः त्रैष्टुभोदक्षिणः जागत उत्तरः" "गायत्री is the middle boundary stick, the त्रिष्टुभ् is the southern and जगती is the northern."

Similarly in connection with कपाल, there is a text. "अष्टाकपालः प्रातसवनीय, एकादशकपालः माध्यंदिनीयः, द्वादशकपालस्तार्तीयसवनिकः" "The cakes baked on eight pans belong to the morning सवन, the cakes baked on eleven pans belong to the midday सवन and the cakes baked on twelve pans, the third सवन."

Here too the metres will be गायत्री, त्रिष्टुभ् and जगती. Under a text there is a change of metres "छंदांसिवा अन्योन्यस्य लोकमभिध्यायन् गायत्री त्रिष्टुभः, त्रिष्टुब्जगत्याः, जगतीगायत्र्याः" "The metres wishing the place of one another, the गायत्री of त्रिष्टुभ्, त्रिष्टुभ् of जगती and जगती of गायत्री ...."

The question is, whether there should be an entire change of the metre or there should be only a verbal change in the मंत्रs. The reply of our author is that the entire metre is not to be displaced but there will be only a verbal change on the principle of ऊह and the मंत्रs will be read in their proper order. The mantras are given in the commentary of शबर ; for fear of prolixity, they are not given here.

END OF PĀDA V.

PÂDA VI.

Adhikaraṇa I. sûtras 1-2 dealing with the subject that रथंतर &c. songs should be sung in a तृच.

एकर्चस्थानि यज्ञे स्युः स्वाध्यायवत् ॥ १० । ६ । १ ॥

एकर्चस्थानि in one ऋक् verse ; यज्ञे in a sacrifice ; स्युः are ; स्वाध्यायवत् just as in reading.

1. In a sacrifice in one ऋक् verse, just as in reading.

There are songs such as रथंतर, बृहत्, वैरुप, वैराज, शक्कर and रैवत.

The question is whether they should be sung in one ऋक् verse or in a group of three ऋक् verses. The reply of the objector is that they should be sung in one ऋक् verse ; because while music is practised, these songs are sung in one *rik* verse.

तृचे वा लिङ्गदर्शनात् ॥ १० । ६ । २ ॥

तृचे in a group of 3 ऋक् verses ; वा on the other hand ; लिङ्गदर्शनात् by reason of seeing the force of the text.

2. On the other hand, in a group of 3 ऋक् verses, by reason of seeing the force of the text.

The reply of our author is that they should be sung in a group of 3 ऋक् verses ; in support of his view, he relies on the inference derived from the text. "अष्टाक्षरेण प्रथामायात्रृचः प्रस्तौतिद्व्यक्षरेणोत्तरयोः" "He sings the ऋक् verse of the first (योनि) with eight letters and of the उत्तरा with two letters." There is another text.

"ऋक् सामउवात्र मिथुनी संभवावेति । सोऽब्रवीत् नवैत्वंममाल मसिजायात्थें वेदोमे महिमेति । तेद्वेभूत्वोचतुः संभवामेति सोब्रवीन्नैववाममालं स्थोजायात्थेंवेदो मेमहिमेति । तास्तिस्रोभूत्वोचुः मिथुनीसंभवामेति सोऽब्रवीत्संभवाम इति । तस्मादेकं-सामतृचे क्रियते स्तोत्रीयं" "*Rik* said to the साम 'let us be a pair' ; he said thou art not fit to be my wife, my glory is the Veda.' Then they became two and said, 'let us be a pair' ; he said 'you both are not enough to be my wife, my glory is the Veda'. Then they became three and said 'let us be a pair' ; then he agreed and said 'let us be a pair' : for a स्तोत्रीय psalm therefore, three verses are grouped together." (See at p. 557).

स्वर्द्दशं प्रतिवीक्षणं कालमात्रं परार्थत्वात् १०।६।३॥

स्वर्द्दशंप्रतिवीक्षणं waiting for स्वर्द्दश, कालमात्रं a time limit; परार्थत्वात् by reason of its being for the object of another.

3. Waiting for स्वर्द्दश; it is a time limit by reason of its being for the object of another.

There is a verse in the Sâma Veda "अभित्वा शूर.. नुमोदुग्धा इवधेनवः । ईशानमस्यजगतः स्वर्द्दशमीशानमिन्द्र तस्थुषः" Rig. V vii. 32. 22. "We like milch cows, salute thee O ! Brave and omniscient Indra, the lord of the moveable and the lord of the immoveable."

There is a direction to the उद्गाता "रथंतरे प्रस्तूयमानेसंमीलेत् स्वर्द्दशं प्रतिवीक्षेत" "Let him shut his eyes when रथंतर tune is sung and let him wait for 'स्वर्द्दश'."

The question is, whether स्वर्द्दशं प्रतिवीक्षेत (i. e. seeing for his sight, waiting till he reaches the word स्वर्द्दश in the verse) has for its object the part of the body or certain time limit. The reply of our author is that it means closing of the eyes till the singer reaches the word स्वर्द्दशं in the verse, because the word स्वर्द्दक् is used for the object of praising. (the observed of all observers).

Adhikaraṇa iii, sûtras 4-5 dealing with the subject that the बृहत् and रथंतर are divided in the पृष्ठ्य lasting for six days in गवामयन.

पृष्ठ्यस्य युगपद्विधेरेकाहवद्द्विसामत्वम् ॥१०।६।४॥

पृष्ठ्यस्य of a song ; युगपद्विधेः by reason of simultaneous विधि ; एकाहवत् like एकाह ; द्विसामत्वात् by reason of having double songs.

4. By reason of simultaneous विधि in connection with पृष्ठ्य, it has double simultaneous song like एकाह.

There is गवामयन in which there is a पृष्ठ्य lasting for six days. In connection with the पृष्ठ्य it is laid down "पृष्ठ्यः षडहोबृहद्रथंतरसामा" "पृष्ठ्य lasts for six days and has बृहद्रथंतर tune."

The question for determination is, whether the songs should be sung in बृहत् and रथंतर together or they should be sung in बृहत् on one day and रथंतर on the other day.

The reply of the objector is that they should be sung together, because ... combined

with द्वंद्वसमास. It means that they should be sung together just as is done in एकाह 'ज्योगामयाविनउभे कुर्य्यात् संसवे उभेकुर्य्यात् अपचितावपिएकाहेबृहद्रथंतरे कुर्यात्" "Let him sing both in the case of one afflicted with an everlasting disease; let him sing both in संसव; let him sing बृहत् and रथंतर in an expiatory sacrifice lasting for a day".

विभक्ते वा समस्तविधानात्तद्विभागेविप्रतिषिद्धम् ॥ १० । ६ । ५ ॥

विभक्ते in division; वा on the other hand; समस्तविधानात् by reason of laying down the entirety; तद्विभागे in that division; विप्रतिषिद्धम् prohibited.

5. On the other hand, in division by reason of laying down the entirety; in that division there is a prohibition.

The author says that the songs should be sung by turns; one day बृहत् and on the other day रथंतर, because the word बृहद्रथंतरसामा is बहुव्रीहिसमास. In that view both बृहत् and रथंतर should be sung alternatively, just as in a sentence "feed देवदत्त with ghee and oil for a month". It means that he is to be fed with ghee for a fortnight and with oil for another fortnight. The illustration of एकाह, he says, does not hold good, for the simple reason that there is an express prohibition as to the division there; but there is no such prohibition here. (See the text quoted in the commentary on sûtra 4 above)

Adhikaraṇa iv. sûtras 6-12 dealing with the subject that in एकादशिनी, the animals are to be divided in प्रायणीय & उदयनीय.

समासस्त्वेकादशिनेषु तत्प्रकृतित्वात् ॥ १० । ६ । ६ ॥

समासः collectively; तु वा on the other hand; एकादशिनेषु in एकादशिनी; तत् प्रकृतित्वात् by reason of that being in the model sacrifice.

6. On the other hand collectively in एकादशिनी, by reason of that being in the model sacrifice.

There is an एकादशिनी sacrifice in which there are 11 animals. In that connection, it is said "एकादशिनान् प्रायणीयोदयनीययोरतिरात्रयोरालभेत" "Let him sacrifice eleven animals on प्रायणीय and उदयनीय and in two अतिरात्रs."

on the प्रायणीय or on the उदयनीय day, or they are to be divided. The doubt arises, as there can not be an equal division. The reply of the objector is that they are all to be sacrified on the प्रायणीय day or the उदयनीय day, because in the ज्योतिष्टोम which is its model sacrifice, all the animals are sacrified on one day.

विहारप्रतिषेधाच्च ॥ १० । ६ । ७ ॥

विहारप्रतिषेधात् by reason of the prohibition of fire sacrifice ; च and.

7. And by reason of the prohibition of sacrificing an animal on each day.

The objector supports his view and says that the sacrifice of an animal on each day is prohibited. "अन्वहमेकैक मालभेतेति विहारः" Sacrificing of animals on one day each is called विहार.

श्रुतितो वा लोकवद्विभागः स्यात् ॥ १० । ६ । ८ ॥

श्रुतितः by reason of the text ; वा on the other hand ; लोकवत् just as in the ordinary life ; विभागः division ; स्यात् is.

8. On the other hand, by reason of the text, there is a division just as in the ordinary life.

The author says that there is a direct text which enjoins both प्रायणीय and उदयनीय. So the division will be as is in the ordinary life, as for instance, the sentence "Give 100 Rs. to देवदत्त and यज्ञदत्त" means collectively ; but when one says "Here are 100 Rs, give them to देवदत्त and यज्ञदत्त", he means distributively.

विहारप्रकृतित्वाच्च ॥ १० । ६ । ९ ॥

विहारप्रकृतित्वात् by reason of the fire sacrifice being the model sacrifice; च and.

9. And by reason of the sacrifice of each animal on each day in the model sacrifice.

The author gives a reason in support of his view ; he says that the principle of विहार applies in the model sacrifice. As far as possible, the animals are to be distributed in both प्रायणीय and उदयनीय.

विशये च तदासत्तेः ॥ १० । ६ । १० ॥

विशये in a doubt ; च and ; तदासत्तेः by reason of the compliance with that.

10. And in a doubt, by reason of the compliance with that.

The author says that if you admit that the animals are to be distributed between प्रायणीय and उदयनीय, the next question is, how to distribute them, when there is an odd number? The author says that the model sacrifice is the guide for that purpose. In this view, five animals will be allotted to प्रायणीय and six animals will be allotted to the उदयनीय.

त्रयस्तथेति चेत् ॥ १० । ६ । ११ ॥

त्रयः three ; तथा similarly ; इतिचेत् if you say.

11. If you say, "three similarly"

The objector says that three animals should be allotted to the प्रायणीय.

न समत्वात्प्रयाजवत् ॥ १० । ६ । १२ ॥

न not so ; समत्वात् by reason of equality ; प्रयाजवत्, as in प्रयाज.

12. Not so, by reason of equality as in प्रयाज offering.

The author says that this arbitrary principle of division is not proper, because the animals must be equally divided. In this view, five will be allotted to the प्रायणीय and six will go to the उदयनीय; the excess number i.e. one will be allotted to the उदयनीय, because the excess comes last and so it will be allotted to the last day.

Adhikaraṇa v. sūtras 13-14. dealing with the subject that the text "विश्वजित् सर्वपृष्ठः" means that all are to be introduced in one part of a पृष्ठ.

सर्वपृष्ठे पृष्ठशब्दात्तेषां स्यादेकदेशत्वं पृष्ठस्य कृतदेशत्वात् ॥ १० । ६ । १३ ॥

सर्वपृष्ठे in all-पृष्ठ ; पृष्ठशब्दात् by reason of the word पृष्ठ; तेषां their; स्यात् is; एकदेशत्वं in one place ; पृष्ठस्य of पृष्ठ ; कृतदेशत्वात् by reason of its being so directed.

13. By reason of the word 'पृष्ठ' in all पृष्ठ, they are to be in one place of the पृष्ठ because it is so directed.

There is a text "विश्वजित सर्वपृष्ठः" "विश्वजित has all the songs." In [illegible]

there are 6 songs on six successive days viz:, रथंतर, बृहत् वैरूप, वैराज शाक्र, and रैवत. They are sung in a विश्वजित्. There is a space between the माध्यंदिनपवमान and the मैत्रावरुण song called पृष्ठदेश.

The songs are sung here. The questien for determination is, whether all the six songs are to be sung in this intervening space of विश्वजित् or in their proper place, The reply of the objector is that they should all be sung there, because the language warrants it. The विश्वजित् has got all the songs and they are to be sung in a limited space. That will be done in the space indicated above.

विधेस्तु विप्रकर्षः स्यात् ॥ १० । ६ । १४ ॥

विधेः by reason of the command; तु on the other hand ; विप्रकर्षः separation of space ; स्यात् is.

14. On the other hand, there will be separation of space by reason of the command.

The reply of our author is that the songs will be sung at their proper places by reason of the text. "पवमाने रथंतरं करोति आर्भवेबृहत् मध्य इतराणि । वैरूपं होतुः पृष्ठंवैराजं ब्रह्मसाम शाक्रं मैत्रावरुणसाम रैवत मच्छावाक सामः" 'He sings रथंतर tune in a पवमान, बृहत् tune in an आर्भव and others in the middle (मध्यपवमान). वैरूप is the song of the *Hotâ*, वैराज is that of the ब्रह्मा, शाकर is that of the मैत्रावरुण and रैवत is that of the अच्छावाक."

Adhikaraṇa vi. sûtras 15-21. dealing with the subject that the songs वैरूप & वैराज are to be introduced in the पृष्ठ.

वैरूपसामा क्रतुसंयोगात् त्रिवृद्वदेकसामा स्यात ॥१०।६।१५॥

वैरूपसामा, वैरूप song; क्रतुसंयोगात् by reason of the connection with a sacrifice ; त्रिवृत् just as त्रिवृत ; एकसामा one song ; स्यात् is.

15. The वैरूप song pertains to the whole sacrifice, just as त्रिवृत belongs to the sacrifice.

There is ज्योतिष्टोम in which there is a series of songs called उक्थ्य and षोडशी. In their connection it is said, "उक्थ्यो वैरूपसामा एकविंश, षोडशी वैराजसामा" "उक्थ्य has वैरूप and एकविंश पृष्ठ song, षोडशी has वैराज psalm."

The question is, whether वैरूप and वैराज are to be introduced in the whole sacrifice or at the time of performance of पृष्ठ. The reply of the objector is that they are to be introduced in the whole sacrifice just as त्रिवृत् song

belongs to the whole sacrifice, or the fee of a स्तोत्रिय paid in the shape of a cow pertains to the whole sacrifice.

पृष्ठार्थे वा प्रकृतिलिङ्गसंयोगात् ॥ १० । ६ । १६ ॥

पृष्ठार्थे for the पृष्ठ ; वा on the other hand ; प्रकृतिलिङ्गसंयोगात् by reason of the connection with the indicative power of the model sacrifice.

16. On the other hand, it is for the पृष्ठ, by reason of the connection with the indicative power of the model sacrifice.

The author says that they are with the object of the पृष्ठ. In the model sacrifice, there are बृहत्साम and रथंतरसाम which are for the object of the पृष्ठ. From this fact, the inference is that वैरूपसाम and वैराजसाम are for the purpose of the पृष्ठ.

त्रिवृद्वदिति चेत् ॥ १० । ६ । १७ ॥

त्रिवृद्वत् like त्रिवृत् ; इतिचेत् if you say.

17. If you say, "like त्रिवृत्"

The objector says that the त्रिवृत् साम is for the entire sacrifice ; so here too.

न प्रकृतावकृत्स्नसंयोगात् ॥ १० । ६ । १८ ॥

न not so ; प्रकृतौ in the model sacrifice ; अकृत्स्नसंयोगात् by reason of their being not connected with the whole.

18. Not so ; by reason of their being not connected with the whole in the model sacrifice.

The author's reply is that in the case of वैरूप and वैराज, we have seen that in the model sacrifice the songs have no connection with the entire sacrifice but they are with the object of the पृष्ठ ; on the other hand there is no such inference in the case of त्रिवृत from the model sacrifice.

विधित्वान्नेति चेत् ॥ १० । ६ । १९ ॥

विधित्वात् by reason of its being a command ; न not so ; इतिचेत् if you say.

19. If you say "not so, by reason of its being a command".

The objector says that as the fee paid in the form of a cow is for the whole sacrifice, so the songs also; "धेनुरथैषभूर्वैश्वदेवः त्रिवृदेव सर्वस्तस्य विश्वस्य स्तोत्रियाधेनुर्दक्षिणा". "Cow or land, this वैश्वदेव has त्रिवृत and all ; his

fee is cow which has all and which is fit for a श्रोत्रिय."

Here धेनु is the fee of the whole sacrifice.

स्याद्विशये तन्न्यायत्वात्कर्माविभागात् ॥१०।६।२०॥

स्यात् is ; विशये in a case of doubt ; तन्न्यायत्वात् by reason of its being proper ; कर्माविभागात् by reason of the unity of the action.

20. It is so in a case of doubt, by reason of its being proper and the unity of the action.

The reply of the author is that in a case of doubt as to whether the payment of the fee in the form of a cow is in lieu of performance of the whole sacrifice or not, the answer that it is in lieu of the performance of the whole sacrifice is proper, because the sacrifice is one indivisible whole; but in the present case the inference from the model sacrifice is contrary. So the illustration of the payment of the fee does not hold good here.

प्रकृतेश्चाविकारात् ॥ १० । ६ । २१ ॥

प्रकृतेः of the model sacrifice ; च and ; अविकारात् by reason of being not changed.

21. And by reason of the model sacrifice being not changed.

The author further gives his reason that if you hold these songs to pertain to the पृष्ठ alone, it will be consistent and quite in keeping with the model sacrifice.

Adhikaraṇa vii, sūtras 22-23, dealing with the subject that in the text त्रिवृदग्निष्टोम, the modification of the number in the songs is meant.

त्रिवृति सङ्ख्यात्वेन सर्वसंख्याविकारः स्यात् ॥१०।६।२२॥

त्रिवृति in a त्रिवृत् ; संख्यात्वेन with the number ; सर्वसंख्याविकारः the modification of the whole number ; स्यात् is.

22. In त्रिवृत् with the number, the modification of the whole is meant.

There is a text "त्रिवृदग्निष्टोमः" "An Agniṣtoma has त्रिवृत्".

The question is, whether the number three (त्रिवृत्) as used applies to all the materials used in the अग्निष्टोम or to the songs only. The objector says [illegible] materials used in the अग्निष्टोम. They are to be taken

three times, because there is nothing to limit the number to any thing particular.

स्तोमस्य वा तल्लिङ्गत्वात् ॥ १० । ६ । २३ ॥

स्तोमस्य of the song : वा on the other hand ; तल्लिङ्गत्वात् by the reason of the inference from the text.

23. On the other hand, of the song by reason of the inference from the text.

The author says that the number (त्रिवृत) applies to songs only. The reason is that every where in the Vedic language, it applies to the songs "त्रिवृद्बहिष्पवमान". "बहिष्पवमान has त्रिवृत".

The Vedic musicians use the word to mean 9 *rik* verses used as songs.

Adhikaraṇa viii. sûtras 24-26. dealing with the subject that in the double songs, there is a combination of बृहत् & रथंतर.

उभयसाम्नि विश्वजिद्वद्विभागः स्यात् ॥ १० । ६ । २४ ॥

उभयसाम्नि in double songs ; विश्वजिद्वत् like विश्वजित ; विभागः separation ; स्यात् is.

24. In double songs, like विश्वजित् there is a separation.

There are sacrifices in which both kinds of songs बृहत् & रथंतर are to be sung. The question i, whether they are to be sung separately or in a combination. The reply of the objector is that they are not to be sung in a combination as it is in the case of a विश्वजित. See Adhikaraṇa v. at p. 763

पृष्ठार्थे वाऽतदर्थत्वात् ॥ १० । ६ । २५ ॥

पृष्ठार्थे in the object of the पृष्ठ ; वा on the other hand; अतदर्थत्वात् by reason of its being not for it.

25. On the other hand, in the object of the पृष्ठ by reason of its being not for it.

The author says that the songs are for the पृष्ठ, so they are to be in combination "उभे बृहद्रथंतरे कुर्वीत". "Let him sing both बृहत and रथंतर".

The text shows that they are to be sung in combination but not separately. While in the case of the other i. e. विश्वजित there is a direct text sanctioning separation. So the illustration of विश्वजित does not hold good.

लिङ्गदर्शनाच्च ॥ १० । ६ । २६ ॥

लिङ्गदर्शनात् by seeing the लिङ्ग ; च and.

26. And by seeing the लिङ्ग.

The author says that there are texts from which the inference is that they are to be sung in combination in one place of पृष्ठ "महावृक्षौ वै बृहद्रथंतरे निधनेन समाप्येते यन्महावृक्षौ समृच्छयेते । नह्यत्र विभग्नं प्रभग्नं." "The बृहत् and रथंतर are the two great trees which end with the decadence because the great trees increase; here is no break."

There is another text "पूर्वान्होवै रथंतरम्, अपरान्होवृहत्" "The रथंतर is in the fore-noon and the बृहत् in the afternoon." This text goes to show that this happens in the course of a day at one place.

Adhikaraṇa ix sūtras 27-28 dealing with the subject that eating of honey and ghee is to be done at the end of षडह.

पृष्ठे रसभोजनमावृत्ते संस्थिते त्रयस्त्रिंशेऽहनि स्यात्तदानन्तर्य्यात्प्रकृतिवत् ॥ १० । ६ । २७ ॥

पृष्ठे in a पृष्ठ ; रसभोजनम् eating of the liquid ; आवृत्ते on repetition ; संस्थिते on happening ; त्रयस्त्रिंशे on the thirty three; अहनि on the day; स्यात् is; तदानन्तर्यात् by reason of that being at the end of it; प्रकृतिवत् as in the model sacrifice.

27. In a पृष्ठ when there is a repetition of the eating of the liquid, it is to be done on the day of thirty-three by reason of that being at the end of it as in the model sacrifice.

There are two kinds of षडह, one commencing with त्रयस्त्रिंश and the other ending with त्रयस्त्रिंश. In द्वादशाह the षडह has six songs named त्रिवृत, पंचदश, सप्तदश, एकविंश, त्रिणव and त्रयस्त्रिंश.

This is the order in the model sacrifice but in the modified sacrifice the order is reversed. There the eating of honey and ghee is transferred under a चोदक text "संस्थिते पृष्ठ्ये षडहेमधु आशयेद्घृतंवा" "In the षडह when पृष्ठ is commenced, let him eat honey or clarified butter."

Now the question is, whether the eating of ghee or honey is to be performed at the end of षडह त्रयस्त्रिंश. The reply of the objector is that it should be done at the end of the त्रयस्त्रिंश song ; because that is the order

in the model sacrifice and by eating the ghee and honey the procedure of the model sacrifice will be complied with.

अन्ते वा कृतकालत्वात् ॥ १० । ६ । २८ ॥

अन्ते at the end ; वा on the other hand ; कृतकालत्वात् by reason of the time (of the tune).

28. On the other hand, at the end, by reason of the time (of the tune.)

The author says that the eating should be done at the end of षडह. It so happens that षडह ends with त्रयस्त्रिंश in some cases, but that will not justify eating at the end of त्रयस्त्रिंश ; it is accidental. So the eating should be done at end of षडह, irrespective of the fact that the षडह ends in the त्रयस्त्रिंश or त्रिवृत्.

Adhikaraṇa x. sûtras 29-30 dealing with the subject that on the repetition of षडह, the eating of honey and ghee is to be done once.

अभ्यासे च तदभ्यासः कर्मणः पुनः प्रयोगात् ॥१०।६।२९॥

अभ्यासे in repetition ; च and ; तदभ्यासः its repetition ; पुनः प्रयोगात् by reason of the reapplication ; कर्मस्य of the act.

29. And on repetition, there is its repetition by reason of the application of the act again.

There is a text "आवृतंपृष्ठ्यं षडहमुपयंति" "They resort to षडह in which there is a repeated पृष्ठ"

The text in connection with eating of honey and ghee is transferred under a चोदक text. "संस्थिते पृष्ठ्ये षडहेमध्वाशयेद्घृतं वा" "In the षडह when पृष्ठ is commenced, let him eat honey or clarified butter."

Now the question is, whether the eating of honey and ghee is to be repeated on each repetition of षडह or at the end of the last षडह. The reply of the objector is that the eating of honey and ghee is to be repeated because on the repetition of the षडह, each detail is to be repeated such as the songs &c. So the repetition of eating is also in confirmity with this practice.

अन्ते वा कृतकालत्वात् ॥ १० । ६ । ३० ॥

अन्ते at the end ; वा on the other hand ; कृतकालत्वात् by reason of the time limit.

30. At the end, by reason of the time limit.

The author says that the eating is to be performed at the end of the last षडह, because the time for eating is fixed ; it can not be repeated.

Adhikaraṇa xi. dealing with the subject that in गवामयन eating of honey & ghee is to be repeated every month,

आवृत्तिस्तु व्यवाये कालभेदात् स्यात्॥ १०।६।३१॥

आवृत्तिः repetition ; तु on the other hand ; व्यवाये in an interval ; कालभेदात् by reason of separation of time ; स्यात् is.

31. On the other hand, there is repetition in an interval by reason of the separation of time.

There is गवामयन; in the first, second, 3rd, 4th, and 5th months there are 4 अभिप्लवs of six days each and one षडह of six days. See the commentary on sûtra 83 of Pada v. at p. 753. The question is, whether the eating of honey and ghee is to be done at the end of the last षडह of the 5th month or it is to be repeated every month. The reply of the author is that it is to be repeated every month ; the reason is that there is an intervening space of 4 अभिप्लवs that come after the षडह. As the षडहs do not follow each other without interruption, the principle laid down in the preceding अधिकरण does not apply.

Adhikaraṇa xii sûtras 32-33. dealing with the subject that in द्वादशाह all the sacrificers are entitled to partake of the honey,

मधु न दीक्षिता ब्रह्मचारित्वात्॥ १०।६।३२॥

मधु honey ; न not ; दीक्षिताः initiated ; ब्रह्मचारित्वात् by reason of celibacy.

32. The initiated ones do not partake of honey by reason of celibacy.

The question is, whether in a सत्र of द्वादशाह where all the ऋत्विक्s are initiated, do all the sacrificers so initiated are entitled to partake of the honey? They are enjoined to observe celibacy and the celibates are for bidden to partake of honey. "मधुमांसंचवर्जयेत्" "Honey (wine) and

flesh are forbidden."

The reply of the objector is that they are not entitled to partake of it, by reason of their celibacy.

प्राश्येत यज्ञार्थत्वात् ॥ १० । ६ । ३३ ॥

प्राश्येत they should eat; यज्ञार्थत्वात् by reason of its being for the sacrifice.

33. He should eat, by reason of its being for the sacrifice.

The author says that the celibate should eat honey; because the eating of it is for the purpose of the sacrifice. The prohibition is for a religious student so that he may not go astray by taking such substance as honey.

Adhikaraṇa xiii. sūtras 34-44 dealing with the subject that मानस is the part of the 10th day (द्वादशाह.)

मानसमहरन्तरं स्याद्भेदव्यपदेशात् ॥१०।६।३४॥

मानसं, मानस ; अहः day ; अन्तरं separate ; स्यात् is ; भेदव्यपदेशात् by reason of marking the difference.

34. मानस is a separate day, by reason of marking the difference.

In connection with द्वादशाह, it is said "अनयात्वापात्रेण समुद्रस्सया प्रजापतये जुष्टंगृह्णामि, प्राजापत्यं मनोग्रहं गृह्णाति". "I take thee blessed, by means of this (earth) as vessel and with ocean as (soma) juice for the Lord of the universe. He takes the मानस cup consecrated to प्रजापति."

Now the question is, whether this मानस is one of the days of द्वादशाह or it is a separate day. The reply of the objector is that it is a separate day, the reason is that there are marks to indicate that it is a separate day "वाग्वैद्वादशाहोमनोमानसं" "Tongue is certainly the द्वादशाह and mind is मानस."

The द्वादशाह is compared with speech and मानस is compared with मनः. The text therefore shows that मानस is a separate day from द्वादशाह.

तेन च संस्तवात् ॥ १० । ६ । ३५ ॥

तेन by it ; च and ; संस्तवात् by reason of praise.

35. And by reason of the praise by it.

The objector gives a reason in support of his view; that the द्वादशाह is praised by मानस; one does not praise himself, he is praised by another: मानस is, therefore, different from द्वादशाह.

अहरन्ताच्च परेण चोदना ॥ १० । ६ । ३६ ॥

अहः from the day; अन्तात् from the last; च and; परेण further; चोदना command.

36. And the command is further from the last day.

The objector gives another reason in support of his view. He says that there is a text" "पत्नीः संयाज्य प्रांचउदत्य मानसाय प्रसर्पंति" "Having completed पत्नीसंयाज and coming from the east, they advance towards मानस."

The पत्नीसंयाज is the last act in the द्वादशाह and the text shows that मानस is subsequent to पत्नी संयाज. This fact shows that मानस is a separate day from द्वादशाह.

पक्षे सङ्ख्या सहस्रवत ॥ १० । ६ । ३७ ॥

पक्षे in that view; संख्याthe number; सहस्रवत् like the thousand.

37. In that view, the number is like the thousand.

The objector meets the objection raised to his view. The objection is that if मानस is a separate sacrifice to be performed on the 13th day, how is द्वादशाह applicable to it? The reply is that as in the अतिरात्र there are 1000 days and the word 'thousand' applies in those cases also where days exceed thousand; so here also the word 'द्वादशाह' will apply to thirteen days; cf. baker's dozen which consists of 13.

अहरङ्गं वांशुवच्चोदनाभावात् ॥ १० । ६ । ३८ ॥

अहः day; अंगं part; वा on the other hand; अंशुवत् like अंशु; चोदनाभावात् by reason of there being no command.

38. It is a part of the day like अंशु, by reason of there being no command.

The author says that मानस is a part of the tenth day because there is no such चोदना text showing that मानस is a separate sacrifice to be performed on the 13th day. Take for instance अंशु and अदाभ्य cups which are pres-

cribed; they are only parts of the sacrifice. They are not separate from the main sacrifice. So the मानस cup is not a separate sacrifice.

दशमविसर्गवचनाच्च ॥ १० । ६ । ३९ ॥

दशमविसर्गवचनात् by reason of the completing sentence of the 10th day; च and.

39. And by reason of the completing sentence of the 10th day.

The author gives another reason in support of his view that there is a text "एषवैदशमस्यान्होविसर्गो यन्मानसं "That which is a 'मानस' cup is the completion of the tenth day." It shows that the मानस is at the conclusion of the 10th day and is, therefore, its part.

दशमेऽहनीति च तद्गुणशास्त्रात् ॥ १० । ६ । ४० ॥

दशमे in the 10th; अहन् day; इति participle signifying quotation; च and; तद्गुणशास्त्रात् by reason of that being ordained as subordinate.

40. And in the 10th, there is day by reason of that being ordained as subordinate.

The author says that the मानस is only a part of the tenth day and its subordination is supported by the texts; "दशमेऽहनिमानसाय प्रसर्पंति" "दशमेऽहनिसार्पराज्ञीभिर्ऋग्भिः स्तुवंति" "On the 10th day they advance for the मानस cup." "They praise with the सर्पराज्ञी verses on the 10th day"

The 10th day is, therefore, principal and the मानस cup is subordinate and the praise sung in its honour is only a part of the 10th day.

सङ्ख्यासामञ्जस्यात् ॥ १० । ६ । ४१ ॥

संख्यासामञ्जस्यात् by reason of the fitness of the number.

41. And by reason of the fitness of the number.

The author says that in this view that the मानस is a part of the tenth day, the number in the द्वादशाह will quite fit in.

पश्वतिरेके चैकस्य भावात् ॥ १० । ६ । ४२ ॥

पश्वतिरेके in the increase of animals; च and; एकस्य of one; भावात् by existence.

42. And in the increase of animals, by reason of the increase of one.

The author further gives a reason. In एकादशिनी there are 11 animals but under the principle of अतिदेश they are transferred to the द्वादशाह ; only one animal is added. "यःपशुरतिरिच्येत स ऐंद्राग्निः कार्यः" "The animal that is in addition, should be offered to इंद्र and अग्नि."

Had there been 13 days as contended for by the objector, then two animals would have been added.

स्तुतिव्यपदेशमङ्गेनविप्रतिषिद्धं व्रतवत् ॥१०।६।४३॥

स्तुतिव्यपदेश differentiation based on the praise ; अंगेन by the part ; विप्रतिषिद्धंम् prohibited ; व्रतवत् just as in the महाव्रत.

43. Differentiation based on the praise by the praise of the part is prohibited, just as in the महाव्रत.

The sûtra refutes the argument of the objector embodied in the sûtras 34-35; you say that the मानस is a separate sacrifice because one does not praise himself i. e. a part can not praise the whole of which it is a part. The author says in reply that you are wrong here. See in महाव्रत, the whole is praised by the part. By the praise of महाव्रत, the animal सत्र is praised, "यंति वा एते मिथुनाद्धये संवत्सरमुपयंति । अतंर्वेदि मिथुनौ संभवत स्तेनैवमिथुना यंति" "Those who resort to the annual sacrifice, do not live in a pair ; if they live in a pair within the precincts of the altar they become pairs by it" Here we have an illustration in which by praise of a part, the whole is praised thereby.

In ordinary life also there are instances 'Deva Dutta appears to be beautiful with his charming hairs."

वचनादतदन्तत्वम् ॥ १० । ६ । ४४ ॥

वचनात् by reason of the text ; अतदंतत्वम् not its end.

44. By reason of the text, it is not its end.

The author meets the objection raised in sûtra 36. Ordinarily पत्नीसंयाज takes place at the end of the 12th day but under the special text, it takes place on the 10th day ; and मानस takes place after it.

Adhikaraṇa xxv. sûtras 45-50. dealing with the subject that many are entitled to perform a सत्र.

सत्रमेकः प्रकृतिवत् ॥ १० । ६ । ४५ ॥

सत्रम् sacrificial sessions; एकः one ; प्रकृतिवत् just as in प्रकृति.

45. One should perform a सत्र just as in प्रकृति.

द्वादशाह &c are सत्रs. Now the question is, whether one should perform a सत्र or many should join it. The reply of the objector is that one should perform it, just as one performs ज्योतिष्टोम which is its model.

वचनात्तु बहूनां स्यात् ॥ १० । ६ । ४६ ॥

वचनात् by reason of the text ; तु on the other hand ; बहूनां of many ; स्यात् is.

46. By reason of the text, it is of many.

The author's reply is that there are many sacrificers in a सत्र. "यएवं विद्वांसः सत्रमासते, य एवं विद्वांसः सत्रमुपयंति" "Those who know this, resort to a sacrificial session." "Those who know this, have recourse to a sacrificial session."

The text clearly shows by the plural number used in it that many sacrificers participate in a sacrificial session.

अपदेशः स्यादिति चेत् ॥ १० । ६ । ४७ ॥

अपदेशः naming ; स्यात is ; इतिचेत् if you say.

47. 'It is naming' if you say.

The objector says that it is only अपदेश. The plural number is used only to indicate the action but not the sacrificers. As for instance, when rain falls, the agriculturists will commence cultivation. The plural is to indicate the several action of cultivation; one only can cultivate but not many. So here also, the plural is used to show several acts of sacrifices in which only one shall take part at a time.

नैकव्यपदेशात् ॥ १० । ६ । ४८ ॥

न not so ; एकव्यपदेशात् by reason of naming one.

48. Not so, by reason of naming one.

The author says that you are wrong in saying that the plural verb is used to indicate the variety of acts ; but singular number is also used which is quite in variance with the argument you advance. "एषवैकुणपमत्तिय: सत्रे प्रतिगृह्णाति । एक एव यजेत्" "One who accepts a gift in a sacrificial session, eats a carcase ; let one only perform a sacrifice."

If your view were correct, no singular form should be used in such cases, where there are various acts. This fact shows that the plural number is intentionally used to indicate the plurality of the sacrificers.

सन्निवापञ्च दर्शयति ॥ १० । ६ । ४९ ॥

सन्निवापं collection of fire at one place ; च and ; दर्शयति shows.

49. And collection of fire at one place shows.

The author supports his view by saying that सन्निवाप text also leads to the same conclusion.

पंचभिः पशुभिः यक्ष्यमाणः सन्निवपेरन्, सावित्राग्निहोष्यंत सन्निवपेरन्" "Let one who will perform a sacrifice with five animals collect fire at one place; let one who will perform सावित्री sacrifices, collect fire at one place"

The collection of many fires at one place is called सन्निवाप. There can not be many fires unless there be many sacrificers. This fact also lends support to the author's view.

बहूनामिति चैकस्मिन्विशेषवचनं व्यर्थम् ॥१०।६।५०॥

बहूनाम् of many. इति is a participle ; च and ; एकस्मिन् in one ; विशेषवचनं the special text ; व्यर्थम् meaningless.

50. And the special text 'of many' in one, will be meaningless.

There is a text "योवैवहूनां यजमानानां गृहपतिः ससत्रस्य प्रत्येता, सभूयिष्ठां ऋद्धिमाप्नोति." "He who is the house master of many sacrificers, is the conductor of the sacrificial session; he obtains great prosperity."

When there is one गृहपति and several sacrificers, there is a special reward shown under the text quoted. The author says that if there be not many sacrificers, the text will be meaningless. This fact also supports his view.

Adhikarana xv. sūtras 57-58. dealing with the subject that in a सत्र, all the sacrificers are entitled to be priests.

अन्ये स्युर्ऋत्विजःप्रकृतिवत ॥ १० । ६ । ५१ ॥

अन्ये others ; स्युः should be ; ऋत्विजः priests ; प्रकृतिवत् just as in the model sacrifice.

51. Others should be the priests just as in the model sacrifice.

It is established in the fore-going अधिकरण that in a सत्र there are several यजमानs. The question is, whether they themselvess act as priests or outsiders should be engaged as priests. The reply of the objector is that outsiders should be engaged as priests, because in the ज्योतिष्टोम which is its model sacrifice, outsiders are engaged as priests.

अपि वा यजमानाः स्युर्ऋत्विजामभिधानसंयोगात्तेषां स्याद्यजमानत्वम् ॥ १० । ६ । ५२ ॥

अपि also ; वा on the other hand ; यजमानाः sacrificers; स्युः are ; ऋत्विजाम् of the priests ; अभिधानसंयोगात् by connection of the name ; तेषां of those ; स्यात् is; यजमानत्वम् the position of a sacrificer.

52. On the other hand, the sacrificers shall act by reason of the priests' name being connected. Theirs is the position of the sacrificers.

The author says that the sacrificers themselves are the priests because their name is connected with the action "अध्वर्युर्गृहपतिं दीक्षयित्वा ब्रह्माणंदीक्षयति ततोहोतारं ततउद्गातारं" "The अध्वर्यु after initiating the master of the house initiates ब्रह्मा, then होता and then उद्गाता".

All the priests are named in connection with the initiation. This fact supports the view that the sacrificers are the priests.

कर्तृसंस्कारो वचनादाधातृवदिति चेत् ॥ १० । ६ । ५३॥

कर्तृसंस्कारः purificatory rite of the agent ; वचनात् under a text ; आधातृवत् just like one in the establishment of fire ; इतिचेत् if you say.

53. "It is a purificatory rite of the agent under a text just like one in the establishment of fire" if you say.

The objector says that one can not initiate himself ; the text quoted by you contemplates the initiation of others. It is only by way of a purificatory rite of the priests, just as it happens in the establishment of fire.

"यस्तं श्वोग्निमाधास्यत् स्यात् सप्तां रात्रिं व्रतंचरेदिति नमांसमश्नीयान्न स्त्रियमुपेयात्". "One who wishes to establish fire on the following day,

shall observe the vow on the preceding night. He shall not eat flesh nor shall he go to a woman."

In the ज्योतिष्टोम all the priests observe the vow. So in the same way, the purificatory rite pertains to the priests appointed from outside.

स्याद्विशये तन्न्यायत्वात्प्रकृतिवत् ॥ १० । ६ । ५४ ॥

स्यात् is ; विशये in a doubt ; तन्न्यायत्वात् by reason of its being proper; प्रकृतिवत् just as in the model sacrifice.

54. It may be in a doubt by reason of its being proper, just as in the model sacrifice.

The author says that where there is a doubt as to whether the priests should be appointed amongst the sacrificers or from outsiders, it is proper that they should be appointed from the sacrificers or from outsiders according to the model sacrifice. Here in a सत्र it is proper that they should be appointed from the sacrificers. "येयजमानास्त एवऋत्विजः" "Those who are the sacrificers are the priests."

In the ज्योतिष्टोम which is the model sacrifice, the दीक्षा is for the purification of the sacrificers, so here also. In the द्वादशाह the initiation ceremony is transferred from the model sacrifice ; there the procedure will be governed by the procedure of the model sacrifice. In the establishment of fire, as to the vow to be observed by the priest (आधाता), there is a clear text "ऋत्विजउपवसंति, सतो रात्रिंव्रतंचरेत्" "The priests observe a fast." "Let him observe a vow during that night."

स्वाम्याख्याः स्युर्गृहपतिवदिति चेत् ॥ १० । ६ । ५५ ॥

स्वाम्याख्याः names of masters ; स्युः are ; गृहपतिवत् like गृहपति ; इतिचेत् if you say.

55. "If they mean masters like गृहपति" if you say.

The objector says that just as गृहपति means 'master' so the different names of the priests may also connote the masters, so that others may be employed in a सत्र.

न प्रसिद्धग्रहणत्वादसंयुक्तस्य तद्धर्मेण ॥ १० । ६ । ५६ ॥

न not ; प्रसिद्धग्रहणत्वात् by reason of the well known signification; असंयुक्तस्य of the one not associated; तद्धर्मेण with the duties of that.

56. Not so, by reason of the well known signification; it is not associated with the duties of that.

The अध्वर्यु &c, have their own conventional meaning; a sacrificer performing the duty of an अध्वर्यु can not be called अध्वर्यु. The function of the sacrificers is not that of the priest; they are therefore not connected. The गृहपति is entirely different. It is a compound word meaning the 'lord of the house' and in the model sacrifice also the term is used for the 'sacrificer' The text "योवैवा वहूनां यजमानानां गृहपतिः सत्रस्य प्रत्येता सहिभूयिष्टामृद्धिमाप्नोति" "(He who is the house master of many sacrificers is the conductor of the sacrificial session; he obtains great prosperity)."

This shows that out of several sacrificers only one can be a गृहपति and others discharge the duties of both the गृहपति and यजमान. This is a special text; the inference is that they are the priests also. If they are all of equal rank, this will not be the case.

दीक्षिताऽदीक्षितव्यपदेशश्च नोपपद्यतेऽर्थयोर्नित्यभावित्वात् ॥ १० । ६ । ५७ ॥

दीक्षितादीक्षितव्यपदेशः distinction of the initiated and uninitiated; च and; न not; उपपद्यते arises; अर्थयोः of the object; नित्यभावित्वात् by reason of the objects being permanently in existence.

57. And the distinction of the initiated and the uninitiated does not arise by reason of the objects being permanently in existence.

The author says that there is a distiction made "दीक्षिताः सत्रैर्यजंते, अदीक्षिता अहीनैर्यजंति" "The initiated ones sacrifice with a सत्र and the uninitiated ones with an अहीन."

The initiated ones perform a sacrifice for their own object while the uninitiated ones perform it for others. This distinction supports the view of the author; in a सत्र the sacrificers are all initiated while in an अहीन, the uninitiated ones perform the sacrifice.

अदक्षिणत्वाच्च ॥ १० । ६ । ५८ ॥

अदक्षिणत्वात् by reason of the absence of fee; च and.

58. And by reason of the absence of fee.

The author gives another reason in support of his view. He says that no payment of fee is made in a सत्र. "अदक्षिणानिसत्राणि आहुः। नह्यत्रगौर्दीयते ना वासेा नहिरण्यं". "The सत्रs are said to be without fees ; here neither a cow is given, nor cloth nor gold"

The absence of payment of fees also shows that there are no priests from outside.

Adhikaraṇa xvi, sûtras 59-60. dealing with the distinction between सत्र and अहीन.

द्वादशाहस्य सत्रत्वमासनोपायिचोदनेन यजमानबहुत्वेन च सत्रशब्दाभिसंयोगात् ॥ १० । ६ । ५९ ॥

द्वादशाहस्य of द्वादशाह ; सत्रत्वम् nature of a सत्र; आसनोपायिचोदनेन with the text containing आसन and उपायि ; यजमान बहुत्वेन with many sacrificers ; च and ; सत्रशब्दाभिसंयेागात् by reason of that being connected with the word सत्र.

59. The द्वादशाह is a सत्र with the text containing आसन and उपायि and with many sacrificers by reason of their being connected with the word सत्र.

There are two kinds of द्वादशाह; one is called सत्र, and the other is अहीन. The question propounded for determination is the difference between them. The author says that the चोदना text relating to सत्र contains either the verbal form of आसन or उपायि. "यएवंविद्वांसः सत्रमासते, यएवंविद्वांसः सत्रमुपयंति" "Those who know this resort to a सत्र; those who know this have recourse to a सत्र.

These are the लट् forms of the verbs. The second distinguishing feature is that there are many sacrificers but with limited number.

"चतुर्विंशतिपरमाः सप्तदशावराः सत्रमासीरन्". "At the most twenty four and at the least seventeen join in a सत्र."

यजतिचोदनादहीनत्वं स्वामिनां चाऽस्थितपरिमाणत्वात् ॥ १० । ६ । ६० ॥

यजतिचोदनात् by reason of the text containing यजति; अहीनत्वं the nature of an अहीन ; स्वामिनां of masters ; च and ; अस्थितपरिमाणत्वात् by reason of the numberless sacrificers.

60. The अहीन is so called by reason of the text containing यजति and by reason of the numberless sacrificers.

The author says that the distinguishing feature of अहीन is that the text enjoining it contains the verbal form of यजति; as for instance, "द्विरात्रेण यजेत" "Let him perform द्वि रात्र."

The second feature is that it has innumerable sacrificers. No limit is fixed.

Adhikaraṇa xvii sûtras 61-67. dealing with the subject that in a पौंडरीक, the fee is paid once.

अहीने दक्षिणाशास्त्रं गुणत्वात्प्रत्यहं कर्मभेदः स्यात् ॥ १० । ६ । ६१ ॥

अहीने in an अहीन; दक्षिणाशास्त्रं rule as to payment of fee; गुणत्वात् by reason of being subordinate ; प्रत्यहं every day ; कर्मभेदाः variance of action ; स्यात् is.

61. In an अहीन, the rule as to payment of fee is daily, by reason of its being subordinate, because the action varies every day.

There is a पौंडरीक sacrifice lasting for 11 nights "पौंडरीकेण एकादशरात्रेण स्वाराज्यकामो यजेत" "Let one who is desirous of heavenly government perform पौंडरीक lasting for eleven nights."

In that connection it is said, 'अयुतं पौंडरीके दद्यादश्वसहस्र मेकादशं" "Let him give ten thousand, one thousand horses or eleven."

The question is, whether this is a daily fee or the fee of the whole sacrifice. The reply of the objector is that it is a daily fee because the action varies every day and the fee is subordinate and the day is principal. The payment of fee is, therefore, a daily function.

सर्वस्य वैककर्म्यात् ॥ १० । ६ । ६२ ॥

सर्वस्य of the whole; वा on the other hand; एककर्म्यात् by reason of the unity of the act.

62. On the other hand, of the whole by reason of the unity of the act.

The author says that the whole sacrifice is one act and tha payment

of the fee is for the whole sacrifice ; you can not break up the integrity this way.

पृषदाज्यवद्वाऽह्नां गुणशास्त्रं स्यात ॥ १० । ६ । ६३ ॥

पृषदाज्यवत् like पृषदाज्य ; वा on the other hand ; अह्नां of the day ; गुणशास्त्रं subordinate ; स्यात् is.

63. On the other hand, like पृषदाज्य, the days are subordinate.

The objector says that the days may be considered subordinate just as in पृषदाज्य. "पृषदाज्येनानुयाजान् यजति" "He offers अनुयाज oblations with curd mixed with clarified butter."

Here the पृषदाज्य varies every day with the अनुयाज ; similarly it is with the payment of fee. पृषदाज्य is a mixture of ghee and curd.

ज्यौतिष्टोम्यस्तु दक्षिणाः सर्वासामेककर्मत्वात्प्रकृतिवत्तस्मान्नासां विकारः स्यात ॥ १० । ६ । ६४ ॥

ज्यौतिष्टोम्य pertaining to a ज्योतिष्टोम ; तु on the other hand ; दक्षिणाः fee ; सर्वासाम् of the whole ; एककर्मत्वात् by reason of the unity of the act ; प्रकृतिवत् just as in the model sacrifice ; तस्मात् therefore ; न not ; आसां their ; विकारः modification ; स्यात् is.

64. On the other hand, the fee of the ज्योतिष्टोम is of the whole by reason of the unity of the act, just as in the model sacrifice ; therefore their modification is not (allowed).

The author says that in a ज्योतिष्टोम, the fee is of the entire sacrifice ; the example of पृषदाज्य does not hold good ; because it is a material and is subordinate ; the material that is once used can not be used second time in a sacrifice. Here the fee is paid to secure the services of the priest for the entire sacrifice and is sufficient to secure the services for the whole sacrifice.

द्वादशाहे तु वचनात्प्रत्यहं दक्षिणाभेदस्तत्प्रकृतित्वात्परेषु तासां संख्याविकारः स्यात ॥ १० । ६ । ६५ ॥

द्वादशाहे in a द्वादशाह ; वचनात् under a text ; प्रत्यहं daily ; दक्षिणाभेदः

variation of fee ; तत्प्रकृतित्वात् by reason of that being the model of it ; परेषु in others ; तासां their ; सङ्ख्याविकारः modification of numbers ; स्यात् is.

65. In a द्वादशाह under a text, there is a daily variation of fee, by reason of that being the model of it ; in others, their number is modified.

The objector says that as to द्वादशाह there is a direct text "अन्वहं द्वादशशतं ददाति" "He pays twelve hundred every day." So the fee is paid there daily and the पौंडरीक is its modified form. So the fee is to be paid daily in पौंडरीक also.

परिक्रयाविभागाद्वा समस्तस्य विकारः स्यात् ॥ १० । ६ । ६६ ॥

परिक्रयाविभागात् by reason of the indivisibility of hiring ; वा on the other hand ; समस्तस्य of the whole ; विकारः modification ; स्यात् is.

66. On the other hand, by reason of the indivisibility of the hiring, the whole is a modification.

The author says that you can not divide the work done by the priests daily ; as the whole work is one, the wages are paid for the whole work. So the principle of the model sacrifice will be modified as regards the payment of fees.

भेदस्तु गुणसंयोगात ॥ १० । ६ । ६७ ॥

भेदः variation ; तु on the other hand ; गुणसंयोगात् by reason of the connection (with the subordinate).

67. And the variation by reason of the connection with the subordinate.

The author says that in द्वादशाह there is a daily fee by reason of the extracting of the soma juice which is a subordinate act ; this fact does not break up the integrity of the act of hiring which is one entire whole.

Adhikaraṇa xviii. sūtras 6[?]-71. dealing with the subject that in पौंडरीक sacrifice, नयन ceremony is to be performed on all fees after division.

प्रत्यहं सर्वसंस्कारः प्रकृतिवत्सर्वासां सर्वशेषत्वात ॥ १० । ६ । ६८ ॥

प्रत्यहं every day ; सर्वसंस्कारः the purificatory rite on all ; प्रकृतिवत् just as in the model sacrifice ; सर्वांसां of all ; सर्वशेषत्वात् by reason of all being the remainder.

68. Every day, the purificatory rite on all just as in the model sacrifice by reason of all being the remainder.

The पौंडरीक is the example ; it is established in the foregoing अधिकरण that the fee is paid once. In the model sacrifice, it is laid down "माध्यंदिने सवने दक्षिणानीयंते" "The fees are brought and purified in the midnoon सवन."

The question is whether the whole fee is to be brought on every day and then purified or to be brought in and purified once for all or to be brought in and purified after division. The reply of the objector is that the purificatory ceremony is to be performed every day just as in the model sacrifice where the purificatory ceremony is performed every day. Here the purificatory rite is to be performed on the whole which remains unpaid every day.

एकार्थत्वान्नेति चेत् ॥ १० । ६ । ६९ ॥

एकार्थत्वात् by reason of the unity of the object ; न not so ; इतिचेत् if you say.

69. "Not so, by reason of the unity of the object ; if you say"

The second objector says that you are wrong. The object of the payment of fee is one, namely the securing of the services of a priest ; the payment is made once, so that the purificatory rite may be performed once for all.

स्यादुत्पत्तौ कालभेदात् ॥ १० । ६ । ७० ॥

स्यात् is ; उत्पत्तौ in origin ; कालभेदात् by reason of the difference of time.

70. In the origin it is divided, by reason of the difference of time.

The 1st objector says that you are wrong ; my view is supported by the practice of द्वादशाह which is its model, "तस्मात् त्रिष्टुभोलोके माध्यंदिने सवने दक्षिणानीयंते" "Therefore in the world of त्रिष्टुभ्, in the midnoon सवन, the fees are brought and purified."

So the purificatory rite is to be performed on the entire दक्षिणा on the occasion of माध्यंदिनसवन. If you do not perform the नयनसंस्कार on any माध्यंदिनसवन, the purificatory rite is omitted. This is not proper.

विभज्य तु संस्कारवचनाद्द्वादशाहवत् ॥१०।६।७१॥

विभज्य after division ; तु on the other hand ; संस्कारवचनात् by reason of the text relating to the purificatory rite ; द्वादशाहवत् like द्वादशाह.

71. On the other hand, after division by reason of the text relating to the purificatory rite like द्वादशाह.

The author proceeds to express his own view in the present sutra. He says that the fee should be divided into 11 parts and the purificatory rite is to be performed on them on each day ; the reason is that the द्वादशाह is the model of पौंडरीक and in the model sacrifice the नयनसंस्कार is performed every day. The performance of नयनसंस्कार on the fees after division daily does not break up the integrity of the act of hiring the services of the priests.

Adhikaraṇa xix sûtras 72-75. dealing with the subject that by "मनोऋच," as many ऋक् verses are to be imported as are required.

लिङ्गेन द्रव्यनिर्देशे सर्वत्र प्रत्ययः स्याल्लिङ्गस्य सर्वगामित्वादाग्नेयवत् ॥ १० । ६ । ७२ ॥

लिंगेन by the mark ; द्रव्यनिर्देशे on substance being pointed out ; सर्वत्र every where ; प्रत्ययः recognition ; स्यात् is ; लिङ्गस्य of the mark ; सर्वागामित्वात् by reason of being applicable to all ; आग्नेयवत् as in the establishment of fire.

72. When a substance has been pointed out by a mark, it is to be recognised by it because the mark points it out every where as in the establishment of fire.

There is a text in connection with a particular sacrifice "मनोऋचः सामिधेन्योभवंति" "All the verses of मनु become सामधेनीs."

The question is, whether all *rik* verses having the mark of मनु should be imported from the दाशतयी verses and treated as सामधेनी verses or only the verses which are required for सामधेनीs. The reply of the objector is that all should be brought in and treated as सामधेनीs because they are

distinguished by a peculier mark. As for example, all the psalms addressed in honour of अग्नि are to be used in arranging the bricks; and the whole *Soma dregs* are to be eaten up with the water. No distinction is made there.

यावदर्थंवार्थ शेषत्वादल्पेन परिमाणं स्यात्तस्मिंश्च लिङ्गसामर्थ्यम् ॥ १० । ६ । ७३ ॥

यावत् as long; अर्थ object; वा on the other hand; अर्थशेषत्वात् by reason of the accomplishment of the object; अल्पेन with the short number; परिमाणं limit; स्यात् is; तस्मिन् in it; च and; लिङ्गसामर्थ्यम् power of the mark.

73. On the other hand, in proportion to the object by reason of the accomplishment of the object; there is a limit with the short number; in it, is the power of the mark.

The author says that only so many verses are to be imported as are necessary for the purpose of सामधेनी, the number of which is fifteen only. The distinguishing mark will extend to that limit only though there may be many such verses marked by मनु.

आग्नेये कृत्स्नविधिः ॥ १० । ६ । ७४ ॥

आग्नेये in the आग्नेय; कृत्स्नविधिः the injunction as to the whole.

74. In the आग्नेय, the whole is enjoined.

The author says that in आग्नेय, the entire set of verses is permitted "आग्नेयैः सूक्तैरिष्टका उपदधाति" "He places bricks with the psalms in honour of अग्नि"

There is a large number of bricks which are to be arranged after pronouncing the मंत्र. So the case of अग्न्याधान is entirely different and does not hold good here where the सामधेनी verses are limited and मनु verses are many.

ऋजीषस्य प्रधानत्वादहर्गणे सर्वस्य प्रतिपत्तिः स्यात् ॥ १० । ६ । ७५ ॥

ऋजीषस्य of the dregs; प्रधानत्वात् by reason of being principal; अहर्गणे

sacrifice lasting for days ; सर्वस्य of the whole ; प्रतिपत्तिः final disposal ; स्यात् is.

75. The soma dregs being principal in the sacrifice lasting for days, the whole is to be used as their final disposal.

ऋजीष is सोम dregs. In वाचस्पत्य it is explained as thus : "मादकद्रव्यस्याभिषवणेन सारांशेगृहीते अवशिष्टः नीरसभागः अवतिष्ठते एवं सोमस्याभिषवणे निःसारांश ऋजीषइत्युच्यंते" "In brewing an intoxicating substance, when the essential part is extracted, the dregs without juice are left. Similarly in brewing soma, the juiceless dregs of it are called ऋजीष"

There is a text in connection with it "यथावा अहर्गणे ऋजीषमप्सु प्रास्यति" "Just as he eats ऋजीष with water in a sacrifice lasting for days."

The dregs of the soma juice mixed with water are eaten up every day in an अहर्गण. As to this practice, the author says that they are eaten up for their final disposal under a special text. The illustration therefore does not hold good in the case of सामधेनी verses.

Adhikaraṇa xx. dealing with the subject that in a cloth the measuring and carrying (of the soma) are to be effected.

वाससि मानोपावहरणे प्रकृतौ सोमस्य वचनात् ॥ १० । ६ । ७६ ॥

वाससि in a cloth ; मानोपावहरणे in the measurement and carrying ; प्रकृतौ in the model sacrifice ; सोमस्य of soma ; वचनात् under the text.

76. By reason of the text about soma in the model sacrifice, the measurement and carrying of it, is in a cloth,

In ज्योतिष्टोम it is laid down that the soma is to be measured and carried. How should it be done ? Should it be weighed and carried in baskets ? Is there any rule? The author says that there is a text "वाससिमिनोति वाससा च उपावहरति" "He measures it in a cloth and carries it with a cloth."

So the सोम is to be measured in a cloth and to be carried in it. The practice is that soma creeper sufficient for the sacrifice is purchased, tied in this cloth and carried to the sacrificial ground in a cart called हविर्धानशकट. The सोम is taken out in a cloth to meet the demand of the

day and the rest is left in the cart covered with the same in which it was measured.

Adhikaraṇa xxi dealing with the subject that in a sacrifice lasting for several days, another cloth should be procured.

तत्राहर्गणेऽर्थाद्वासःप्रकृतिः स्यात ॥ १० । ६ । ७७ ॥

तत्र there ; अहर्गणे in an अहर्गण ; अर्थात् by reason of the object ; वासः cloth ; प्रकृतिः the model sacrifice ; स्यात् is.

77. In the अहर्गण by reason of the object, there is a different cloth (in compliance with) the model sacrifice.

As explained in the commentary on sûtra 76, the cloth in which the सोम is purchased is left in the cart to cover it ; so another cloth will be required to carry the quantity sufficient for the day in an अहर्गण. The author says that if the sacrifice had been एकाह, the cloth in which the Soma creeper was purchased by measuring it, would have been sufficient for carrying it from the cart to the srcrificial ground. But here on account of the large number of days a fresh cloth will be required for (उपावहरण) carrying it to the sacrificial ground for the purpose of fermentation.

Adhikaraṇa xxii. sûtras 78-79 dealing with the subject that another cloth shonld be procured for carrying the soma creeper to the sacrificial ground

मानं प्रत्युतपादयेत्प्रकृतौ तेन दर्शनादुपावहरणस्य ॥ १० । ६ ७८ ॥

मानम् measure ; प्रत्युत्पादयेत् is procured ; प्रकृतौ in the model sacrifice ; तेन by that ; दर्शनात् by seeing ; उपावहरणस्य of carrying.

78. In the model sacrifice, the cloth is procured for measuring the soma creeper ; by seeing the same used in carrying it to the sacrificial grouud.

The question is whether the cloth for उपावहरण is procured at the time of the weighment of the सोम creeper or at the time of carrying it to the sacrificial ground from the हविर्धानशकट. The reply of the objector is that the same cloth will do on both occasions as it is the practice in the model sacrifice i.e. the ज्योतिष्टोम. The द्वादशाह is the modified sacrifice. So the same practice should be adhered to.

हरणे वा श्रुत्यसंयोगादर्थाद्विकृतौ तेन ॥ १० । ६ । ७९ ॥

हरणे at the time of carrying it ; वा on the other hand ; श्रुत्यसंयोगात् by reason of there being no mention of it in the text ; अर्थात् by reason of the object ; विकृतौ in the modified sacrifice ; तेन with it,

79. On the other hand, at the time of carrying it to the sacrificial ground, by reason of there being no mention of it in the text ; by reason of the object with it in the modified sacrifice.

The author says that fresh cloth should be procured at the time of carrying the Soma creeper from the cart to the sacrificial ground. The reason is that there is no such text which says that the cloth for weighment and carrying should be the same. We see further that there are 12 days in the sacrifice, the soma creeper sufficient for one day is, therefore, taken out and the remainder is left in the cart ; different cloth will necessarily, be required. So the same cloth can not serve the purpose of both.

END OF PÂDA VI.

PÂDA VII.

Adhikaraṇa I, sûtras 1-2 dealing with the subject that in a ज्योतिष्टोम there is a different offering of each part.

पशोरेकहविष्ट्वं समस्तचोदितत्वात् ॥ १० । ७ । १ ॥

पशोः of an animal; एक हविष्ट्वं one entire offering; समस्तचोदितत्वात् by reason of the whole being ordained.

1. There is one entire offering of the animal by reason of the whole being ordained.

There is an अग्नीषोमीय animal in a ज्योतिष्टोम. "योदीक्षितो यदग्नीषोमीयं पशुमालभते" "One who is initiated, shall offer an अग्नीषोमीय animal."

The question is, whether the entire animal is one offering or different parts of it constitute different offerings. The reply of the objector is that the entire animal constitutes one offering. The reason is that the whole animal is mentioned in the text "अथोखल्वाहुः कापेया दक्षिणस्य पूर्वपदस्यावदेयं, तत् सर्वस्य पशोरवत्तंभवति" "अथो खल्वाहुः गोपायना दक्षिणस्य पूर्वं पदस्यावदेयं तत्सर्वस्य पशोरवत्तं भवति"। "The descendants of अंगिरस say that the right foot should be offered first, that means the offering of the entire animal; the protectors of cow say that the right foot should be offered first, which means the offering of the entire animal."

प्रत्यङ्गं वा गृहवदङ्गानां पृथक्कल्पनत्वात् ॥१०।७।२॥

प्रत्यंगं every part ; वा on the other hand ; ग्रहवत् like a cup ; अंगानां of the parts ; पृथक्कल्पनत्वात् by reason of separate dedication.

2. On the other hand, every part like the cup by reason of the separate dedication of the parts.

The author says that not the whole animal is to be offered. The different parts of the animal's body will be offered because the different parts are mentioned for offerings "हृदयस्याग्रेऽवद्यति जिह्वाया अवद्यति, वक्षसोऽवद्यति दोष्णोरवद्यति, पार्श्वयोरवद्यति, गुदस्यावद्यति" "He offers heart first; he offers tongue first; he offers thoracic part first; he offers lateral parts first; he offers anus first."

The author gives the illustration of the cups "सोमेऐन्द्रवायवं गृह्णाति, मैत्रावरुणं गृह्णाति, आश्विनं गृह्णाति" "In soma sacrifice he takes ऐन्द्रवायु cups, मैत्रावरुण cup and आश्विन cup." This shows that soma juice is to be taken separately but not the soma creeper as a whole.

Adhikaraṇa ii, sūtras 3-6 dealing with the performance of the sacrifice by the heart &c., the particular parts of the animal.

हविर्भेदात्कर्मणोऽभ्यासस्तस्मात्तेभ्योऽवदानं स्यात् ॥

॥ १० । ७ । ३ ॥

हविर्भेदात् by reason of the different offerings ; कर्मणः of the sacrifice ;

अभ्यासः repetition ; तस्मात् therefore ; तेभ्यः from them ; अवदानं cutting ; स्यात् is.

3. By reason of the different offerings there is the repetition of the sacrifice, therefore from them also there must be a cutting off.

When it is established that the whole animal is not to be offered, but only parts thereof are to be offered ; the next question to be determined is, whether all the parts of the animals are to be sacrificed or only those which are pointed out. The reply of the objector is that the parts to be cut off should be from the whole animal and the whole should be thus offered, otherwise if the parts pointed out were only to be offered, there will be a repetition of the offering. So the result is that the pieces should be cut off from the entire animal.

आज्यभागवद्वा निर्देशात्परिसंख्यास्यात ॥१०।७।४॥

अज्यभागवत् like ghee offering ; वा on the other hand ; निर्देशात् by reason of pointing out ; परिसंख्या implied prohibition ; स्यात् is.

4. On the other hand, like ghee offering by reason of the pointing out, there is an implied prohibition.

The reply of our author is that only those parts which are pointed out should be offered because there is an express text "एकादशवैतानि पशोरवदानानि" "These are the eleven parts of the animal to be cut off and offered."

The result is that only 11 parts are to be taken for the offering and the rest are prohibited impliedly, just as in a गृहमेधीय offering of the ghee oblation on the 5th alternative is an implied prohibition.

तेषां वा द्वयवदानत्वं विवक्षन्नभिनिर्दिशेत्पशोः पञ्चावदानत्वात् ॥ १० । ७ । ५

तेषां their ; वा on the other hand ; द्वयवदानत्वं double cutting ; विवक्षन् laying down ; अभिनिर्दिशेत् appears to be ; पशोः of an animal ; पंचावदानत्वात् by reason of cutting into five parts.

5. On the other hand, the text appears to be laid down about their double cutting ; because the animal is to be cut off into five parts.

There are 3 defects in the implied prohibition, स्वार्थहानि, परार्थकल्पना, and प्राप्तबाध. (See at p. 20) So the objector says that it is not a परिसंख्या. It is also said that the animal is to be cut off into five pieces ; and there are eleven parts of the animal which are to be cut off ; they are to be divided into two each. So in this view, no portion of the animal is left out.

अंसशिरोनूकसक्थिप्रतिषेधश्च तदन्यपरिसङ्ख्यानेऽनर्थकः स्यात्प्रदानत्वात्तेषां निरवदानप्रतिषेधः स्यात् ॥ १० । ७ । ६ ॥

अंस shoulder ; शिरः head ; अनूक vertebral column ; सक्थि thigh ; प्रतिषेधः prohibition ; च and ; तदन्यपरिसंख्याने if the other parts are impliedly prohibited ; अनर्थकः meaningless ; स्यात् is ; प्रदानत्वात् by being the object of gift ; तेषाम् their ; निरवदानप्रतिषेधः prohibition of cutting off ; स्यात् is.

6. If the other parts are impliedly prohibited, the prohibition relating to shoulder, head, vertebral column and thigh is meaningless ; by being the objects of gifts, their cutting off is prohibited.

The objector further advances his argument and says that according to you only 11 parts are allowed to be cut off and the rest are prohibited impliedly. If that were so, then there would have been no express prohibition relating to shoulder, head, backbone and thigh. The real matter is that the dividing of these prohibited organs, is prohibited. So it is not in the nature of a परिसंख्या.

अपि वा परिसङ्ख्या स्यादनवदानीयशब्दत्वात् ॥१०।७।७॥

अपि also ; वा on the other hand ; परिसंख्या, परिसंख्या ; स्यात् is ; अनवदानीय शब्दत्वात् by reason of the word 'not to be cut off'.

7. On the other hand, it is परिसंख्या by reason of the word 'not to be cut off'.

The author says in reply to the objection of the objector. It is a परिसंख्या ; because there is a text "मारुत्वान् अनवदानीयान् सुराग्रहांश्च आजि सृद्भ्योहरति" "He wins cups and the portions consecrated to मरुत् and

not to be offered, from those who run over the boundary mark." It shows that there is such a thing as अनवद्द्नीय (any thing that can not be offered). This fact shows that it is a परिसंख्या. If all parts were to be offered in the sacrifice, the portions that are not fit to be cut off are not possible. The horn and hoof can not be offered apparently. So all the parts can not be offered. It is therefore reasonable to hold it to be परिसंख्या.

अब्राह्मणे च दर्शनात् ॥ १० । ७ । ८ ॥

अब्राह्मणे in the non-Brahmans ; च and ; दर्शनात् by seeing.

8. And by seeing in non-Brāhmaṇas.

The author gives another reason in support of his view ; he says, that "कुकभीराजपुत्रः प्राश्नाति ध्रुवगोपः" "A son of of a king protector of the cups drinks wine."

कुकभ (spirituous liquor) is to be drunk by a non-Brahman only. If all the parts were to be cut off and offered, such prohibition will not arise.

शृताशृतोपदेशाच्च तेषामुत्सर्गवदयज्ञशेषत्वं ॥१०।७।९॥

शृताशृतोपदेशात् by reason of laying down boiled and not boiled ; च and ; तेषाम् their ; उत्सर्गवत् like the पात्नीवत offering ; अयज्ञशेषत्वम् the state of being nothing left in the sacrifice.

9. And by reason of laying down 'boiled' and 'unboiled'; there will be nothing left in the sacrifice like the पात्नीवत offering.

The author says that there is a text, "द्वयानि अंगानि अभिमृशति शृतानि अशृतानिच" "He touches two kinds viz. boiled and unboiled."

There are two kinds of animal flesh, 'boiled' and 'unboiled'; the boiled flesh is for an offering in the sacrifice. If all parts were to be offered in the sacrifice, this distinction will not arise. Just as, "पर्यग्निकृतं पात्नीवतं उत्सृजन्ति" "They relinquish the पात्नीवत which has been taken round the fire."

They are there not boiled. This fact goes to show that it is a परिसंख्या and only 11 parts are to be offered and the rest are forbidden by implication.

11 parts of the animals are "हृदयं जिह्वा वक्षायकृद्वृक्कौ सव्यंदोः उभेपा-

श्वें दक्षिणाश्रोणिः गुदंतृतीयमिति दैवतावदानानि। दक्षिणांसः, सव्याश्रोणिः गुदंतृतीयंमिति सौविष्टकृतानि" ।"The offerings to the gods consist of the heart, the tongue, the thoracic region, the liver, the two kidneys, the left arm, the lateral sides, the right buttock and thirdly the anus; the right shoulder, the left buttock and thirdly, the anus are fit offerings for स्विष्टकृत्."

Adhikaraṇa iii. sûtras 10-11 dealing with the subject that in a ज्योतिष्टोम sacrifice, three parts other than those of the sacrifice are to be offered.

इज्याशेषात्स्विष्टकृदिज्येत प्रकृतिवत् ॥ १० । ७ । १० ॥

इज्याशेषात् from the parts ordained for the sacrifice; स्विष्टकृत्, स्विष्टकृत् offering; इज्येत should be made; प्रकृतिवत् as in the model sacrifice.

10. From the parts ordained for the sacrifice, the स्विष्टकृत् offering should be made as in the model sacrifice.

In the ज्योतिष्टोम sacrifice, there is an अग्नीषोमीय animal "योदीक्षितो यदग्नीषोमीयं पशुमालभेत" "An initiated one sacrifices an अग्नीषोमीय animal."

Under a चोदक text, the स्विष्टकृत् is transferred. In that connection it is said "त्र्यंगैः स्विष्टकृतं यजति" "He sacrifices स्विष्टकृत् with three organs."

The question is, whether these three portions are those which are mentioned as eleven parts or besides them? The reply of the objector is that these three parts are those which are the parts of the body fit for the sacrifice, namely the heart &c. In this way, the model sacrifice will be complied with; because in the new and full moon sacrifices, which are the models, the offerings are made from the remnants of the पुरोडाश cake.

त्र्यङ्गैर्वा शरवद्विकारः स्यात् ॥ १० । ७ । ११ ॥

त्र्यंगैः with three parts; वा on the other hand; शरवत् just like a reed; विकारः modification; स्यात् is.

11. On the other hand, there will be a modification with three parts just like reed.

The author says that there are three other parts; they are not the parts out of the eleven pointed out in the foregoing अधिकरण. They are as follows "यद्दोष्णः पूर्वार्द्धादग्नये समवद्यति, गुदस्यमध्यतः श्रोण्याजघनतः" "He offers the first half of the arm to Agni, the middle of the anus and the lower part of the buttock."

The author gives an illustration "यथाशरमयंवर्हिः" "The वर्हि grass is made of reed."

The कुश grass is superseded by the शर; so in the same way the eleven parts enumerated in the foregoing अधिकरण are replaced by the three parts specified in the text. See for the full text in the commentary on the sûtra 9 of the preceding अधिकरण. (at p. 793)

Adhikaraṇa iv, sûtras 12-16 dealing with the subject that in अध्यूध्नी there is the suspension of इडा food.

अध्यूध्नी होतुस्त्र्यङ्गवदिडाभक्षविकारः स्यात् ॥१०।७।१२॥

अध्यूध्नी, अध्यूध्नी ; तु on the other hand ; होतुः of the *hotâ* priest ; त्र्यंगवत् like three parts ; इडाभक्षविकारः modification of इडा food ; स्यात् is.

12. The अध्यूध्नी is the modification of इडा food of the Hotâ priest.

In connection with the ज्योतिष्टोम there is an अग्नीषोमीय sacrifice where it is said, "अध्यूध्नींहोत्रेहरंति" "They take the अध्यूध्नी for the *hotâ*."

What is the meaning of अध्यूध्नी ? In वाचस्पत्य the meaning given is "समृद्धापीनायां धेन्वां" the cow with large udders; but माधव says it is some organ other than the heart &c mentioned in the foregoing अधिकरण. धूर्तस्वामी says "अध्यूध्नीस्तरसोमासं" He reads it amongst the synonyms of flesh. According to Monier William's Dictionary "it is a tubular vessel above the udder, or above the scrotum." Now the question is, whether this अध्यूध्नी allotted to होता is in lieu of the इडाभक्ष or in addition to it after division. The reply of our author is that it is in lieu of इडा food just as the three parts replace the 11 parts as enunciated in the foregoing अधिकरण iii, (see above.

शेषे वा समवैति तस्माद्रथवन्नियमः स्यात् ॥१०।७।१३॥

शेषे in the subordinate ; वा on the other hand ; समवैति is united : तस्मात् therefore; रथवत् like a chariot ; नियमः rule ; स्यात् is,

13. On the other hand, it is united in the subordinate ; therefore the rule is like that relating to the chariot.

The objector says that it is in addition to any other food to which he is entitled. It is only a rule to apportion the share to the Hotâ priest.

It is not governed by the adhikaraṇa iii of Pâda vii but Adhiksraṇa xxi of Pâda iii where it is said that a chariot adorned with यजुर्मंत्र is offered to अध्वर्यु (see at p. 692). "The text is अनस्थिभिरिडांवर्द्धयंति" "They increase इडा not with bones."

So the share of the flesh given to a *hotá* is in addition to the food. 'अनस्थि' as used in the text is thus defined "क्लोमानंप्लीहानंपुरीततम्" "The lungs, the spleen and the intestines."

अशास्त्रत्वात्तु नैवं स्यात् ॥ १० । ७ । १४ ॥

अशास्त्रत्वात् by reason of there being no prescribed rule ; तु on the other hand ; न not ; एवं also ; स्यात् is.

14. On the other hand, it can not be so, by reason of there being no prescribed rule.

The author says that you are mistaken. It is not so ordained ; it can not be considered a rule of division. As to the text you quote, it is in the present tense and is, therefore, an अनुवाद ; it is not in विधिलिङ्. The offer of अध्रूघ्नी to होता is, therefore, in lieu of इडा food.

अपि वा दानमात्रं स्याद्भक्षशब्दानभिसम्बन्धात् ॥ १० । ७ । १५ ॥

अपि also ; वा on the other hand ; दानमात्रं mere donation ; स्यात् is ; भक्षशब्दानभिसम्बन्धात् by reason of having no connection with the word 'food'.

15. On the other hand, it may be a donation because there is no connection with the word 'food'.

The objector says that it may be a donation in addition to the इडा food because, there is no word which shows that अध्रूघ्नी is intended for eating.

दातुस्त्वविद्यमानत्वादिडाभक्षविकारः स्याच्छेषं प्रत्यविशिष्टत्वात् ॥ १० । ७ । १६ ॥

दातुः of the donor ; तु on the other hand ; अविद्यमानत्वात् by reason of the absence ; इडाभक्षविकारः modification of इडा food ; स्यात् is ; शेषं rem-

nants ; प्रति towards ; अविशिष्टत्वात् by reason of there being nothing special.

16. On the other hand, by reason of the absence of the donor, it is in lieu of इडा food because in the remnants, there is no speciality.

The author says that there can not be a gift because there is no donor and in the offerings that have been made to the deity there is no ownership left in the sacrificer. So both the priest and the sacrificer are equally entitled to it. The conclusion is that the offer of अध्यूध्नी is in lieu of इडा food.

Adhikaraṇa v. dealing with the subject that वनिष्टु is in lieu of food.

अग्नीधश्च वनिष्ठुरध्यूध्नीवत् ॥ १० । ७ । १७ ॥

अग्नीधः, अग्नीध ; च and ; वनिष्टुः, वनिष्टु ; अध्यूध्नीवत् like अध्यूध्नीः.

17. And वनिष्टु is of अग्नीध like अध्यूध्नी.

The author says that the same principle applies to वनिष्टु which is given to अग्नीध priest in lieu of his food. The same arguments as given in the foregoing अधिकरण apply *mutatis mutandis* to the present case of अग्नीध. वनिष्टु is explained by माधव that it is like अध्यूध्नी an organ other than the heart &c. the 11 parts of the animal mentioned in the commentary on the sûtra 9. at p. 793. सोमनाथ the learned commentator of शास्त्रदीपिका says that it is a flesh near the omentum. धूर्तस्वामी thinks it to be a particular part of the large intestine. "A part of the entrails of an animal offered in sacrifice;" or, "the particular part of the intestines near the omentum." (Monier Williams).

Adhikaraṇa vi. sûtras 18-19. dealing with the subject that मैत्रावरुण is also entitled to the remnants of the food.

अप्राकृतत्वान्मैत्रावरुणस्याभक्षत्वम् ॥ १० । ७ । १८ ॥

अप्राकृतत्वात् being absent in the model sacrifice ; मैत्रावरुणस्य of मैत्रावरुण ; अभक्षत्वम् not eatable.

18. There is no food for मैत्रावरुण by reason of its being absent in the model sacrifice.

The question is, whether in a ज्योतिष्टोम, the मैत्रावरुण priest is entitled

to partake of the remnants of the food. The reply of the objector is that he is not entitled, because there is no such procedure in the model sacrifice.

स्याद्वा होत्रध्वर्य्युविकारत्वात्तयो कर्माभिसम्बन्धात् ॥ १० । ७ । १९ ॥

स्यात् is ; वा on the other hand ; होत्रध्वर्युविकारत्वात् by reason of his being assistant of *hotâ* and अध्वर्यु ; तयोः their ; कर्माभिसंबन्धात् by reason of being connected with the act.

19. On the other hand there is, by reason of his being an assistant of *hotâ* and अध्वर्यु, because they are connected with the act.

The author says that मैत्रावरुण is entitled to the remnants ; because he obeys the commands of अध्वर्यु and helps the होता in reading the मंत्र. "तस्मान्मैत्रावरुणः प्रेष्यतिचानुचाह" "Therefore a मैत्रावरुण priest obeys the command and follows in reading."

In this way, being connected as assistant in the sacrifice, he is entitled to the remnants.

Adhikaraṇa vii sûtras 20-21. dealing with the subject that the मैत्रावरुण has only one portion.

द्विभागः स्याद्द्विकर्मत्वात ॥ १० । ७ । २० ॥

द्विभागः two shares ; स्यात् is ; द्विकर्मत्वात् by reason of there being double work.

20. There are two shares, by reason of there being double work.

As shown in the preceding अधिकरण, मैत्रावरुण helps the अध्वर्यु and होता ; now the question is, 'what share does he get' ? The reply of the objector is that he gets two shares, being an assistant of two priests.

एकत्वाद्वैकभागः स्याद्भागस्याश्रुतिभूतत्वात ॥१०।७।२१॥

एकत्वात् being one ; ऐकभागः entitled to one share ; स्यात् is ; भागस्य of a share ; अश्रुतिभूतत्वात् by reason of there being no text.

21. On the other hand, being one he is entitled to one share, there being no text for assigning his shares,

The reply of the author is that he is entitled to one share only because मैत्रावरुण priest is one; nowhere it is said that he is entitled to the share of अध्वर्यु and होता.

Adhikaraṇa viii, sûtras 22-23, dealing with the subject that the प्रतिप्रस्थाता gets no remnants.

प्रतिप्रस्थातुश्च वपाश्रपणात् ॥ १० । ७ । २२ ॥

प्रतिप्रस्थातुः of a प्रस्थाता ; च and ; वपाश्रपणात् by reason of boiling the fat.

22. And of the प्रतिप्रस्थाता by reason of boiling the fat.

What is the share of प्रतिप्रस्थाता in the अग्नीषोमीय animal ? The function of the प्रतिप्रस्थाता is to boil the animal fat. The reply is that he is also entitled to the remnants.

अभक्षो वा कर्मभेदात्तस्याः सर्वप्रदानत्वात् ॥१०।७।२३॥

अभक्षः no share in the food ; वा on the other hand ; कर्मभेदात् by reason of separate work ; तस्याः its ; सर्वप्रदानत्वात् by reason of there being no residue.

23. On the other hand, he has no share in the food by reason of his separate work and of there being no residue.

The author says that the function of the प्रतिप्रस्थाता is to boil the *omentum*, so he is not entitled to any remnants of the animal flesh and as the whole of the *omentum* is offered and no residne is left, he is not entitled to any share.

Adhikaraṇa ix sûtras 24-33 dealing with the subject that by "याज्यभागौ यजति" the extraordinary principle of गृहमेधीय is laid down.

विकृतौ प्राकृतस्य विधेर्ग्रहणात्पुनः श्रुतिरनर्थिका स्यात्॥ १० । ७ । २४ ॥

विकृतौ in the modified sacrifice; विधेः of the command; ग्रहणात् by taking; प्राकृतस्य of the model sacrifice ; पुनःश्रुति repetition ; अनर्थिका meaningless ; स्यात् is.

24. In the modified sacrifice, by reason of the command of the model sacrifice, the repetition is a tautology (meaningless).

In connection with the चातुर्मास्य it is laid down, "मरुद्भ्यो गृहमेधिभ्यः सर्वासांदुग्धे सायमोदने" (Maitrâyaṇî Saṃhitâ, I. 10. 1.) "To the मरुत्s of गृहमेधी, in the milk of all, in the evening rice." There is a text. "आज्यभागौयजति" He offers ghee oblations."

There are certain questions to be determined in this अधिकरण; whether this offering of ghee transferred under a चोदक text is only an अनुवाद, or whether it is a double act under the चोदक and the present texts. There are 8 views set forth in the present अधिकरण. The first view is that it is only a statement of facts; because we have the offering of ghee in the model sacrifice; its repetition in the modified sacrifice is only a tautology and is, therefore, an अर्थवाद. Take the example; from this house, the Brâhmaṇs named देवदत्त, विष्णुमित्र and यज्ञदत्त are to be fetched, The naming of the persons is by way of surplusage or अर्थवाद.

अपि वाऽऽग्नेयवद्द्विशब्दत्वं स्यात् ॥ १० । ७ । २५ ॥

अपि also; वा on the other hand; आग्नेयवत् like the establishment of fire; द्विशब्दत्वं by reason of the double repetition, स्यात् is.

25. On the other hand, it is like the establishment of fire by reason of the double repetition.

The second view is that it is only a repetition, the text in the model sacrifice is, "आज्यभागौ यजति" "He offers ghee oblations."

In the modified sacrifice also "आज्यभागौ यजति"

The offering of ghee could have been performed according to the text of the model sacrifice even without this repetition. The same object is served by these two texts. It is a repetition just as it is in the आग्नेय "अग्निमग्न आवह" "O! Agni, bring Agni."

The deity is addresed with a view to bring himself. We find the same example in the ordinary life; "here is a stick, beat him with the stick." It is, therefore, neither an अनुवाद nor another sacrifice.

न वा शब्दपृथक्त्वात् ॥ १० । ७ । २६ ॥

न not so; वा on the other hand; शब्दपृथक्त्वात् by reason of the difference of the text.

26. On the other hand, it is not so by reason of the difference of the text.

The third view is that it is neither an अर्थवाद nor the same object denoted by two texts. It is by way of praise. You are to act according to the model sacrifice ; if you so act, the ghee offering will be made ; in doing so, the sacrifice will be completed.

अधिकं वार्थवत्त्वात्स्यादर्थवादगुणाभावे वचनादविकारे तेषु हि तादर्थ्यं स्यादपूर्वत्वात् ॥ १० । ७ । २७ ॥

अधिकं addition ; वा on the other hand ; अर्थवत्त्वात् by reason of being for the purpose ; स्यात् is ; अर्थवादगुणाभावे in the absence of statement of facts and praise ; वचनात् under a text ; विकारे in modification ; तेषु in them ; हि because ; ; तादर्थ्यं being for it ; स्यात् is ; पूर्वत्वात् by reason of its being extraordinary.

27. On the other hand, it is an additional sacrifice by reason of its being for the purpose ; there being no statement of facts and praise, by reason of the text it remains unchanged : in this state, by reason of its being extraordinary.

The fourth view is that it can not be an अर्थवाद ; it is not the same thing denoted by two texts ; it is not by way of praise but a separate sacrifice. The separate text which lays down an extraordinary principle can not be meaningless ; its object is fully served, if we consider ghee offering to be an entirely different sacrifice.

प्रतिषेधः स्यादिति चेत् ॥ १० । ७ । २८ ॥

प्रतिषेधः prohibition ; स्यात् is ; इतिचेत् if you say.

28. "It is a prohibition" if you say.

The fifth view is that it is by way of a परिसंख्या. The force of the text, "आज्यभागौ यजति" "(He offers ghee oblations.) is that only one part from the model sacrifice, namely the ghee offering is transferred while other details shall not be transferred. As for example when we say "five sorts of animals having five nails are eatable", we mean thereby that other animals are not eatable.

नाश्रुतत्वात् ॥ १० । ७ । २९ ॥

न not so ; अश्रुतत्वात् by reason of its being not ordained.

29. Not so, by reason of its being not ordained.

The sixth view is set forth in this and the following sûtras. The critic says that the text is not in the nature of a परिसंख्या. As said repeatedly a परिसंख्या has three defects ; स्वार्थहानि, परार्थकल्पना, & प्राप्तबाध.

अग्रहणादिति चेत् ॥ १० । ७ । ३० ॥

अग्रहणात् by not accepting ; इतिचेत् if you say.

30. 'By not accepting' if you say.

He further says that there is no necessity of making an inference of a चोदक text ; it is sufficient that you have a direct text in the modified sacrifice. In this view, why should you create a difficulty by importing a चोदक text unnecessarily?.

न तुल्यत्वात् ॥ १० । ७ । ३१ ॥

न not so ; तुल्यत्वात् by reason of the equality.

31, Not so, by reason of the equality.

The seventh view is that the ghee offering and other details are on all equal footing ; it will be inequitable to have ghee offering under the text and the other details transferred on the principle of अतिदेश. So they are all equally transferred under the principle of अतिदेश.

तथा तद्ग्रहणे स्यात् ॥ १० । ७ । ३२ ॥

तथा similarly ; तद्ग्रहणे in its acceptance.

32. Similarly it will be in the acceptance thereof.

This is an objection to the seventh view. If you accept the principle of अतिदेश and hold that ghee offering is to be made under the चोदक text, the same objection will apply to it. Why should other details be not transferred ?.

अपूर्वतां तु दर्शयेद्ग्रहणस्यार्थवत्त्वात् ॥ १० । ७ । ३३ ॥

अपूर्वतां extraordinary principle ; तु on the other hand ; दर्शयेत् may show ; ग्रहणस्यार्थवत्त्वात् by reason of the acceptance being for the purpose.

33. On the other hand, it may show an extraordinary principle ; by reason of the acceptance being for the purpose.

The author says that if you accept the text, "(आज्यभागौ यजति)", it will show that the गृहमेधीय is separate from दर्शपूर्णमासयाग because it has its own extraordinary principle. In accepting the गृहमेधीय to be पूर्ववान्, (having a model) the text quoted above will be meaningless. The procedure will no doubt be borrowed, but it will not affect the extraordinary nature of गृहमेधीय.

Adhikaraṇa xx. dealing with the subject that in the गृहमेधीय sacrifice, the स्विष्टकृत् &c are to be performed.

ततोऽपि यावदुक्तं स्यात् ॥ १० । ७ । ३४ ॥

ततः therefore ; अपि also ; यावत् as many as ; उक्तं mentioned ; स्यात् is.

34. Therefore, there are as many as are mentioned.

The result from the foregoing अधिकरण is that you are to borrow those details which are montioned by the direct text, "अग्नये स्विष्टकृते समवद्यति" "इडामुपह्वयति" "He offers to the स्विष्टकृत् fire." "He offers इडा."

In this view स्विष्टकृत् &c, allowed under a special text, are to be borrowed.

Adhikaraṇa xi. sûtras 35-37 dealing with the subject that in a गृहमेधीय there is no eating of remnants,

स्विष्टकृद्भक्षप्रतिषेधः स्यात्तुल्यकारणत्वात् ॥ १० । ७ । ३५ ॥

स्विष्टकृद्भक्षप्रतिषेधः prohibition of the eating of स्विष्टकृत remnants ; स्यात् is ; तुल्यकारणत्वात् by reason of equal causes.

35. There is a prohibition of the eating of the स्विष्टकृत् remnants, by reason of the equal causes.

The अपूर्व nature of the गृहमेधीय being established in the foregoing अधि-

करण, the author proceeds to determine the question whether the स्विष्टकृत् remnants are to be eaten or not. There is a text "अग्निं स्विष्टकृतं यजति" "He performs a sacrifice to the स्विष्टकृत् fire."

If you accept गृहमेधीय to be अपूर्व, then there are no remnants to be eaten; but our author proceeds on the assumption that it is पूर्ववान् (having a model) and says that by the word स्विष्टकृत्, there is परिसंख्या as regards eating thereof. In view of the principle laid down in the last अधिकरण, both the स्विष्टकृत् and the eating thereof are forbidden; but by virtue of the special text quoted, only स्विष्टकृत् offering to the fire is permissible.

अप्रतिषेधो वा दर्शनादिडायां स्यात् ॥ १० । ७ । ३६ ॥

अप्रतिषेधः no prohibition; वा on the other hand; दर्शनात् by seeing; इडायां in the case of इडा; स्यात् is.

36. On the other hand, there is no prohibition, by seeing it in the case of इडा.

The objector says that you lose the permissibility of a certain procedure under the special texts; there is a text "इडामुपह्वयति". "He offers इडा."

The word इडा indicates that the eating is not forbidden.

प्रतिषेधो वा विधिपूर्वस्य दर्शनात् ॥ १० । ७ । ३७ ॥

प्रतिषेधः prohibition; वा on the other hand; विधिपूर्वस्य of the previous injunction; दर्शनात् by seeing.

37. On the other hand, it is a prohibition by seeing the previous injunction.

The author says that it is a परिसंख्या about eatig of the स्विष्टकृत remnants; it does not operate as परिसंख्या of all sorts of eating. The विधि text ("अग्निं स्विष्टकृतं यजति)" "He makes a sacrifice to the स्विष्टकृत् fire." relates to the स्विष्टकृत only. The example of इडा remnants will not hold good here.

Adhikaraṇa xii. sūtras 38-39 dealing with the subject that in प्रायणीया and आतिथ्या, the end is in शंयु and इडा.

शंय्विडान्तत्वे विकल्पः स्यात्परेषु पत्न्यनुयाजप्रतिषेधोऽनर्थकः स्यात् ॥ १० । ७ । ३८ ॥

शंयिडान्तत्वे in the end of शंयु and इडा ; विकल्पः option ; स्यात् is ; परेषु in the latter part ; पत्न्यनुयाजप्रतिषेधः prohibition as to पत्नी and अनुयाज ; अनर्थकः meaningless.

38. There is an option in the end of शंयु and इडा ; in the latter part, the prohibition as to पत्नी and अनुयाज will be meaningless.

In the ज्योतिष्टोम it is said "शंय्वंता प्रायणीया संतिष्ठते न पत्नीःसंयाजयंति। इडांता आतिथ्या संतिष्ठते नानुयाजान् यजति" "They sit up to the end of शंयु in प्रायणीया but do not perform पत्नीसंयाज ; they perform आतिथ्या up to the end of इडा food but do not perform अनुयाज."

The question is, whether the प्रायणीया is to end in शंयुवाक and आतिथ्या in इडा food, or the whole series of the details is to be performed. The reply of the objector is that by the prohibition of पत्नीसंयाज and अनुयाज, it follows that besides these, the rest of the details is to be performed.

नित्यानुवादो वा कर्मणः स्यादशब्दत्वात् ॥१०।७।३९॥

नित्यानुवादः permanent statement; वा on the other hand; कर्मणः of an action; स्यात् is ; अशब्दत्वात् by reason of being nowhere ordained.

39. On the other hand, it is a permanent statement of facts, because the action (subsequent to शंयुवाक) is nowhere ordained.

The author says that the text which you consider to be by way of a परिसंख्या is only an अनुवाद. It is a statement of facts; it shows the practice: it does not prohibit the action. Take the text "नांतरिक्षेनदिवि अग्निश्चेतव्यः" "Neither in the sky nor in the intervening space, the fire is to be established." It is not a परिसंख्या but only an अनुवाद. So here also.

The result is that the प्रायणीया ends in the repetition of शंयुमंत्र and the आतिथ्या ends in इडाभक्षण, because any subsequent act is nowhere laid down, when they are in the end.

Adhikaraṇa xiii sûtras 40-42. dealing with the rule of the first शंयु and इडा in प्रायणीया and आतिथ्या.

प्रतिषेधार्थवत्त्वाच्चोत्तरस्य परस्तात्प्रतिषेधः स्यात् ॥१०।७।४०॥

प्रतिषेधार्थवत्त्वात् by reason of the prohibition being for a purpose ; उत्तरस्य of the subsequent ; परस्तात् subsequent ; प्रतिषेधः prohibition ; स्यात् is.

40. By reason of the prohibition being for a purpose, subsequent acts of the second are prohibited.

In the foregoing अधिकरण it is established that प्रायणीया and आतिथ्या end in शंयुवाक and इडाभक्षण. In the model sacrifice, there are two sorts of शंयु and इडा ; one before पत्नीसंयाज, and the other after it. The question is, which शंयु is meant ? The reply of the objector is that the second one is meant ; in that view the prohibition as to पत्नीसंयाज which is before शंयु will be significant and the subsequent acts are already prohibited.

प्राप्तेर्वा पूर्वस्य वचनादतिक्रमः स्यात् ॥ १० । ७ । ४१ ॥

प्राप्तेः is meant ; वा on the other hand ; पूर्वस्य of the first ; वचनात् under a text ; अतिक्रमः transgression ; स्यात् is.

41. On the other hand, the first is meant under the text ; (otherwise) there will be a transgression.

The author says that the first शंयु is meant ; in that view only the prohibition as to पत्नीसंयाज will be a permanant statement of facts. The author says that the text shows that प्रायणीया is to end in शंयुवाक and the subsequent performance of पत्नीसंयाज is prohibited. The second शंयु which follows the पत्नीसंयाज necessarily fails.

प्रतिषेधस्य त्वरायुक्तत्वात्तस्य च नान्यदेशत्वम् ॥

॥ १० । ७ । ४२ ॥

प्रतिषेधस्य of prohibition ; तु on the other hand ; त्वरायुक्तत्वात् being connected with त्वरा (quick) ; तस्य of it ; च and ; नान्यदेशत्वम् the state of no other place.

42. The prohibition being connected with त्वरा (quick), it has no other place for it.

The author relies on the लिङ्ग argument in support of his view ; he says that there are texts "देवासुराः सत्यमभजंत । अर्द्धंदेवा सत्यस्याभजंत अर्द्धमसुराः । तदसुरैः सत्यमनुच्यमानं देवानपाक्रामत् । ते प्रायणीयं निरवपनतच्छं य्वंतमासीत् । अथअसुरायज्ञमायंस्ततो यज्ञः तत्वरे इति । तमेवं कृत्वा त्वरित माद्रियंते"

"आतिथ्यं निरवपंस्तदिडान्तमासीद्थासुरा यज्ञमायंस्ततो यज्ञः तत्वर इति। तदिडांतमेव कृत्वा त्वरितमाद्रियंते" "The gods and the Titans divided truth; half of truth came to the share of the gods and the other half was allotted to the Titans The Titans without telling truth surpassed the gods; they performed प्रायणीयः it ended in शंयु. The Titans went to the sacrifice; then the sacrifice sped. Acting thus, they appreciate speediness." "They resorted to आतिथ्य ; it ended in इडा and then the Titans went to the sacrifice : the sacrifice sped. Therefore making the sacrifice end in इडा, they appreciate speediness."

The texts are quoted to show why the प्रायणीया and आतिथ्या end in शंयु and इडा. The inference from them is that the first शंयु and इडा are meant; then only (त्वरित) quickness in the text will be significant.

Adhikaraṇa xiv, sutras 43-46 dealing with the subject that by the text "षड्उपसद उपसाद्यंते" &c. the extraordinary principle of the उपसत् is laid down.

उपसत्सु यावदुक्तमकर्म स्यात ॥ १० । ७ । ४३ ॥

उपसत्सु in उपसत्s ; यावत् as much ; उक्तम् said ; अकर्म no work ; स्यात् is.

43. In उपसत्s, as much said should not be done.

In a ज्योतिष्टोम there are 6 *upasads* named अग्नि, अनीक, सोम, शल्य, विष्णु, तेजन.

In that connection it is said "अप्रयाजास्ता अनुयाजाः" "They are without प्रयाजs and अनुयाजs."

The question is, whether all the details are to be performed with the exception of the prohibited one, whether that alone which is ordained is to be performed and the rest is not to be performed or it is अपूर्व. The reply of the first objector is that alone which is prohibited should not be performed and the rest should be performed.

स्रौवेण वाऽगुणत्वाच्छेषप्रतिषेधः स्यात ॥१०।७।४४॥

स्रौवेण with a text pertaining to a ladle ; वा on the other hand ; गुणत्वात् by reason of its being subordinate ; शेषप्रतिषेधः prohibition of the remaining ; स्यात् is.

44. On the other hand, with the text pertaining to a ladle by reason of its being subordinate, the rest is prohibited.

The second view is that you must perform all the details which are allowed with the exception of those that are prohibited. "स्रुवेणाघारमाघारयति" "He sprinkles ghee with a ladle."

The text shows that the sprinkling of ghee with a ladle is permitted and the rest is prohibited by the principle of परिसंख्या.

अप्रतिषेधं वा प्रतिषिध्यप्रतिप्रसवात् ॥१०।७।४५॥

अप्रतिषिद्धं not prohibited ; वा on the other hand ; प्रतिषिद्ध्य after prohibiting ; प्रतिप्रसवात् by reason of the counter-command.

45. On the other hand, not prohibited, after prohibiting, by reason of the counter-command.

The first objector says that you are wrong; the prohibited details are not to be performed and the rest should be performed. The text you quote is not in the nature of a परिसंख्या but it is प्रतिप्रसव i.e. permitting a thing to be done with some conditions after prohibiting it. The whole text runs thus.

"नान्यामाहुतिं पुरस्ताज्जुहुयाद् यदन्या माहुतिं पुरस्ताज्जुहुयादन्यन्मुखंकुर्य्यात् स्रुवेणाघारमाघारयति" "No other offering should be made first, if one makes another offering first, he shall turn his face towards the other side. He, therefore, sprinkles ghee with a ladle."

This clearly shows that it is by way of a प्रतिप्रसव. As in ordinary life, bathing is strictly prohibited to an invalid, but with certain conditions it is permissible as for example with tepid water or by washing the body with a wet towel. This kind of permission with conditions attached to it is called प्रतिप्रसव, (counter-command).

अनिज्या वा शेषस्य मुख्यदेवतानभोज्यत्वात् ॥ १० । ७ । ४६ ॥

अनिज्या not to be performed ; वा on the other hand ; शेषस्य of the remaining ; मुख्यदेवतान् principal deities ; अनभीज्यत्वात् by reason of there being no offering of ghee.

46. On the other hand, the rest is not to be performed because there is no offering of ghee to the principal deities.

The author's view is in this concluding sūtra ; the prohibition

as to प्रयाज and अनुयाज is by way of अनुवाद. The complete text is

"नान्यामाहुतिं पुरस्ताज्जुहुयादाग्नेय्या अग्निर्हि मुखमित्य भिधाय यदन्यामाहुतिं पुरस्ताज्जुहुयाद्वैकृतीं मन्यन्मुखंकुर्य्यादाग्नेय्या अग्निर्हिमुखंश्रुवेण आघारमाघारयति नान्यं यजते अग्निमनीकंसोमं शल्यं विष्णुतेजनं" "No other offering should be made first, saying, fire is verily the mouth of all fire-oblations, if he offers other offerings in the modified sacrifice, he shall turn his face aside because fire is the mouth of fire oblations. He sprinkles ghee with a ladle ; he does not make any offering, such as, अग्नि, अनीक, सोम, शल्य, विष्णु and तेजन."

The ghee offerings to the principal deities are prohibited ; and the rest is without the offerings of ghee. The result is that the six उपसद्s are in the nature of अपूर्व and only those details are to be performed which are allowed by the direct text. No चोदक text intervenes.

Adhikaraṇa xiv. sûtras 47-50. dealing with the subject that with the text "वरुणेनैककपालेन" &c. the extraordinary principle of the sacrificial bath is laid down.

अवभृथे बर्हिषः प्रतिषेधाच्छेषकर्म स्यात् ॥१०।७।४७॥

अवभृथे in the sacrificial bath ; बर्हिषः of बर्हिः ; प्रतिषेधात् by reason of prohibition ; शेषकर्म the rest of the action ; स्यात् is.

47. In the sacrifice by reason of the prohibition of बर्हि, the rest of the action is to be performed.

In a ज्योतिष्टोम, there is a sacrificial bath "वारुणेनैककपालेनावभृथमभ्यवयंति"; "They resort to the sacrificial bath with a cake baked on one potsherd and consecrated to वरुण."

In that connection it is said "अपबर्हिषः प्रयाजान् यजति । अपबर्हिषौ अनुयाजौ यजति" "He offers प्रयाजs without बर्हि ; he offers two अनुयाजs without बर्हि."

Now the question is, whether with the exception of the fourth प्रयाज and first अनुयाज which constitute the बर्हियाग, the rest should be performed; or with the exception of the ghee offerings, the text operates as परिसंख्या as to the rest ; or the sacrificial bath is an अपूर्व. The reply of the first objector is that with the exception of the बर्हियागs, the rest should be performed ; the reason is that they are only prohibited. The rest of the details will be transferred by the चोदक text.

आज्यभागयोर्वा गुणत्वाच्छेषप्रतिषेधः स्यात् ॥१०।७।४८॥

अज्यभाग्ये : of the ghee offerings ; वा on the other hand ; गुणत्वात् being subordinate ; शेषप्रतिषेधः prohibition of the rest ; स्यात् is.

48. By reason of the ghee offerings being subordinate, the rest is prohibited.

The second objector says that the rest of the details are prohibited because the अनुयाजs are ordained. It is a परिसंख्या as to the rest of the details ; the ghee offerings are permissible "अप्सुमंतावाज्यभागौयजति" "अप्स्वग्ने सधिष्ट्व अप्सुमे सोमो अब्रवीत्" "He makes final ghee offerings in waters." "O ! Agni there is thy place in the water ; Soma told me in the waters."

प्रयाजानां त्वेकदेशप्रतिषेधाद्वाक्यशेषत्वं तस्मान्नित्यानुवादः स्यात् ॥ १० । ७ । ४९ ॥

प्रयाजानां of the प्रयाज ; तु on the other hand ; एकदेशप्रतिषेधात् by reason of the prohibition of a part ; वाक्यशेषत्वं subordination of a sentence ; तस्मात् therefore ; नित्यानुवादः permanent statement; स्यात् is.

49. By reason of the prohibition of a part of the प्रयाज offerings, there is subordination of sentences ; it is, therefore, a permanent statement of facts.

The first objector says that it is not a परिसंख्या. In that view the text is split up into two sentences, one lays down the अनुयाज offerings and the other prohibits the बर्हियाग. This spliting up of sentences is highly to be deprecated by the Mîmânsakas. It is therefore an अनुवाद i. e. a mere statement of the facts.

आज्यभागयोर्ग्रहणं नित्यानुवादो वा गृहमेधीयवत्स्यात् ॥ १० । ७ । ५० ॥

आज्यभागयोः of ghee offerings ; ग्रहणं acceptance ; नित्यानुवादः by way of permanent statement ; गृहमेधीयवत् like a गृहमेधीय; स्यात् is.

50. The acceptance of the ghee offering is by way of statement of facts like a गृहमेधीय.

The author concludes the discussion and says that the sacrificial bath is अपूर्व, a model in itself; in that view, the text is clear and there is no splitting up of the text into two sentences. You are to perform those details of the sacrifice which are allowed by the express texts as in the case of a गृहमेधीय or उपसद्s.

Adhikaraṇa xvi. sûtras 51-57, dealing with the subject that the rule in वाजपेय &c. the यूप &c. are of खदिर wood &c, is restrictive.

विरोधिनामेकश्रुतौ नियमः स्याद्ग्रहणस्यार्थवत्त्वाच्छरवच्च श्रुतितो विशिष्टत्वात् ॥ १० । ७ । ५१ ॥

विरोधिनाम् of two contradictories; एकश्रुतौ in one text; नियमः restrictive rule; स्यात् is; ग्रहणस्य of the transference; अर्थवत्त्वात् by reason of being for a purpose; शरवत् like the reed; च and; श्रुतितः from the text; विशिष्टत्वात् by reason of the special feature.

51. When there are two contradictories in one text, it is a restrictive rule, by reason of the transferrence being for a purpose like the reed and by reason of the special feature of the text.

There is a वाजपेय sacrifice "शरदि वाजपेयेन स्वाराज्यकामो यजेत" "Let one desirous of the sovereignty in heaven, perform a वाजपेय in an autumn."

In that connection it is laid down "खादिरोयूपो भवति" "A sacrificial post is made up of खदिर wood."

The question is, whether the यूप is to be constructed from खदिर wood, or पलाश or रोहतक wood.

In another connection, it is laid down "बृहत् पृष्ठं भवति". "There is a बृहत् पृष्ठ."

The question is, whether the पृष्ठ is of बृहत् tune alone or रथंतर also.

In connection with त्रैधातवी it is laid down "यवमयो मध्यमः". "The middle one is made of barley."

The question is whether the middle पुरोडाश is made of barley only or of rice also. The reply of our author is that on account of the optional nature of the materials in the model sacrifice under the text there is a contradiction; in this view, the present text laying down the खदिर wood is

by way of नियम and does away with पलाश or रोहतक wood just as शर is in the place of कुशा in "शरमयी वर्हिं". "The वर्हिं grass consists of reed."

The reason is that by so doing, the acceptance of the material will be for the purpose and the special substance mentioned in the text will displace the other materials that would otherwise be transferred under the चोदक text. The same reasoning will apply *mutatis mutandis* in the case of barley and बृहत्.

उभयप्रदेशान्नेतिचेत् ॥ १० । ७ । ५२ ॥

उभयप्रदेशात् by reason of the transfer of both ; न not so ; इतिचेत् if you say.

52. "Not so, by reason of the transfer of both" if you say.

The objector says that it is not a नियम ; under the चोदक text both materials are transferred. How is it that one is accepted?. It is therefore optional to use any of them.

शरेष्वपीति चेत् ॥ १० । ७ । ५३ ॥

शरेषु in the reed ; अपि also ; इतिचेत् if you say.

53. "In the reeds also" if you say.

The author says that the illustration of शर is appropriate. How is it that the principle of बाध applies and the शर displaces the कुश grass? The same thing happens here also.

विरोध्यगृहणात्तथा शरेष्विति चेत् ॥ १० । ७ । ५४ ॥

विरोध्यग्रहणात् by reason of not accepting the contradictories ; तथा similarly ; शरेषु in the case of शरs ; इतिचेत् if you say.

54. "By reason of not accepting the contradictories, the same is the case with the शर" if you say.

The objector says that कुश and शर are two contradictory substances ; if you accept the शर, the कुश will be, necessarily, displaced.,

तथेतरस्मिन् ॥ १० । ७ । ५५ ॥

तथा similarly ; इतरस्मिन् in the others.

55. Similarly in the others.

The author says such is also the case with खदिर, पलाश & रोहतक wood. If you accept one kind of wood, the other kind is, necessirily, set aside.

श्रुत्यानर्थक्यमिति चेत् ॥ १० । ७ । ५६ ॥

श्रुत्यानर्थक्यम् :meaninglessness of the text; इतिचेत् if you say.

56. "The text is meaningless" if you say.

The objector says that if by accepting the खदिर wood, the पलाश wood is set aside, the चोदक text under which both of them are optional is meaningless.

गृहणस्यार्थवत्त्वादुभयोरप्रतिपत्तिः स्यात् ॥१०।७।५७॥

ग्रहणस्य of acceptance ; अर्थवत्त्वात् by reason of being for the purpose ; उभयोः of both ; अप्रतिपत्तिः no application ; स्यात् is.

57. By reason of the acceptance being for the purpose, there can not be an application of both.

The author says that there is a direct text ; if you accept the खदिर wood, it will be significant and for the purpose. In that view, there is no option left ; both can not come under the चोदक text.

Adhikaraṇa xvii. sûtras 58-60 dealing with the subject that in the desire-accomplishing sacrifice, the substance and the deity of the model sacrifice are suspended.

सर्वासाञ्च गुणानामर्थवत्त्वाद्गृहणमप्रवृत्ते स्यात् ॥१०।७।५८॥

सर्वासां of all ; च and ; गुणानाम् of subordinate acts ; अर्थवत्त्वात् by reason of the significance ; ग्रहणम् acceptance ; अप्रवृत्तेः of no application ; स्यात् is.

58. And by acceptance of all, by reason of the significance of the subordinate acts there is no application.

There are desire-accomplishing sacrifices "आग्नेयमष्टकपालं निर्वपेद्रुक्कामः" "अग्नीषोमीयमेकादशकपालं निर्वपेच्छ्यामाकं ब्रह्मवर्चसकामः" "ऐन्द्रमेकादश कपालं निर्वपेत्प्रजाकामः" "One who is desirous of splendour shall offer cakes baked on eight potsherds and consecrated to Agni; one who is desirous of Brahmanic glory shall offer cake made of श्यामाक, baked on eleven potsherds to Agni and soma : one who is desirous of progeny shall offer cakes baked on eleven potsherds to Indra."

The question is, whether in these desire-accomplishing sacrifices, the

materials and the deity of the model sacrifice are suspended or not. The reply of the author is that the materials and the deity of the कामेष्टि being for a special purpose and that both having been specially prescribed, there is no occasion for the application of the चोदक texts which operate in the case of other details about which the texts are silent.

अधिकं स्यादिति चेत् ॥ १० । ७ । ५९ ॥

अधिकं combination ; स्यात् is ; इतिचेत् if you say.

59. "There is a combination" if you say.

The objector says that the deities and the materials of both the model and modified sacrifices may be combined.

नार्थाभावात् ॥ १० । ७ । ६० ॥

न not so ; अर्थाभावात् by reason of the want of purpose.

60. No so, by reason of the want of purpose.

The author says that though the चोदक text is not prohibited by the direct text, the purpose is served by one deity and material and so there is no necessity for the transfer of the deity and material from the model sacrifice.

Adhikaraṇa xviii sūtras 61-63 dealing with the subject that in a सौमापौष्ण animal sacrifice the खदिर made sacrificial post is a restrictive rule.

तथैकार्थविकारे प्राकृतस्याप्रवृत्तिः प्रवृत्तौ हि विकल्पः स्यात् ॥ १० । ७ । ६१ ॥

तथा similarly ; एकार्थविकारे where one object is modified ; प्राकृतस्य of the thing of the model sacrifice ; अप्रवृत्तिः suspension ; प्रवृत्तौ in application ; हि because ; विकल्पः option ; स्यात् is.

61. Similarly where one object is modified, the thing of the model sacrifice is suspended ; because in its application, there is a dilemma.

In a certain sacrifice it is laid down "औदुम्बरोयूपो भवति" "There is a sacrificial post made of उदुंबर wood."

Now the question is, whether the खदिर post which would have been borrowed from the model sacrifice but for this text, is replaced or not. The reply of the author is in the affirmative ; one यूप serves the purpose,

either the खदिर or the उदुम्बर one : in such a state, the principle laid down in the preceding अधिकरण applies i. e the substance of the model sacrifice will be replaced. If you borrow the substance from the model sacrifice there will be a dilemma in the matter of choice which is highly undesirable.

यावच्छ्रुतीति चेत् ॥ १० । ७ । ६२ ॥

यावच्छ्रुति just as much laid down ; इतिचेत् if you say.

62. 'Just as much laid down' if you say.

The objector says that there is the चोदक text under which खदिर wood would be used and there is the direct text under which उदुम्बर wood is to be used ; why should you not combine both of them?.

न प्रकृतावशब्दत्वात् ॥ १० । ७ । ६३ ॥

न not ; प्रकृतौ in the model sacrifice; अशब्दत्वात् by reason of there being no such direction.

63. Not so, by reason of there being no such direction in the model sacrifice.

The author says that it is wrong ; in the model sacrifice there is the खदिर post and in the modified sacrifice we have उदुम्बर sacrificial post ; but nowhere it is said in the model sacrifice that two kinds of यूप will be used. So the principle of समुच्चय does not apply.

Adhikaraṇa xix, sūtras 64-71, dealing with the subject that the persons desirous of Brahmanic glory should perform the sacrifice with the rice only.

विकृतौ त्वनियमः स्यात्पृषदाज्यवद्ग्रहणस्य गुणार्थत्वादुभयोश्च प्रदिष्टत्वाद्गुणशास्त्रं यदेति स्यात् ॥ १० । ७ । ६४ ॥

विकृतौ in the modified sacrifice ; तु on the other hand ; अनियमः no rule ; स्यात् is ; पृषदाज्यवत् like the mixture of curd and milk ; ग्रहणस्य of the acceptance ; गुणार्थत्वात् by reason of being for the purpose of the quality ; उभयोः of both ; च and ; प्रदिष्टत्वात् by reason of being laid down ; गुणशास्त्रं laying down the quality of the subordinate act ; यदा then ; इति participle ; स्यात् is.

64. On the other hand, in the modified sacrifice there is no rule like the mixture of curd and milk by reason of the acceptance being for the purpose of the quality and by reason of both being laid down; when the laying down the quality of the subordinate act is (set aside).

There are texts "सौमारौद्रंघृतेचरुं निर्वपेच्छुक्लानां व्रीहीणां ब्रह्मवर्चसकामः" "सौमारौद्रंचरुं निर्वपेत्कृष्णानां व्रीहीणामभिचरन्" "नैर्ऋतचरुंनिर्वपेत्कृष्णानां व्रीहीणां" "सौर्यंचरुं निर्वपेच्छुक्लानां व्रीहीणां" "One who is desirous of Brahmanic glory shall offer चरु made of white wild rice and boiled in ghee to Soma and Rudra; one performing witchcraft shall offer चरु made of black wild rice to Soma and Rudra; let him offer चरु made of black wild rice to निर्ऋति. Let him offer चरु made of white wild rice to Sun-god.

The question for determination is, whether the sacrifice is to be performed with the wild rice of the model sacrifice or rice only. The reply of the objector is that there is no rule; just as in the पृषदाज्य, you have both the curd and ghee, so here also. If you accept the rice, it is in compliance of the direct text which lays down the quality of the rice; if you accept both, it is in accordance with the direction of the चोदक and direct texts: but the quality of the rice will be set aside by the use of wild rice in the sacrifice. The result is that you have an option.

ऐकार्थ्याद्वा नियम्येत श्रुतितो विशिष्टत्वात् ॥१०।७।६५॥

ऐकार्थ्यात् by reason of there being one object; वा on the other hand; नियम्येत lay down as a restrictive rule; श्रुतितः from the text; विशिष्टत्वात् by reason of its being specialised.

65. On the other hand, it is a restrictive rule by reason of there being one object and by reason of its being specialised by the text.

The author says that it is a restrictive rule. The object of the sacrifice is fulfilled by the use of one substance only whether it be barley or rice. And as there is a special direction in the text, the barley of the model sacrifice will be replaced, because both can not be used.

विरोधित्वाच्च लोकवत् ॥ १० । ७ । ६६ ॥

विरोधित्वात् by reason of there being contradictory ; च and ; लोकवत् as in the ordinary life.

66. And by reason of there being contradictory as in the ordinary life.

The author says that two contradictory things can not exist side by side. You can not use barley and rice in the same sacrifice. Just as in ordinary life you can not use fish and milk together. So the qualified rice replaces the barley of the model sacrifice.

क्रतोश्चतद्गुणत्वात् ॥ १० । ७ । ६७ ॥

क्रतोः of the sacrifice ; च and ; तद्गुणत्वात् by reason of its being of the same quality.

67. And of the sacrifice, by reason of its being of the same quality.

The author gives another reason in support of his view. He says that the sacrifice is said to be black or white. The rice is also said to be white or black; so it will be in conformity with the quality of the sacrifice.

विरोधिनाञ्च तच्छ्रुतावशब्दत्वाद्विकल्पः स्यात्॥१०।७।६८॥

विरोधिनां of the contradictories ; च and ; तच्छ्रुतौ in that text ; अशब्दत्वात् by reason of being not mentioned ; विकल्पः option; स्यात् is.

68. And of the contradictories being not mentioned, there is an option.

The author says that when there are two contradictory things under the चोदक and the direct texts and there is no mention as to the transfer, there is an option. In this view also, it is a restrictive rule.

पृषदाज्ये समुच्चयाद्ग्रहणस्य गुणार्थत्वम् ॥१०।७।६९॥

पृषदाज्ये in पृषदाज्य ; समुच्चयात् by reason of the combination ; ग्रहणस्य of the acceptance ; गुणार्थत्वम् for the object of the quality.

69. In पृषदाज्य by reason of the combinatian, because there the acceptance is for the object of the quality.

The author says that you have given the example of पृषदाज्य. It is a mixture of ghee and curd. The principle of समुच्चय, therefore, applies there ; the reason is that you can not produce the material called पृषदाज्य without the above-said mixture. There are other materials produced in ordinary life as red-powder by mixing lime and turmeric and red vermillion by mixing mercury and sulphur. But in the present case you are not going to make a third substance by mixing barley and rice.

यद्यपिचतुरवत्तीति तु नियमे नोपपद्यते ॥१०।७।७०॥

यद्यपि though ; चतुरवत्ती, चतुरवत्ती ; इति participle , तु on the other hand ; नियमे in a restrictive rule ; न not ; उपपद्यते arises.

70. On ther hand, 'though चतुर्वत्ती' does not arise in the view that it is a restrictive rule.

The objector says that if you take the view that it is a restrictive rule and does away with the चोदक text, then पंचवत्ती will replace चतुर्वत्ती which is not the case.

क्रत्वन्तरे वा तन्न्यायत्वात्कर्मभेदात ॥ १० । ७ । ७१ ॥

क्रत्वंतरे in another sacrifice ; वा on the other hand ; तन्न्यायत्वात् by reason of its being proper ; कर्मभेदात् by reason of being different act.

71. On the other hand, in another sacrifice by reason of its being proper ; because it is a different act.

The author says that you make a confusion. In the दर्शपूर्णमासयाग, there is a पुरोडाश cake. So the sacrificer is called चतुरवत्ती but in an animal sacrifice he is called पंचवत्ती. So there is a difference of sacrifices ; they are entirely different things.

Adhikaraṇa xx, sūtras 72-73 dealing with the subject that by the text 'पंचावत्तीवपाकार्या' the पंचावत्त applies to the portions also.

यथाश्रुतीति चेत् ॥ १० । ७ । ७२ ॥

यथाश्रुति according to the text ; इतिचेत् if you say.

72. 'According to the text' if you say.

There is a text in connection with the animal sacrifice in a ज्योतिष्टोम "यद्यपिचतुरवत्तो यजमानः पंचावत्तैव वपाकार्या" "Though a sacrificer is चतुर्वत्ती, yet the fifth offering is to be made of the omentum."

Now the doubt arises by hearing the term 'पंचावत्त' in connection with the omentum; it has no application to the other parts of the animal. What are चतुर्वत्ती and पंचवत्ती? They are the गोत्रs of the sacrificers "जामदग्न्या वत्सविदावार्ष्टिषेणश्चतेत्रयः । पंचावत्तिन एवान्ये सर्वेचतुरवत्तिनः" "The descendants of जमदग्नि, वत्सविद् and वार्ष्टिषेण are three; these are offerers of four oblations and others are offerers of five oblations." Then there is another text.

"जामदग्न्यावत्सविदावार्ष्टिषेणस्तथैवच । भार्गवाश्चवना और्वा पंचावत्तिन ईरिताः" "The descendants of जमदग्नि, वत्सविद, वार्ष्टिषेण, भार्गव & और्व are the offerers of five oblations." The पंचवातीय in शुनासीरीय consists of पंचवत्ती an oblation consisting of five-fold cut (or ladled) ghee which is offered without disturbing fire. "पंचकृत्योऽवदाय संपादितमाज्यं पंचावत्तीयं." "Offering five times from the collected ghee is called पंचावत्तीय" (See at p. 1176 of vol. iii. of तै० सं० आनंदाश्रम series).

The reply of the objector is that when पंचावत्त in the text applies to the omentum only, it does not apply to the other portions of the animal.

न चोदनैकत्वात् ॥ १० । ७ । ७३ ॥

न not so; चोदनैकत्वात् by reason of there being one injunction.

73. Not so, by reason of there being one injunction.

There are the portions of the animal and there is *omentum*; both are governed by one चोदक text. You can not split up the text by dividing it into two parts. It will constitute the defect of splitting up of a sentence which a Mîmâṇsaka highly deprecates. So one text governs both and the result is that पंचावत्त applies to the portions of the animal as well.

END OF PÂDA VII.

PÂDA VIII.

Adhikaraṇa I. sûtras 1-4 dealing with the subject that the prohibition of the transferred अनारभ्यविधि is by way of पर्युदास.

प्रतिषेधः प्रदेशेऽनारभ्यविधाने च प्राप्तप्रतिषिद्धत्वाद्वि कल्पःस्यात् ॥ १० । ८ । १ ॥

प्रतिषेधः prohibition ; प्रदेशे in the transferred text ; अनारभ्यविधाने in the scattered text ; च and ; प्राप्तप्रतिषिद्धत्वात् by reason of the transferred prohibition ; विकल्पः optional ; स्यात् is.

1. The prohibition in the case of the scattered text and the transferred text is optional by reason of the transferred prohibition.

In connection with महापितृयज्ञ transferred by चोदक, there is a text. "नहोतारं वृणीते नार्षेयं" ""He does not appoint a होता nor does he repeat the names of the Riṣis." There is a scattered text.

"ओश्रावयेति चतुरक्षरम् अस्तु श्रौषडिति चतुरक्षरं यजेति द्व्यक्षरं, ये यजामहे इति पंचाक्षरं, द्व्यक्षरो वषट्कार एषवै प्रजापतिः सप्तदशोयज्ञेषु अन्वायत्तः" (M.S., I.4. 11) "ततोनानु याजेषुये यजामहेकरोति" "ओश्रावय' consists of four letters ; अस्तुश्रौषट् consists of four letters ; 'यज' consists of two letters ; 'ये यजामहे' consist of five letters; वषट् has two letters; these seventeen are the Lords of the universe and fit in the sacrifices. Therefore in अनुयाजs, 'ये यजामहे' are not uttered.

Now the question is, whether the appointment of a priest in the महापितृयज्ञ and the repetition of 'ये यजामहे' in अनुयाज are prohibited by reason of these texts, when in the model sacrifice they are allowed. The reply of the objector is that when there is a prohibition by reason of the direct and चोदक texts, it is an option.

अर्थप्राप्तवदिति चेत् ॥ १० । ८ । २ ॥

अर्थप्राप्तवत् like the attaining of the object ; इति चेत् if you say.

2. "Like the attaining of the object" if you say.

The objection to the पूर्वपक्ष view is that when there are विधि and प्रतिषेध in conflict, it is the latter that prevails. As for instance, do not take poison ; do not put your finger into the serpent's mouth and do not

kick thorns with your foot. All these prohibitions are for some object in view and will, therefore, prevail.

न तुल्यहेतुत्वादुभयं शब्दलक्षणम् ॥ १० । ८ । ३ ॥

न not ; तुल्यहेतुत्वात् by reason of the equal causes ; उभयं both ; शब्दलक्षणं based on the word.

3. Not so, by reason of the equal causes ; both are based on the word.

The reply of the objector is that you are mistaken. Both the command and the prohibition are based on the texts. So they are both equally binding. The result is that it is optional.

अपि तु वाक्यशेषः स्यादन्याय्यत्वाद्विकल्पस्य विधीनामेकदेशः स्यात ॥ १० । ८ । ४ ॥

अपि also ; तु on the other hand ; वाक्यशेषः supplementary sentence ; स्यात् is ; अन्यायत्वात् by reason of the impropriety ; विकल्पस्य of the option ; विधीनाम् of the commands ; एकदेशः only partial; स्यात् is.

4. On the other hand, it is a supplementary sentence by reason of the impropriety of the option ; the command is only partial.

The author says that the texts are only supplementary texts and the prohibition is only partial. The महापितृयज्ञ is to be performed with all the details of the model sacrifice with the exception of the appointment of priests and that all the यज्ञs should be performed with all the details with the exception of the repetition of 'ये यजमाहे' in the अनुयाज offerings. This kind of prohibition which is partial is called पर्युदास. The author says that the option which you say is improper. The texts are, therefore, in the nature of पर्युदास.

Adhikaraṇa ii. dealing with the subject that in "not those to be done in animal sacrifice" the negative is by way of अर्थवाद.

अपूर्वे चार्थवादः स्यात ॥ १० । ८ । ५ ॥

अपूर्वे in the case of अपूर्व ; च and ; अर्थवादः recommendation ; स्यात् is.

5. In the case of अपूर्व, it is a recommendation.

There are full and new moon sacrifices in which there are ghee offerings. Taking them as models, it is said "न तौपशौकरोति न सोमे" "He does not perform those two in an animal sacrifice nor in a soma sacrifice."

Now the question is, whether the text is prohibitory text or a पर्युदास or अर्थवाद. It is not पर्युदास. It is said in connection with दर्शपूर्णमासयाग ; there is no relevancy of the सोमयाग. You can not say that the दर्शपूर्णमास should be performed with the exception of सोमयाग, you can not say that it is a prohibition that is transferred to सोमयाग by चोदक text because सोम is a model in itself (अपूर्व). The result is that it is अर्थवाद and means that as there are no ghee offerings in सोमयाग, should not they be made in an animal sacrifice ? The question suggests the answer; it means that the ghee offerings should not be made in an animal sacrifice. It is called a question of negation in grammar and a leading question in law.

Adhikaraṇa iii. dealing with the subject that the prohibition in the text "नातिरात्रेगृह्णाति षोडशिनं" is by way of option.

शिष्ट्वा तु प्रतिषेधः स्यात् ॥ १० । ८ । ६ ॥

शिष्ट्वा after having laid down ; तु on the other hand ; प्रतिषेधः prohibition; स्यात् is.

6. On the other hand, after having laid down, there is prohibition.

There is another form of a negative. In connection with a ज्योतिष्टोम it is laid down "अतिरात्रे षोडिशिनं गृह्णाति, नातिरात्रे षोडशिनंगृह्णाति" "He takes षोडशी cup in an अतिरात्र ; he does not take षोडशी in an अतिरात्र."

As to such texts where the thing is once laid down and then it is prohibited, it can not be पर्युदास (an exception) "In an अतिरात्र, a षोडशी is used, then again it is not used". The अतिरात्र is the same, you can not say that with the exception of षोडशी, all details should be performed in an अतिरात्र. So you can not assert a thing at one time and then deny it in the same breath ; you can not blow hot and cold. Secondy it is not अर्थवाद When you say "Excepting the horses and cows others are not animals" Here by denying the other animals the title of 'animal', you praise the cows and horses ; but here you can not praise the षोडशी by prohibiting it. So

the prohibition in the present case where two contradictory texts exist side by side, is by way of option.

Adhikaraṇa iv dealing with the subject that the prohibition in the text "अनाहुतिर्वै जर्तिलाश्च" is by way of अर्थवाद.

न चेदन्यं प्रकल्पयेत्प्रक्लृप्तावर्थवादः स्यादानर्थक्यात्परसामर्थ्याच्च १०। ८। ७॥

न not ; चेत् if ; अन्यं another ; प्रकल्पयेत lay down ; प्रक्लप्तौ in so laying down ; अर्थवाद by way of अर्थवादः ; स्यात् is ; आनर्थक्यात् by reason of its being meaningless ; परसामर्थ्यात् by reason of being dependent on the force of another ; च and.

7. If it lays down another, on so laying down, it is by way of अर्थवाद by reason of its being meaningless and dependent on the force of another.

In connection with अग्निहोत्र, it is laid down "जर्तिलयवाग्वा जुहुयाद् गवेधुकयवाग्वा वाजुहुयाद् न ग्राम्यान् पशून् हिनस्ति न आरण्यान् ॥ अनाहुति र्वैजर्तिलाश्च गवेधुकाश्च । पयसा अग्निहोत्रं जुहुयात्" (T.S V. 4.3. 1&2; "Let him offer gruel* made of wild *sesamum*, let him offer gruel made of wild wheat. He does not kill village animals or wild animals. The wild sesamum and wild wheat are not fit for offerings. Let him offer them with milk."

The first part of the text "जर्तिलयवाग्वा......" is a विधि "अनाहुतिर्वै........." is a prohibition "पयसा...................." is again a विधि. In this state of facts, the principle laid down in the preceding अधिकरण will apparently apply ; but our author says that when you prescribe another substance, then it will be an अर्थवाद. जर्तिल is a wild *sesamum* and गवेधुक is a wild wheat. First you say that they may be offered but subsequently you say that they are not fit for offering and lastly you permit their

* यवागू which is here translated by gruel is a particular liquid food made of 4 parts of rice boiled in 6 parts of water. It may also consist of rice flour boiled in water. This kind of food has medicinal properties under the Hindu medical science. According to Monier Williams जर्तिलयवागू is a juice of wild *sesamum* and गवेधुकयवागू is rice gruel boiled with *Coix barbata.*